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THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

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TO THE

HON. JOHN ABBOT,

PAST GRAND MASTER

OF THE

M. W. GRAND LODGE OF MASSACHUSETTS,

IN

TOKEN OF RESPECT

FOR HIS

Masonic Integrity and Eminent Services;

FOR

The Purity of his Personal Character;

AND, OF

The Love we bear him as Friend and Brother;

THIS VOLUME OF

THE FREEMASONS' MONTHLY MAGAZINE,

IS

RESPECTFULLY DEDICATED.

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THE
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INTRODUCTORY.

TO-DAY we present to our readers the first number of the EIGHTH volume of this Magazine.

It has been said that PREFACES are rarely read; and perhaps, as a general rule, this is true. They, however, seem to be regarded as a necessary appendage to every volume. And yet, in ninetynine cases in a hundred, it would be difficult to tell what purpose, good or bad, they are intended to subserve. We abominate them. Of all the various labor to which we are subjected in the discharge of our editorial duties, the writing of the "introduction" to a forthcoming volume is the most onerous and distasteful. It is a task not to our liking; and, for once, at least, we are much inclined to pass it over; or, what will answer our purpose equally well, to defer it till another year! Why not? If we were now to write one, it would be mainly for the purpose of acknowledging our obligations for past favors, and to ask for their continuance and increase through the coming year. The first, we are always most happy to do; and in respect to the latter, we entertain no misgivings. But it is not requisite that we should write a preface to say this.

Of the character of the work, we assuredly can have no occasion to speak. It tells its own story in this particular, more accurately, if not more flatteringly, than we should be likely to write it. What it has been for the past seven years, it will continue to be while it remains under our management. It is an exclusively Masonic work; and it will never be anything else, with our consent. It is designed for future reference, as well as for present use. The volumes already published, contain a greater variety and amount of practical Masonic matter, than any other seven volumes ever before written in this or any other country. They comprise a *Masonic Library*, such as can nowhere else be found. Aside from any merit which they may be supposed to derive from the productions of our own pen, they contain matter enough on the history, government and principles of the Masonic Order, to render the possession of them a desirable object with every *reading* Mason ; and by those Lodges that own the entire series, they will be hereafter, if they are not at present, esteemed an invaluable acquisition,—one that they would not part with but for a high consideration, if at all.

But, again, it is not necessary to write a preface on a subject that our Brethren so well understand and appreciate. We will, therefore, with the reader's permission, follow the bent of our inclination, and reserve the usual " introduction " until the commencement of another volume !

BOSTON, Nov. 1, 1848.

THE PROPOSED CONSTITUTION FOR A GENERAL GRAND LODGE.

THE first of January next, is the time fixed by the Constitution submitted to the Grand Lodges by the Convention held at Baltimore, in September, 1847, within which the question of the establishment of a General Grand Lodge is to be determined. This Constitution has been before the Grand Lodges for nearly a year past. Many of them have acted upon it with various results. By several of them it has been adopted, unconditionally ; by others, it has been rejected, they regarding the project itself as impolitic and inexpedient ; while others have intimated their readiness to unite in forming such a body, but object to some of the provisions of the proposed Constitution. The first and last of these two classes, if united, would probably furnish the number required for the accomplishment of the object. In addition to these, however, there are several Grand Lodges that have not yet acted definitely upon the subject. What their decisions will be, if they come to any results prior to the time specified, we will not attempt to predict.

That a Constitution can be framed, which would receive the sanction of a majority of the Grand Lodges, we entertain no doubt ; neither do we doubt that the proposed Constitution could be so amended as to remove the objections urged against it, and induce its adoption by the required number of Grand Lodges. Our own opinion is, that this may be done at the proposed meeting in July, immediately after the organization of the contemplated General Grand Lodge. The fourth section of article three, provides, that the " Constitution may be altered or amended, at a regular meeting only, by a vote of two-thirds of the constitutional votes present." The first meeting would be " a regular meeting" ; and it would necessarily be held immediately after the dissolution of the Convention appointed to perfect the organization. If the Grand Lodges which now object to the Constitution had, therefore, adopted it on the condition that certain amendments should be made, and instructed their representatives accordingly, it is highly probable that, through concession and compromise, an instrument might have been formed that would be acceptable to all parties,—at least, to all that really desire the establishment of a General Grand Lodge.

We are not ourselves pleased with all the provisions of the proposed Constitution. We think it claims a wider jurisdiction than it would be politic for the State Grand Lodges to concede, or that they can concede, without a too great surrender of their own prerogatives and powers. It requires more than is necessary for any useful purpose, and which, if granted, would tend only to embarrass the action of the body itself. Our objections are principally confined to the 2d sec. of the 1st art., which is as follows :—

> " SEC. 2. The Supreme Grand Lodge of the United States of America shall have jurisdiction over all Grand and Subordinate Symbolic Lodges in the United States and Territories, ratifying or adopting this Constitution, and in those where there is no Grand Lodge. Its jurisdiction shall extend to all disputes or differences between State Grand Lodges ; *to appeals from the same ;* to the government and superintendence of their own subordinate Lodges ; and to the regulation of the mode of work, in the symbolic degrees, throughout its limits."

This section is so hastily written, that it is difficult to determine, with any degree of certainty, what it really means. We suppose, however, that the true intention of it is to give to the proposed body, jurisdiction—

1. Over all Grand Lodges that shall adopt the Constitution.
2. Over all subordinate Lodges that may adopt it, in the territories and States where there are no Grand Lodges.
3. Over all disputes and differences between the State Grand Lodges.
4. Over all appeals from the State Grand Lodges.
5. Over its own subordinate Lodges, as to their " government and superintendence."
6. Over the work and lectures practised or authorised by all Grand and subordinate Lodges that may recognise its authority.

This we presume to be a correct and true analysis of the section ; though its terms are quite too ambiguous for an organic law. If this analysis be correct, then the section invests the new body with *six* distinct and plenary powers. Those we propose briefly to examine, in the order in which they are above stated :

1. This branch of the section, by a literal construction of its terms, in-

vests the new body with original jurisdiction over the State Grand Lodges; and, as a consequence, divests them of their present supremacy, and converts them into what, in Europe, are known as Provincial Grand Lodges, acting by virtue of authority derived from, and existing by permission of, the parent or supreme body, to which they are immediately accountable. But this can neither be the intention of the author nor of the Convention; for it is asking for a power that they must have known the Grand Lodges would not grant. We suppose, therefore, that the intention was to give to the new body, jurisdiction over the Grand Lodges, only so far as to authorise its interposition in "all disputes and differences" that may arise among them. To this extent, then, it divests the Grand Lodges of their supremacy, and renders them subordinate to the action of a superior body. It delegates to another the right to interpose, uninivited and of its own motion, in questions of local as well as of general moment. This is objectionable. It is not probable that the power would ever be abused, if delegated; but as it would be liable to abuse, and might lead to unpleasant differences, it would be most prudent to withhold it.

2. The power conferred by this branch of the section, namely, jurisdiction over the territories, and such States as may hereafter be formed, not having a G. Lodge within their limits, has been objected to; but, as we believe, without sufficient reason. The territories are at present common ground. Every Grand Lodge in the Union possesses an equal right to establish Lodges within their limits. The Grand Lodge of this Commonwealth has already established one in California; and we believe one of the western Grand Lodges has established another in the same territory.* In a short time a third will be established. A Grand Lodge may then follow, and the territory will be closed against them all. So with Oregon. Missouri has lately established one Lodge in that territory. Two more will give it the elements of a Grand Lodge, and these elements will probably be wrought into form as soon as they are obtained. Nothing has, as yet, we believe, been done in New Mexico; but it is not probable that that field will long remain vacant. Nothing can be expected of the remaining territories for many years to come. They are as yet wild and unsettled. The fee for a Charter, as fixed by the proposed Constitution, is not less than fifty dollars. We will suppose that to be the sum. The General Grand Lodge could not, therefore, receive from the three territories, for Charters, more than the sum of three hundred dollars, before they would all be in a condition to form Grand Lodges for their own government! But it may be said, that many new States are to be formed out of these territories, and they will require new Lodges. We answer, that the territorial Grand Lodges will supply subordinate Lodges as fast as they are required; and whenever any portion of a territory shall become sufficiently populous to be entitled to enter the Union as a State, it will probably be found to contain the required number of Lodges to form a Grand Lodge. We are aware that new territories may be formed, and the revenue of the General Grand Lodge may thereby be increased; but, for the reasons already suggested, it can never amount to any considerable sum. The case of the General Grand Chapter, does not furnish a proper criterion by which to estimate the receipts from this source. Chapters are of slow growth, when compared with the Lodges. And we cannot think that there is even a reasonable probability that the receipts from the territories would be at all adequate to meet the ordinary current expenses of the proposed body. We do not, therefore, attach any weight to the objections urged against this provision of the Constitution.

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*Since writing the above, we learn that the Lodge referred to has been authorised by the Grand Lodge of Missouri.

3—4. The jurisdiction of the General Grand Lodge, over the State Grand Lodges, should, in all cases, with the exception hereafter named, be *appellate*, not *original*; and its decisions should be binding only on the parties to the appeal. In this case, no improper invasion of the rights, or interference with the supremacy, of the Grand Lodges, could take place; and all cause of jealousy on this account would be removed. And if we do not materially misconceive the nature of the indications on the subject, this is the source of all the principal objections to the proposed organization, and the point on which the question of its establishment, or otherwise, will be made to turn, if that question has not already been decided.

5. To this provision there can be no objection. It is, of course, proper that every supreme body should exercise control over its own subordinates.

6. In this case, we would give the General Grand Lodge original and plenary powers. It is the great object for which it is to be brought into existence, if that event is ever to take place; and we would invest it with full and ample authority, to the end that this object might be completely and perfectly attained. It should be supreme in all questions appertaining to the work, lectures and ceremonies; and it should be required to *establish* and *preserve* one uniform, consistent, and truthful system, according to the ancient landmarks of the Order.

Such are, very briefly, the views we entertain of the powers proper to be invested in a General Grand Lodge, and of those proposed by the Constitution which has been submitted for the ratification of the Grand Lodges. We would so modify the proposed powers, as to give to the body, when formed—

1. *Appellate* jurisdiction over the Grand Lodges, in all cases affecting hte general interests of the Fraternity, restricting the obligation of the

decision to the parties to the appeal; allowing the right of appeal to Grand Lodges, *only*.

2. The power to establish Lodges in States and territories, where no Grand Lodges exist,—to the exclusion of such Grand Lodges as shall become a party to the proposed body.

3. *Original* jurisdiction over all Lodges, that may be established by it in the territories, or States when formed, there being no Grand Lodges therein.

4. Plenary control over the work, lectures, and ceremonies of the Lodge degrees, to the extent of its jurisdiction.

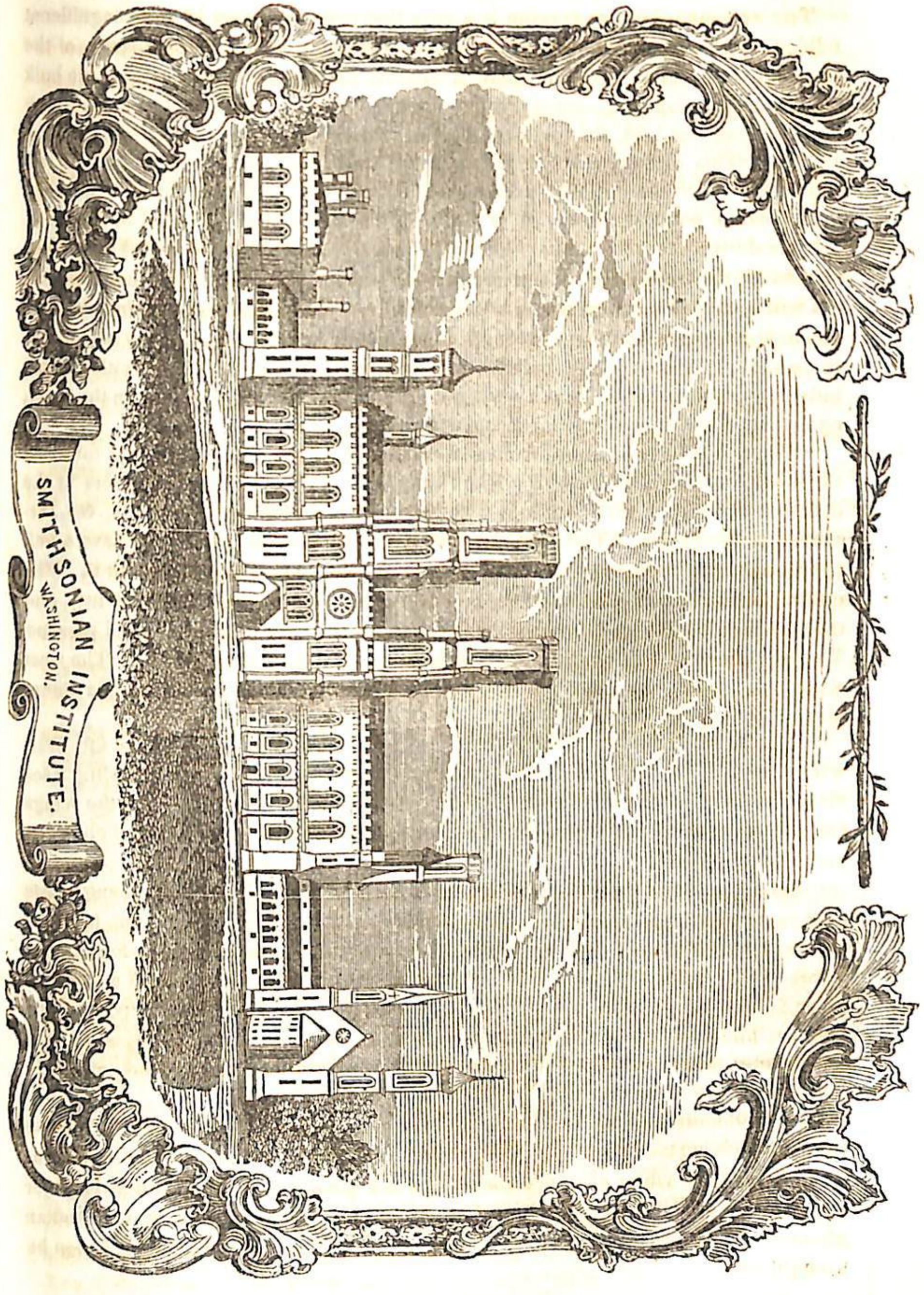
These we conceive to be all the *essential* powers that need be entrusted to the proposed body; and they are all that will be found useful or important in the discharge of its duties. There will, of course, be collateral and incidental powers, connected with, or growing out of these, the precise nature and extent of which must mainly depend upon the circumstances that may call for their exercise. But these are all the essential powers; and if modified, as suggested, they cannot interfere with, or militate against, the existing supremacy of the State Grand Lodges, except so far as pertains to the work and lectures, and jurisdiction over the territories.

As we have before remarked, the proposed Constitution may be amended at the meeting in July, if that meeting take place. So that, if the establishment of the body be desirable, the defects in the Constitution submitted, do not present any serious bar to the accomplishment of the object. We should prefer a change of the title from Supreme, to General Grand Lodge; but that is of minor importance.

An Extract.—In a country like ours, where the community is liable to be thrown into the most violent and unamiable commotion; the public prints to be used chiefly to slander, if not to belie, an opponent, and orators to descend from the dignified pedestal of oratory to pick out and expose only the faults of a fellow countryman, and to trample his virtues under foot—in such a community, to have a brotherhood running through all parties, like the veins of the body, carrying warm life-blood to all its diseased parts, is a good not to be despised. And in such times as these we often have occasion to exclaim with the poet—

> "——in such times as these, when Virtue weeps,
> And high born Honor in retirement sleeps,
> When Vice by chance might fill the chair of State,
> And some great men are infamously great,—
> When sots and demagogues to elections come,
> These to give votes and those to pay in rum,
> When men are chosen not to rule the land,
> But to pay those who BOOST them where they stand."

I say, in such times as these, to have a society which can and does receive the good from all parties, and teach them to act together socially and morally, and to love each other—such a society deserves well of all true patriots.—*Rev. E. M. P. Wells.*



THE SMITHSONIAN INSTITUTE.

The accompanying engraving is a very fine representation of the magnificent edifice which is now being erected at Washington, D. C., in pursuance of the purposes for which Mr. Smithson, a wealthy Englishman, bequeathed the bulk of his large property,—amount ing to almost half a million of dollars. The corner stone was laid, the last year, by the Grand Lodge of the District of Columbia. This circumstance, together with the style of the architecture, and the object for which the building is designed, give to it a more than ordinary interest, in a Masonic point of view. It is built in the style that prevailed in Southern Europe during the 12th century—the Norman or Lombard style, which was succeeded by the Gothic. "When completed," says the Pictorial National Library, "it will consist of a centre which will be fifty by two hundred feet inside, with two connecting ranges sixty feet in length in the clear, and averaging forty seven feet in breadth. An east wing fortyfive by seventyfive feet in the clear, with a vestibule and porch attached, and a west wing thirtyfour by sixtyfive feet in the clear, exclusive of the spires or semi-circular projections.

"There will be two central front towers on the north, one central rear tower on the south, besides a bell tower, a large octagonal and two smaller towers at the different angles of the building, with porches, vestibules, stair halls, &c., attached to the centre. The east wing, or chemical lecture-room, will have a bell tower, and the west wing a campanile tower and apsis connected with it. The central building will contain in the first story the library, ninety by fifty feet, and the principal lecture-room, to hold from eight hundred to one thousand persons. The second story will contain the museum, two hundred by fifty feet. The west wing will contain the gallery of art, sixtyfive feet long; the east wing, the chemical lecture-room, fortyfive by seventyfive feet, and laboratory.

"The extreme length of the building will be about four hundred and fifty feet, with a breadth in the centre of over one hundred feet. The centre building rises sixty feet, and with its principal tower one hundred and fifty feet; the wings from thirty to forty feet high, and their towers of various heights, from eighty to one hundred feet.

"Connected with the gallery of art, there will be *studios*, in which young artists may copy without interruption. The library will contain, at least, one hundred thousand volumes, and will embrace many valuable works, not to be found elsewhere in the United States. The eastern wing will first be finished and put in order for the occupation of the secretary, and for the immediate purpose of the board. The Institution will probably be able to commence operations some time next winter, when courses of lectures will be delivered by some of the most able lecturers in the country.

"The committee of the Smithsonian Institute have in course of preparation, as their first elaborate production, a treatise entitled 'Hints on Public Architecture,' to contain views of the principal public buildings in the country, together with a great amount of practical information. A valuable work on the 'Indian Mounds' of this country has also been adopted by the Institute, and will soon be brought out."

ROYAL AND SELECT MASTERS' DEGREES.

BY R. W. ALBERT G. MACKEY, M. D.

Br. Moore,—The proper jurisdiction under which the degrees of Royal and Select Masters should be placed, is a question that is now beginning to excite considerable discussion and much embarrassment among the Fraternity. It is, therefore, the duty of every Brother who wishes this "questio vexata" amicably and judiciously settled, to communicate to his Brethren whatever he may suppose will conduce to this "consummation so devoutly to be wished." Allow me to throw in my mite.

The history of these degrees will show that the Chapters and Councils are now contending for that to which neither ever had any legitimate right. And it seems to me that the former are as much justified in taking the jurisdiction of these degrees from the latter, as these were in taking it some years ago, from the administrative body of the Ancient and Accepted Rite, to which it originally belonged. The controversy terminates in a contest for the distribution of the spoils of war.

These degrees, of right, belong to the Supreme Council of the 33d degree, Ancient Scotch Rite, and the claim to them has never been abandoned by that body. At the establishment of the Grand Council of Princes of Jerusalem, in Charleston, S. C., on the 20th Feb., 1788, by Brs. Joseph Myers, Barend M. Spitzer, and A. Forst, Dep. Inspec. Gen. of Frederic III., of Prussia, Myers deposited in the archives of the Council, certified copies of the said degrees from Berlin, in Prussia, placing them at the same time, under the care and jurisdiction of this body. Copies of these degrees are still retained in the archives of the Supreme Council at Charleston.

Myers subsequently resided in several of the cities of Virginia and Maryland, where he communicated a knowledge of these degrees to many persons, by virtue of his authority as an Inspector General. The degrees becoming spread abroad, some Grand Lecturers undertook, without any delegated authority from Myers or his successors, to dispose of what they called Charters for the constitution of Councils of these degrees.

In 1828, a communication was made by the Grand Royal Arch Chapter of Maryland to the other Grand Chapters of the United States, requesting them to take into consideration the expediency of reassuming jurisdiction over these degrees. The matter was, in South Carolina, referred to a committee, who reported adversely, and a resolution was adopted unanimously, declaring that, in the opinion of the Grand Chapter, it was "improper and inexpedient to assume a jurisdiction of these degrees, and thus interfere with the rights and privileges of our Brethren and Companions in another and higher order of Freemasonry"—that is, as the report states, the Ancient Scotch rite.

The Supreme Council for the Southern States has never abandoned its claim to these degrees. It has organised Councils of Royal and Select Masters in other States; as for instance in Mississippi and South Carolina; either directly or through the intervention of its subordinate Councils of Princes of Jerusalem, and although no application has lately been made to this body for a Charter for a Royal and Select Council, I see not how, without impairing its rights, it could refuse to grant a Charter when applied for by "true and trusty" persons. In fact, the degrees continue to be given by our Inspectors, and as there are now no Royal and Select Councils in South Carolina, the old ones being extinct, the degrees can only be obtained from such authority. Bro. Barker, who perhaps constituted as many Councils of R. and S. M. as any other man in the United States, did so, only as a Deputy Inspector General, and the agent of the Supreme Council of this city, and therefore, although I have not time to hunt up statistics, I have no hesitation in believing that half the Councils and Grand Councils in the country, owe their existence, and with it their original allegiance, to the Ancient Scotch rite.

The matter, however, has now become inextricably confused; and I know of but one method of getting out of the difficulty. Although the Supreme Councils of the 33d, are not willing to have their authority and rights wrested from them *vi et armis*, I have no doubt, (but I do not speak officially,) that for the good of Masonry, they would willingly enter into any compromise. Let a Convention of Royal and Select Masters be held at some central point. To this convention let the most intelligent Companions, legitimately possessing the degrees, whether from Councils of R. and S. M., as in most of the States; from R. A. Chapters, as in Virginia; or from Councils of Princes of Jerusalem, or Grand Inspectors General, as in South Carolina and Mississippi. Let the wisdom there congregated be directed to the amicable settlement of this dispute. The important point is not to have these degrees placed in any particular order, but to make the mode and manner of conferring them, whether it be before or after the Royal Arch, uniform throughout the country. The decision made for two successive triennial meetings, by the General Grand Chapter, viz.: in 1844 and 1847, as tending to destroy this uniformity, and produce "confusion worse confounded," cannot but be regretted by all good Masons.

Charleston, S. C., Sept. 16th, 1848.

QUALIFICATION OF CANDIDATES, IN VIRGINIA.

[In justice to the estimable writer, we give place to the following communication. The controversy has grown out of an unfortunate accidental expression, used in the report of the committee on foreign correspondence in the Grand Lodge of Virginia. The question has now, however, been set right by competent authority; and we trust it may be permitted to rest.]

Staunton, Va., Oct. 2d, 1848.

R. W. Br. C. W. Moore,—Impelled by a zealous devotion to the cause of Masonry, and impressed with (perhaps) the vain conviction that my personal administration of its rites and ceremonies, in the responsible offices I have held, possessed me with a tolerably accurate knowledge of the views of the G. Lodge of Virginia, as to tests, qualifications and landmarks,—I denied, through the May number of your Magazine, that our Grand Lodge had added to 'Atheists' '*Universalists*,' thereby excluding the latter from the Order, as had been charged by an anonymous correspondent in your April number. This denial, though couched in courteous terms, has so deranged the equanimity of my Br. Fielding, G. L. of the G. Lodge of Ohio, who, it now appears, is the author of the article in question, that he has very gratuitously construed the phrase, 'gross error,' employed in my denial, as not only subjecting him to rebuke, but the denial itself, as throwing to him the glove of controversy. Now, in both these respects, my Br. is the victim of self-delusion. He must be sensitive beyond the utmost verge of prudence and reason, or he must have read my article in the bitterest spirit of hypercriticism, to have discovered in it either rebuke or invitation to controversy.

The short, unpretending effusion is before the Masonic public, and I appeal from my Br. Fieldings's querulous temper, to *their* sense of justice, and inquire, whether the keenest mental optics can find, in its plain phraseology, any spice of rebuke, or any sentiment in the least unkind or offensive. By the term, 'gross error,' I designed to convey only the simple idea, that Br. Fielding had fallen into an involuntary mistake; not that he had wilfully misrepresented the Grand Lodge of Virginia. If he had unfortunately involved himself in the latter offence, with which I have never charged him, either directly or by inuendo, he would have merited severe rebuke; but, being a stranger, I do not know that I should have left my pacific repose, on a painful cruise, to bring him back from his aberrations. If, by some one of the various events of life, opportunity, and the license which the tie of Masonry gives, should have tempted me, I might have rebuked, with the fraternal hope of correcting, without injuring or wounding my Brother. The charge against the Grand Lodge of Virginia, being predicated upon an error, I, as in duty bound, pronounced it an error; and to prove that it was so, adduced the fact of my connection with the G. Lodge for more than a quarter of a century, and I added, that during all that time, I never had heard it insinuated that any should be excluded from the privilege of Masonry on account of religious opinions, except the 'Atheist.' This, I now say, is, and always has been, the doctrine of the G. Lodge of Virginia. So much by way of exculpating myself from imputing to Br. Fielding any intentional misrepresentation, and from throwing to him the glove of controversy. Let me now inquire whether Br. Fielding has demeaned himself towards me in the spirit in which I treated his anonymous communication of the 9th of March? He, having embraced an error, was spreading it to the disparagement of the Virginia Grand Lodge, and to the detriment of Masonry. To correct this error, I wrote the article published in your May number, and at this juncture, Br. Fielding opened a correspondence with me. His letter was replied to, and copious extracts from the report of the committee on foreign correspondence, are contained in my reply; which, I supposed, would convince him that he had been led into the error by too partial an extract being made from the report of our committee on foreign correspondence, in the periodical in which he had read it, and which, he informed me, had induced him to request you to ask the Grand Lodge of Virginia where she obtained the power to add to 'Atheists,' 'Universalists'![*] Here I hoped that this painful subject was to rest, and this enemy to our much loved cause, consigned to the sleep of death. But, to my great surprise, Br. Fielding, by his article of the 18th of May, which he informed me he had recalled, has again breathed the breath of life into the disturbing fiend, and has dispatched it over the Masonic world, on its unholy errand of mischief and disorganization. Be the consequences what they may, I shall stand erect, in the consciousness that censure cannot attach to me. I leave Br. Fielding to find what justification he can for his article of the 18th of May, and his letter to me of the 28th of August; but I protest against his attempt to victimise me, by the double and contrarywise operation he has commenced,—that of conducting a correspondence through your Magazine and by letter to me, upon the same subject, at one and the same time. I have, therefore, suspended, and for aught I know, shall never resume, our correspondence. If I did not, in charity, ascribe the course of Br. Fielding to a morbidly sensitive temperament, which sadly interferes with the perspicuous expression of ideas, I would complain of the obscurity of the sentence in which he recommends to me 'the practical use of the third tenet of our profession and the fourth cardinal virtue.' If, however, it is intended to promulgate an insinuation that I am morally deficient, my past life justifies me in quietly consigning it to the most unqualified contempt which awaits it, in the estimation of men and Masons within the circle of my extended acquaintance.*

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[*] The Br. does not quote correctly from the report of the committee on foreign correspondence. These words, 'Atheists' 'Universalists," are not to be found thus connected in that report. Might it not be supposed that he wished to be understood as quoting from *Lodge ceremonies?* "*Of which we cannot now speak particularly.*"

Let us now try Br. Fielding by the third tenet of our profession. In speaking of me, in his communication of the 18th of May, he asks—'Has he labored much? I more. I have been for thirty years a pretty regular attendant on the G. Lodge of Ohio; have been honored with supreme command one term,' &c. Unfortunately for that statement, in his letter to me, of the 4th of August, he says: 'Having in the winter of '29, '30, been (contrary to my wishes,) elevated to the oriental chair of the Grand Lodge of Ohio, from the office of Grand Lecturer, which I had held for seven years, five by election and the two first years by appointment of the G. M., I served that session, and was prevented from attending the next communication, and for several successive years. * * On resuming my station as a member of the G. Lodge, three years since, I thought I perceived strange work,' &c. Now, it is very clear, by Br. Fielding's own showing, that he was absent from the G. Lodge of his State, for about *fifteen* successive years,—from 1830 to 1845,—yet he claims to have been 'a pretty regular attendant for thirty years.' '*Magna est veritas et prevalebit.*'

I will, in this connection, only add, that, should this controversy, offensive as it is to my taste and disposition, and in every sense baneful to interests which all should be emulous to cherish, be prolonged, I trust, that reason, dispassionate argument, and authority, will be recognised, as in truth they are the only legitimate weapons. Personalities will throw no light on the subject. They cannot injure me in the sphere in which I move, and to them I doubt not my Br. is invulnerable.

The question which Br. Fielding now presents, as the matter in controversy, is this, namely: Has the G. Lodge of Virginia, in settling the qualifications of candidates for admission into the Order, decided to exclude any but the 'Atheist?' Or, in other words, has she, theoretically or practically, added to Atheist, Universalist, so as to close the door to the latter? I maintain that she has not, and have no hesitation in asserting, that no Master of a Lodge in Virginia, having every line and sentiment of the report of the committee on foreign correspondence, engraved in living light on his mind and conscience, would dare to withhold initiation from the most zealous Universalist, on the mere ground of his religious belief. If he should, I have an abiding conviction that the G. Lodge would, on appeal, compel him to admit the applicant, or punish him for contumacy.

As the duly authorised expositor of Masonry in Virginia,—selected to that very responsible office upon the supposition that I was indoctrinated in the mysteries of the true and ancient system,—having often and over again, exemplified the work, in the body of the G. Lodge, and in various subordinate Lodges,—if in the flood of light which those opportunities and my association for years past, have poured upon the subject, I entertained at this late period of my Masonic life, any doubt as the *test* by which to try the qualifications of a candidate, the ghosts of many hours of deep and anxious study, would upbraid me with misspent time, and all I have learned, and taught, and enjoyed,

"Would now seem,
To memory's tearful eye,
The vanished beauty of a dream,
O'er which to gaze and sigh."

As I understand the doctrine of the G. Lodge of Virginia, I would be shooting most widely from my official sphere, to say to the religionist of any persuasion, that did not accord with my particular views of christianity, 'You, sir, are no Atheist, but you are something not much better, in my estimation, and I will not admit you into the fold of Masonry.' In such case, the G. Lodge would rebuke, by informing me, that 'it is by the *profession* of no man, be he Christian, Jew, or Mahomedan, that we determine his fitness to enter the Order. This, Mr. Lecturer, is the doctrine which we have accredited you to teach, and if you presume to teach any other, you do not represent us, and we no longer desire your services.'

To come directly to the authority upon which Br. Fielding bases the charge against the G. Lodge of Virgina, namely, the report of the committee on foreign correspondence. It appears obvious, that a careful reading and fair criticism of the report, *in extenso*, does not sustain the charge of 'innovation upon the body of Masonry.' The committee, it is true, do use this language: 'It is only by a moral, correct, unblemished life of action, and not by profession, that any can properly secure a Masonic association. To these are superadded but one other requisite, and that is a belief in a deity and a future state of rewards and punishments.' The above quotation, if torn from the whole context, in a captious and fault-finding temper, might expose the G. Lodge to the charge of innovation; but a spirit plainly averse to, and at war with, the idea of innovation, pervades the whole report. The Committee throughout evince, as every candid mind must admit, an earnest and determined repugnance to any 'New Light.' The ancient landmarks are avowed and warmly approved, and the Light that illumed the moral edifice of Masonry in the olden time, is commended as the true light. The committee say: 'If these (new lights) had presented themselves in the days of Solomon, we should have had no materials from which the institution of Masonry could have been created.' And again, in giving expression to true, genuine, ancient Masonic faith, they say: 'We hold, as our forefathers held, and as we hope our posterity will hold, that from the votaries of Masonry is expected and required a sincere belief in the existence of a God, the creator and governor of the world; and that beyond this great principle of faith, it is not lawful to impose any religious test, as a requisite to admission to our mysteries.'

I might extract further from the report of the committee, to prove that the phrase, 'a future state of rewards and punishments,' was not in the least expressive of Masonry as understood by the G. Lodge of Virginia, and that it found its way into the report through inadvertence; but I forbear, from the apprehension that I would be imposing too much on your valuable space. That report is before the world. It speaks for itself, vindicates the G. Lodge from the charge of innovation, and is replete with Masonic orthodoxy.

I have now, in my humble manner, disposed of the main point in controversy. But it is insinuated, that the G. Lodge of Virginia is guilty of the sin of pantheism; because, her committee use the words, 'a deity.' Let the whole report be read, and it will be found that the meaning is to express a belief in God; God, who spoke the world into existence; God, who said, 'let there be light, and there was light.'

To my extreme astonishment, the Brother argues 'that a distinct avowal in the divine authenticity of the Holy Scriptures, is *not* an additional test,' and is an essential part of the 'body of Masonry.' Our Jewish Brethren, (of which sect there are many good and true Masons in this, and other countries,) would reply, that the phraseology is too comprehensive, as they might thereby be excluded from the privileges of the Order; and would argue that the Holy Bible is 'the great light,' and is the essential part of the 'body of Masonry.'

For the preservation and perpetuation of this Book, our Great Masters—Solomon, king of Israel, Hiram, king of Tyre, and Hiram, the builder—at the erection of the Temple, instituted wise and salutary means. After the lapse of about four hundred years, the Temple was sacked and destroyed; and the enemies of truth supposed that there was not a vestige of the Book left. But when seventy years more have past, the captives return from Babylon, and commence rebuilding the Temple. *Then*, that blessed Book,—that 'Greater Light in Masonry, was restored to the longing eyes of the devout Israelites, to be the rule and guide, the comfort and support of the people of God through all future time.* Every Christian should be thankful to God, for the after-portion of the Holy Scriptures, which so clearly show the plan of salvation, and point out 'the whole duty of man.'

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*We cannot think that Br. Fielding intended any such reflection. —Ed.

It is my sincere wish, that nothing may occur to bring me again before the public, in defence of the G. Lodge; and to avoid it, I mean, if life is spared me, to incorporate the matter in dispute, together with Br. Fielding's letters and my reply, in my next annual report to the G. Lodge, to be disposed of by that tribunal, as, in their wisdom, may be deemed proper and expedient.

Yours, fraternally, L. L. Stevenson.

ADDRESS,

On occasion of Laying the Corner Stone of Vicksburg (Miss.) Lodge, No. 26, of A. Y. Masons, Aug. 26th, 1848.

BY REV. W. CAREY CRANE.

Fellow-members of the Masonic Fraternity, and Ladies and Gentlemen:—

'Our holy and our beautiful house, where our fathers praised thee, is burned up with fire! and all our pleasant things are laid waste.' Such was the exclamation of an ancient prophet, when he contemplated the destruction of the temple which had been erected in honor of the Grand Master of the Universe, and the desolations of his chosen people. This expressive language can be aptly employed by us, on this occasion. 'Our holy and our beautiful places are burned up with fire, and all our pleasant things are laid waste.'

We have not met to re-construct a broken shaft, or to erect a monument in honor of departed greatness. We have not congregated hither to mingle in the shouts of victory over fallen foes, or to deliberate as democratic sovereigns of a great and growing country, upon questions of national politics. It is not to form a part in a showy pageant, in honor of warrior, statesman, philosopher, orator or priest, that this immense assembly has gathered around this consecrated spot. It is not a spirit of man-worship, or of party devotion and blindness, or of adherence to the assumed infallibilty of any one idea, that has caused the lawyer to lay aside his statute books and his briefs; the physician, his prescriptions and his patients; the merchant, his customers, his ledgers and balance-sheets; the mechanic, his trade and his tools; the planter, his cotton fields and negroes; the religious teacher, the beaten tracks of his sacred calling, and the fair lady her toilette, the drawing-room, the nursery, and the promenade; but it is, that we all may witness the first essayings for a loftier flight,—of another Phœnix just emerging from its recent ashes. We come to commence, again, the erection of another temple, to be devoted to the great principle, 'Peace on earth, good will among men.' How fitting the occasion, how appropriate the opportunity, to call up those grateful thoughts, which all meditation of our time-honored Institution naturally suggests! How admirable the choice of this site! In full sight of, and almost on the very banks of, a mighty stream, well designated as the *Mississippi*, one of the evidences of our Grand Almighty Architect's omniscient skill; suggesting, whenever viewed, and from whatever point of vision, thoughts unutterably sublime, images of awful grandeur, treasures of inexhaustible wealth, and visions of power, glory, elevated intelligence and civilization, which it requires no prophetic telescope to discern, in the distance,—on such a spot, there is now to be erected another edifice in which chivalric devotion to truth, virtue and honor, stern and unbending attachment to christian charity, shall be inculcated, while one brick reposes upon another.

It was expected that another, an officer of the Grand Lodge of the Commonwealth, and not the present speaker, would have spoken those words of sterling truth which most befit so august an occasion, and I must, hence, crave the indulgence of this large and respectable audience, for whatever deficiences may be exhibited in the performance of a task imposed upon me less than three days since.

It cannot be regarded as unsuitable to the time and object of our present convocation, to present, briefly, first—*The origin of this ceremony.* Second—*The Origin and Antiquity of the Masonic Fraternity.* Third—*Its present position among the honorable, benevolent, and philanthropic associations which characterize our age.* Fourth—*A slight defence of its general principles and its proposed benefits.* Fifth—*Its claims upon the good will of all other associations.*

First—*The Origin of the Ceremony of Laying Corner Stones.*—It is a remarkable fact that this ceremony was first celebrated in erecting a house for the worship of the true and living God. It is not certain that the laying of the foundation or corner-stone of the first temple was marked by any signal acts of solemn import. Yet it appears that when the wise king of Israel, Solomon, prayed in dedicating the first temple to God, fire appeared from on high, and the ostensible glory of the Lord of Hosts filled the house of God. This extraordinary display of divine power so completely overawed the king and the assembled multitude, that they all bowed to the earth, and cried, 'for He is good, for His mercy endureth forever.' To construct this first temple, thirteen and a half millions of *gold*, and one hundred and twentyseven millions pounds of *silver* were contributed. But this noble edifice, built by divine command, by the combined labors of the wise king Solomon, and Hiram, king of Tyre, was laid in ruins; its sacred vessels, rich furniture, and holy symbols, were carried away to adorn the shrine of a heathen deity, or to enlarge the riches, of a Babylonian tyrant. Israel had filled the measure of iniquity. Prophecy had foretold the calamity, and now the dreadful work was done. Not only had the inspired prophet Isaiah, foretold, ninety years before the fatal catastrophe, its certain occurrence, but he had predicted that Babylon would 'be vanquished by the power of Persia,' and that Cyrus 'should emancipate the Jews and reinstate them in their own country and worship.' Among the first acts therefore, of Cyrus, on coming to the throne, was a proclamation, giving liberty to the Israelitish captives, encouraging their return to Judea, and the reconstruction of their Temple at Jerusalem. Fortunately for this bowed and stricken people, the leaders of the first expedition of captives back to their home were Zerubbabel, one of the hereditary princes of Israel, and Jeshua, a hereditary high priest. Arrived at home, they erect rude huts in which to dwell, and then assemble on the site of the old temple, and there they erect an altar to the God of Israel, upon the foundation of the first altar of sacrifice. They will not postpone the worship of God until they can enjoy the luxury of a gorgeous and costly temple; but, in nature's vast temple, they raised their *Ebenezers*, devoutly declaring, 'Hitherto hath the Lord helped us.' Still, the great work is before their minds. For seven months, this ancient people were occupied in gathering materials and clearing away the rubbish, 'preparatory to laying the foundation of the second temple.'

At length, the great day arrives, when the *Corner-Stone* must be laid. It is a day of commingled joy and sorrow, but hope predominates. They anticipate that God will again be propitious to His people, and bless them. Thus, in the 'second month of the second year of their emancipation,' fourteen months after the first proclamation of Cyrus, is the first *public* ceremony of the laying of a Corner-Stone, witnessed by the world. The historian of this imposing and important event, is Ezra, a prophet of the Most High God. ch. iii., 8-13v. The venerable prophet Zechariah, confirms the statement of Ezra, ch. iv., 6–10v. From these witnesses, we learn that there were persons present at the second laying of the Corner-stone, who had seen the first house in its glory. Such is the inspired testimony to the antiquity of the origin of the ceremony, in the performance of which we are engaged this day. We might pause here, one moment, to suggest the reflection which arises, that our most holy religion finds, in this ceremony, a beautiful emblem of the world's Redeemer. 'Wherefore, also, it is contained in the Scripture, Behold I lay in Sion a chief Corner-Stone, elect, precious; and he that believeth on Him shall not be confounded.' The laying of the corner-stones of the ancient temples, was a solemn recognition of Divine Sovereignty. In like manner are we called upon solemnly to recognise the being and attributes of the Supreme, Infinite, Eternal and Divine Architect of the Universe. We here solicit the Grand Eternal Master's supervision of the work now begun. The historical fact is worthy of study, that not even the Samaritans were allowed to take part in erecting this second edifice to the glory of God, described by Ezra. The Tyrians, and 'the descendants and legitimate successors of those noble Giblimites who so faithfully wrought in the building of the first temple,' alone performed the work, for a reason which readily suggests itself to every Brother of the mystic tie, and which does not continue in force in our day, in erecting Masonic edifices.

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*The finding of the book of the law, at the rebuilding of the Temple, and all the circumstances connected with its preservation, ought to be communicated (in due form,) to every one upon entering the sanctuary. Otherwise, after being exalted to the most sublime degree of Royal Arch Mason, (which is the summit of ancient Masonry,) the Companion must be, as to a material point, in the dark.

Second. *The Antiquity and Origin of the Masonic Fraternity.*—The early and definite history of this Institution is somewhat obscure and recondite. Numerous conjectures have been published. The *Dyonysian Artificers,* who existed at an early period in Asia Minor, are regarded as ancient Masons. Hiram of Tyre, was doubtless one of their number. The rites of the *Dyonisia* were celebrated in honor of Bacchus, and those of the *Panthanea,* which were kindred, in honor of Minerva. Tradition furnishes a chain of descent from the *Essenes,* an order of equivocal character, who, according to Scaliger, derived their main features from the *Kassideans,* who had associated together, as Knights of the temple of Jerusalem, to adorn the porches of that magnificent structure, and to preserve it from injury and decay.' From them, Pythagoras derived much, if not all the knowledge and the ceremonies with which he clothed the *Esoteric* school of his philosophy. And in the Bodleian Library, in London, there is an ancient manuscript, said to be a 'copy of an original, in the hand-writing of King Henry II. himself a Mason, which expressly states that Pythagoras brought Masonry from Egypt and Syria into Greece, from whence, in process of time, it passed into England.' But the nearest approximation to a classic origin, connected with a Scripture history, is to be found in the history of the Eleusinian Mysteries. These were originally celebrated only at Eleusis, a town of Attica, in Greece. In them was commemorated the search of Ceres after her daughter Proserpine, who had been ravished by Pluto and carried to the infernal regions. Cicero, in Nat. Deor., Lib. i., speaks of them as '*Eleusinia saneta illa et augusta, ubis initiantur gentes orarum ultimae,*'—'the sacred and august rites of Eleusis, where men come from the remotest regions to be initiated.' The mysteries were of two kinds, the greater and the lesser. The lesser were preparatory, consisting of a nine days' lustration and purification, succeeded by sacrifices. A year afterwards, the initiated were advanced from the Exoteric to the Esoteric, and obtained a full revelation of the secret doctrine. According to Warburton, the learned author of the 'Divine Legation of Moses,' the greater mysteries consisted in a declaration of the 'Unity of God—an opinion not safely to be promulgated amid the errors and superstitions of ancient polytheism.' Plato has also well observed, in his Tunæus, 'it is difficult to discover the author and father of the Universe, and when discovered, impossible to reveal him to all mankind.' Much learning has been expended in exhibiting the similarity of the Eleusinian mysteries to those practised in honor of the Egyptian gods, Serapis and Osiris. The Egyptian mystic rites were performed by artificers; hence, some suppose the alliance of mystic ceremonies with the science of architecture, which finds its best illustrations in the palmy days of ancient Egypt. The connection between the mysteries of

Greece and Egypt, it is conjectured, was established when Inachus left the land of the pyramids, and founded the kingdom of the Argives, 1970, B. C., and was followed with arts and sciences, by Cecrops, Cadmus and Danaus. Solomon, King of Israel, learned, it is confidently assumed, much of what he understood of original Masonry, from Egypt and Asia Minor. Aside, however, from all connections of ancient Freemasonry, either with the mysteries of Egypt or Greece, the history and traditions of the Order find a well regulated chain of descent, from the time of Solomon until our time, although without all the exact rites and formulas which are generally practised. It is nevertheless true, that the higher revelation of the Eleusinian mysteries, very nearly accords with the sublime doctrines of the early Jewish Theocracy.

So far, I have spoken of Speculative Masonry. Let us now turn our attention to more modern facts. We are called Freemasons, because none but the free-born are entitled to admission. The term *Mason,* is derived, by some authorities, from a word signifying devotion to the worship of the Deity. The term *Accepted* was conferred by the Pope of Rome, who granted indulgences to all who confessed their sins and joined the Crusades. We meet in *Lodges* now, because our primogenitors, who wrought at the building of the temple, lived in rude huts, or lodges. Masonry passed from Greece to England, at an early period, according to the manuscript already referred to. The first English Charters, of which there is any record, was granted in the fourth century, and was obtained by St. Albans, 'who loved Masonry well and cherished it much.' The next Charter was bestowed by King Athelstane, 926, A. C., upon application of his brother Prince Edwin, who was made Grand Master. This Lodge assembled at York, 'from which the true rise of Masonry in England is dated.' Among the Grand Masters of celebrity, who officiated in their exalted stations, from this period up to the eighteenth century, were Sir Thomas Gresham, the distinguished merchant; Inigo Jones, the illustrious architect, and Sir Christopher Wren, the celebrated architect, who planned the rebuilding of the ruined portions of London after the "great fire."

From the year 1725 to 1813, an unfortunate hostility existed between the Grand Lodges of York and London, which, in the course of time, had sprung up with friendly relations to one another. But the Grand Lodge of London granted a warrant of constitution to some Masons who had seceded from the Grand Lodge of York. This conduct was regarded as unmasonic by the latter Grand Lodge, and hence a painful opposition. In 1813, however, all motives to enmity were removed by the union of the conflicting bodies under the Grand Mastership of the Duke of Sussex. Lodges which do not now practise the rites of Ancient York Masons, if of English origin, are regarded as spurious. Time would fail to detail the progress of Masonry, during the eighteenth century. It spread into every nation of Europe, and to every continent of the globe.

From the landing of the Pilgrims on the rocks of Plymouth, in 1620, up to 1733, it is supposed that no Lodge existed in America. In the last named year, *St. John's Grand Lodge,* at Boston, was formed, and there is consequently no doubt that Massachusetts, the cradle of American art, science, liberty and religion, is entitled to the high honor of being the birth-place of Freemasonry in the new world. In 1734, on the day of the Nativity of St. John the Baptist, a petition signed by *Benjamin Franklin,* and other Brethren in Philadelphia, was granted, establishing a Lodge in that city. Benjamin Franklin—the printer, moralist, philosopher, and statesman—was its first Master. He published the first American Masonic book, a copy of which is still preserved in the archives of the Grand Lodge of Pennsylvania. Among the distinguished Generals of the revolutionary war who were Masons, may be named Gen. Parsons, Joseph Warren, who fell at Bunker Hill, and George Washington, 'the first in war, first in peace, and first in the hearts of his countrymen.' And now, throughout our whole country, the learned and the unlearned, the official and the private citizens, are to be found linked together in the ties of this venerable Institution. Persecuted by jealous priests, when it could no longer serve their purposes; anathematised by ecclesiastical decrees; calumniated in our own country, until a fearful storm threatened its utter annihilation; it has still held on its even way, and is destined long to bless the world with its benign influence.

The symmetry and harmony displayed by the Divine Architect, in the formation of the planetary system, gave rise to many of our mysteries; hence, many zealous advocates of our Order, date the origin of Freemasonry from the creation of the world:

> "Let there be Light!—proclaimed the Almighty Lord;
> Astonished chaos heard the potent word—
> Through all his realms the kindling ether runs,
> And the mass starts into a million suns;
> Earths round each sun with quick explosions burst,
> And second planets issue from the first."

Third. *Its Present Position among the Honorable, Benevolent and Philanthropic Associations which characterise the Age.*—Our Order holds the proud and lofty position of being a leader in the lists of benevolence. Its principles, when scanned, will prove its title to the high place which has been allotted to it. I shall not declare that all other secret associations are derived from Masonry: still, it is not too much to assume that our Order has suggested the *outline* upon which all other kindred associations are constructed. Whether we adopt the position that Freemasonry took its rise in India, or Egypt, or Greece, it does not disturb the settled question of the priority of our origin. Nor do all the speculations which assume that 'our manner of teaching the principles of our mystic profession, is derived from the Druids,' who worshipped one Supreme God, immense and infinite, or that our maxims of morality were derived from Pythagoras, who taught the duties which we owe to God and our fellow-men, or that our emblems were originally from Egypt, militate against the general admission of the superior antiquity of the Masonic Institution. But an examination of our principles will place us in the front rank among the noble charities which distinguish this remarkable age. What are these principles?

1. *A firm belief in, and acknowledgement of, the Supreme Being*—the Grand Architect and Ruler of Nature, forms the first essential of a Freemason. Hence, *religion* is fostered, while religious disputes are discouraged:

> "Religion! Providence! an after state!
> Here is firm footing—here is solid rock!
> This can support us—all is sea besides."

2. *Friendship*, with us, is a cardinal virtue. With us, it is one *link* of a chain 'which extends through every branch of the great family of mankind; its influence is as unbounded as the horizon; it unites men of different religions and countries, and of opposite political sentiments, in the firm bond of fraternal affection. The wandering Arab, the civilized Chinese, and the native American; the rigid observers of the Mosaic law, the followers of Mahomet, and the professors of Christianity, are all cemented by the mystic union.'

3. *The Key of our Symbolic Fabric is Charity.*—This sublime principle is synonymous with love. It is good will for man, which prompts to the practice of its duties. The aged, the widow, the orphan, and the oppressed, are rightful claimants upon our sympathy and compassion. The contrast between one who, Mason-like, is filled with compassion for distress, and another, who selfish and unfeeling, disregards every call upon his better nature, has been drawn by the hand of a rhetorician and the pen of a true poet. It is well said of the latter, 'He whose bosom is locked up against compassion, is a barbarian; his manners are brutal, his mind gloomy and morose, and his passions as savage as the beasts of the forest.' Of the former, the poet beautifully says:

> 'From realm to realm, with cross or crescent crowned,
> Where'er mankind and misery are found;
> O'er burning sands, deep waves, or wilds of snow,
> Thy HOWARD, journeying, seeks the house of wo.'

4. *Urbanity.*—To render ourselves agreeable in manners to all those with whom we associate, is one of the first principles of all human societies. Urbanity of manners is indicative of a polished mind, while rough, hard, uncivil demeanor, is the natural consequence of ignorance and brutality. In the cultivation of social relations, we hence learn never to give way to unbounded humor; to treat no man with contempt; to turn ridicule and raillery upon no being, under the pretence of innocent amusement. We learn, too, 'to pity the weakness of human nature, and cover the failings of every Brother of our race with the mantle of fraternal love,' and to visit with vindictive vengeance none but the guilty culprits who outrage the laws of God and man.'

5. *Toleration.*—The views of political parties or of religious sects are discarded. The Cossack and the Calmuck, the Arab and the American, the South Sea Islander and the Hottentot, learn from us that our principles are bounded by no particular country, but begirt the terrestrial globe. 'Wherever arts flourish, there have our principles ever been in the ascendant. Our secret and inviolable signs, carefully preserved by the Fraternity in every section of the world, become a universal language, and produce universal toleration. In a word, 'to do justly, love mercy, and walk humbly before God, are the indispensable duties of a Free and Accepted Mason.'

On the high seas, the Algerine pirate, who pursues the most guilty of all human callings, *a trade in blood*, heeds the Mason's well known signs, and extends to the Brother, whom he was about to pillage and destroy, the kindly offices of friendship. The Indian warrior Chief, *Brandt*, as his brutal comrades are about to immolate Capt. McKinstry, of the Continental troops, during the revolutionary struggle, heeds the mystic symbol, and relieves the doomed man from the agony of despair and death.

Both Generals Washington and Parsons, are said to have returned the Constitutions, Charters, and Regalia of British travelling Lodges, captured in war. And from the lips of a Captain of the First Mississippi Regiment, I learned that he and a small party of his comrades, owed their preservation from death, in a small town between Matamoras and Monterey, to the symbols of our mystic Brotherhood.

These principles and facts establish the claim of the Masonic Fraternity to a lofty position among the benevolent orders of humanity. The true Mason is a citizen of the world, and his philanthropy extends to all the human race.

Fourth. *A Slight Defence of its General Principles and Proposed Benefits.*

I. *Secrecy* is a Masonic, fundamental principle. Can it be defended? Is it just to withhold anything from the knowledge of the race? Let us first, investigate History; second, Revelation; third, Experience—to ascertain the utility of secrecy.

1. *History.*—The ancient philosophers, made *secrecy* the first lesson which was taught their disciples. It was a rule with Pythagoras, that every noviciate should be silent for a specific period of time; and not to speak unless when spoken to, in order that the 'valuable secrets which he had to communicate, might be better preserved and valued.' Lycurgus made a perpetual law, obliging every man to keep secret whatever was committed to him, unless it was to the injury of the state. Cato, the Roman Censor, said there were three things of which he always repented when guilty—first, When he divulged a secret: second, When he went on water when he might have staid on dry land,—and, third, When he suffered a day to pass without endeavoring to do some good. The Persian law punished the betraying of a secret more severely than any other ordinary crime.

2. *Revelation.*—In the book of Ecclesiasticus, it is said, 'Whosever discovereth secrets loseth his credit, and shall never find a friend to his mind. As for a wound, it may be bound up; and after reviling there may be reconcilement; but *he that betrayeth secrets is without hope.*' 'A tale-bearer revealeth secrets; but he that is of a *faithful* spirit concealeth them.'—St. Ambrose places the patient gift of silence among the principal foundations of virtue.

3. *Experience.*—Facts could be adduced showing that our Order has ever been

a foe to despotism in every form. Tyrants have feared us, for Masonry has ever sided with the oppressed, and down-trodden, struggling for liberty. In the old world and in the new, we have contended for 'liberty, equality and fraternity.' Secrecy has been our bond of union, and despots have quaked at the mention of our history. The tyrant hierarch, as well as the tyrant monarch, have each in turn, anathematised us, when our free principles have been a *mirror* in which their crimes against God and nature have been reflected.

II. *Restricted Membership.*—Society should be select only so far as it expels from its pale the vicious and unprincipled. Thus far, and no farther, is Freemasonry restricted and exclusive. What do our laws require of a man to secure his admission into our Fraternity? In the words of another, 'We must be *freeborn;* of twentyone years of age; of good character; of sufficient natural endowments and the senses of a man; with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his craft, as becomes the members of this ancient and honorable Fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and for supporting the ancient character and dignity of the Royal Craft. Every person desiring admission, must also be upright in body, not disformed or dismembered, at the time of making; but of whole and entire limbs, as a man ought to be.'

'The Freemason's ear is never shut to the complaints of any of the human race, yet when a Brother is oppressed or suffers, he is in a more peculiar manner called upon to open his whole soul in love and compassion to him, and to relieve without prejudice according to his capacity.' After the burning of Buffalo by our British foes, during the last war, when great distress prevailed, the illustrious De Witt Clinton, as Grand Master, in New York, issued a Circular to Lodges and Chapters, which received contributions from $10 to $100. Each which materially alleviated the general distress. And the Grand Lodge of this the Magnolia State, has, under the guidance of our late Grand Master,* who this day occupies the honorable position of Grand Marshal, made lately a liberal contribution to sustain our City Free School,—the Subordinate Lodge has already done the same worthy deed.

Fifth. *Its claims upon the good will of the other associations.* These are based upon unity of object,—before me are representatives of the oppressed land of Mitchell and O'Meagher, the land of gallant devotion to honor and patriotism. We hail your presence upon this occasion, noble minded men of the 'Hibernian Society.' With true delight, as we behold in you lovers of order, liberty, virtue and charity,—your Order claims your kind regards, and no doubt receives it generously. Here too are the honorable members of the *Mechanics Mutual Benefit Society,* a worthy name, for a glorious object pursued among men, properly, indeed, assimilated in character and purpose, to our own Institution. Welcome, compeers of the Mutual Benefit Society!

Sons of Temperance, in the simple, modest and beautiful regalia of your truly noble and philanthropic order,—ye are here, avowing your co-fraternity with us in *love, purity* and *fidelity.* Toil on, illustrious Sons of a holy mother, until the great foe of human happiness, against whom you are battling, shall be prostrated, never again to curse the world with its deeds of wo. *Cadets of Temperance!* Juvenile aspirants for the honor of co-operation in renovating a world and freeing it from vice: You, too, are here; and, as a section of the grand *Cold Water Army,* it cheers our hearts to behold in you the prospect of a coming generation of sober men, honest virtuous and true-hearted.

I see, also, here, a worthy band of citizens, who, when the shrill cry of alarm at the hour of midnight, arouses from slumber; when the rapid peals of ringing bells assure us that the devouring element is consuming the property of neighbor and friend, rally to the scene of confusion, sorrow and destruction, and with a generous aim, aid to extinguish the merciless agent of nature: Ye, are present witnesses and participators in a ceremonial which betokens good will to the firemen of Vicksburg. Welcome! *Firemen* of the 'Hill City' of Mississippi.

Shall I pass you by, my Brethren of the *Independent Order of Odd Fellows?* Sooner let my right hand forget its cunning, and my tongue cleave to the roof of my mouth. Worthy coadjutors of the Masonic Fraternity! Ever cherish 'Friendship, Love and Truth.'

But the *Ladies* grace this vast assembly, as they *ever* come forward whenever virtue, honor, truth and religion want advocates and friends. Why! man learned the first principle of Masonry from woman—Charity;—the pure milk of human kindness was derived from woman. The world has witnessed womanly grace and intelligence in a Semiramis, a Cleopatra, a Catharine and a Josephine; but these great names will shine inferior in history, on 'the unmouldering pillar of fame,' when compared with those of a More, a Fry, and a Dix. The gay belle of the French saloon, and the light-hearted devotee of fashion in New Orleans, may charms us for an hour with voluptuous conversation and fascinating manners; but the woman who will be *loved,* till the grave closes over her lamented remains, is the woman whose heart sympathises with the claims and objects of our Ancient Fraternity. Fair Ladies! we thank you for the zest which this occasion receives from your presence, with joyous smiles. You require not the adventitious aid of mystic institutions to urge you to acts of charity, nor the use of symbols to lead you to virtue.

Fellow-Citizens; your presence, too, is inspiring. We can only desire for you a closer acquaintance with our Order.

And now, *Fellow-Members of the Masonic Order,* I conjure you to remember the lessons which the employment of our various emblems to-day teaches. The Holy Bible, the Rule, the Line, the Plumb-line, the Square and the Compasses, are all here, to remind us of our duty and relations. Let us remember that we are on a *level,* and should ourselves perform work worthy of our high origin; 'for the time will come, and none of us know how soon, when death, the great leveller of all human greatness, will rob us of all our distinctions, and bring us to a level with the dust.' Then shall we appear before the Grand Master above. And of this building which is soon to arise, an ornament to our growing city, and a rendezvous for the lofty principles and generous deeds, I will adopt the language of the Psalmist of Israel:

'Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now, Peace be within thee.'

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*Gen. B. S. Tappan.

SEASONABLE WORDS FITLY SPOKEN.

The following truly Masonic sentiments are from the address of the M. W. Charles Gilman, G. M., delivered at the opening of the Grand Lodge of Maryland, in May last:

The keeping our passions within proper bounds.—The neglect of this virtue, followed, as it always is, by evil consequences to all within its influence, is often times more disastrous to him who violates the law than to him upon whom the evil passion was intended to operate.

A strict regard to the rights of others.—This is essential to the well-being of all communities, but *more especially to this of ours.* In this I do not allude merely to the rights of property, important as they may be. There are others of equal and perhaps of paramount importance; such as the right of protection of the person from violence—the right to exercise one's own opinion in mere matters of opinion—as also many other privileges guarantied alike to all. And he who shall knowingly and wilfully violate such rights, or seek so to do, is, at heart, no Freemason, but is a hindrance and a stumbling block among us.

Charity and love one towards another.—These two, if rightly understood and properly exercised, will insure the safety of all the rest. I need not define or explain them—Almighty God has done that in the mind and conscience of every man endued with common understanding. In the mind of the most depraved and abandoned there is still a spark left,—it may yet be kindled into a flame—it may yet be made to glow with ardent heat.—Therefore, dear brethren, not only should we cultivate love and charity in our own breasts, but exercise also those divine attributes by endeavoring to arouse them in others. What though a Brother may have done you wrong by word and deed, he may have repented, and at this moment may be seeking an opportunity to become reconciled to you. And will you not give him an opportunity? Relieve him from the painful position he occupies by making the first advance. You are the injured party and can afford it. What though you may be repulsed, you have sustained no dishonor, but have heaped coals of fire upon the head of your adversary, and performed your duty to one, who, though unworthy, is, nevertheless, a Brother.

EULOGY

On M. E. BELA LATHAM,

LATE GRAND MASTER OF THE GRAND ENCAMPMENT OF OHIO.

Delivered before the Grand Encampment and Brethren, at Columbus, on 28th Sept. last,

BY COMP. RAPER.

[Reported for the Cincinnati Commercial.]

Most Eminent and Sir Knights :—

How exceeding fluctuating and uncertain are the events of human life. The morning sun breaks forth from the chambers of the east, and casts his broad sheets of light upon the unclouded sky. Man walks forth and enjoys the fragrance of the new-born day—while the wild bird roves abroad in quest of the dew drops as they trickle from the umbrageous forest. All is calm and sunshine. Who can see the congregating elements of the gathering storm that lies beneath the smiling surface? None but that all-seeing eye that penetrates the future, none but that omniscient Being with whom one day is as a thousand years, and a thousand years as one day. Although the interior man is a spiritual substance, and his being is derived from God himself, he nevertheless beholds the type of his own destiny stamped on the parchment of the exterior world. His life is a tissue of ever changing events.—" It is like a dream when one awaketh, or a tale that is told, as he passeth away. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not." All glory of man fades like the lily, and expires as the smoke. Where is proud Babylon, the tread of whose armies made the earth to tremble, and whose King exalted his throne to the stars of God? Where is the Tyre who sat as a queen in the midst of the sea? The Cæsars who laid the world under contribution? The idomitable Napoleon who rolled whole parks of artillery across the Julian Alps? They are gone—the path of their fame is choked with bitterness, and the sound of their exploits is passing away like the sighing winds of autumn. Alas! how true, " all flesh is grass, and the glory of man as the flower of grass."

Who among us that enjoyed the pleasure of a seat at this temple one year ago, that foresaw the cloud that now envelopes this Grand Encampment. That saw our sacred walls hung with ensigns of mourning? or was prepared to hear the solemn announcement—*our Grand Master is dead!*—can we realize it?—it is nevertheless true. He has performed the pilgrimage of life—crossed the Jordan of death—and the warrior's spirit now rests in the wide extended arms of the blessed Emanuel. Yonder rests in peace that form once animate like ourselves—once the official head of this Grand Encampment.

Our departed Grand Master descended from that noble race of Anglo-Saxons, the pilgrim fathers, who sought that freedom in the wilds of America denied them in their " fatherland," and who first planted the seeds of liberty in the soil of this great Republic. Honored be their memory, and peace to their dust. They were patriots—they were Christians—they were true to their principles—and their descendants inherit the spirit. Bro. Latham was born in the town of Lime, New Hampshire, May 23d, A. D. 1794. Under the instruction of his intelligent and pious mother, he received the germ of education—the draft of his future character as a scholar, a Christian, and a gentleman.

Nothing remarkable distinguished his early boyhood, except a good memory, a sacred regard for truth, and dutifulness to his parents. After receiving the elements of education in the primary schools of his own State, he entered Cambridge University, where he graduated with honor to himself, and gratification to his friends. He studied law in the celebrated law school at Litchfield, Conn., which has added upwards of a thousand members to the American bar since its organization. In this profession he would doubtless have excelled, had his taste permitted him to have pursued it—his noble voice—his fine address, and clear understanding, fully justifies this opinion.—But the stirring scenes of a new country—the opening prospects of the *Far West* enchanted the spirit of the young New Englander, and brought him to the rich valley of the Scioto. On this river and its tributaries he spent most of his time, and performed most of his labors since the year 1816.—His patriotic disposition would not permit him to remain idle, while his new associates were laboring to build up this great State. He joined them in their efforts, and contributed his part in elevating Ohio to its present proud position. Who among us can resist the desire, that his life should have been spared to witness the onward movements of that spirit of enterprize that is likely to place Ohio at the head of the list of these Republican States. Vain wish, that would detain the Christian soldier a moment longer in this field of strife.

Sir Knights—It is with great pleasure that I now proceed to present to you a few reflections on the *Moral, Social and Masonic* character of our departed Grand Master. Bro. Latham was a sincere believer in the *Bible* as a divinely inspired book. From its pure teachings, he drew forth those rules of conduct by which he proposed to govern his whole life. He sought the imbuement of its sacred truths in his heart, believing that a pure fountain could alone send forth pure streams. That a good heart would necessarily produce a good life. He abhorred profanity as vulgar—wicked; equally unworthy of the man, the Mason or the true gentleman.

Bro. Latham was an honored member of the Church of God. His eloquent and pious pastor bore testimony to his honest christian virtues and piety: and his elevation to the Grand Mastership, was very much indebted to his sound moral worth. And his election to that high trust was intended by his Brethren, as a testimony of their high estimation for his moral as well as Masonic integrity.

The social virtues were spread broadcast upon his whole character, and were the undisguised emissions of a kind and fraternal heart. He sought to please others and make them happy. His colloquial powers, which were highly cultivated, were not employed to gratify an egotistical vanity, but to render himself agreeable and useful to his companions. He loved his friends and they loved him. He sought society for the pleasures it afforded him and drank deeply in the *misfortunes* as well as in the prosperity of good men. He was not vindictive towards those who injured him. There was not an ENEMY on earth that he could not forgive and to whom he could not be reconciled, when he found a corresponding disposition. But, Sir Knights, it is to the Masonic character of our estimable Brother that I would chiefly call your attention. The early education of Bro.

Latham, which gave him a high esteem for the bible, was no less favorable to all the social institutions derived from that pure and enlightened source. Among them, ancient Freemasonry and the Orders of Christian Knighthood stood pre-eminent. He rightly appreciated the great and important ends of the Masonic organization, which was not intended to clothe a human being in shining ornaments and splendid apparel to excite the gaze of stupid mortals, and increase the vanity of one already too vain; but to enrich the mind with those lofty and divine sentiments of truth, justice, charity and universal benevolence. Of "Peace on earth and good will to men," even with those intellectual and moral endowments that renders man an admirable and lovely being—useful to his race, and an honor to his God. It is not among such men that you find the captious skeptic or the sputtering egotist—that you see the frigid Shylock or the unfeeling drone, whose ear is deaf to the piteous cries of suffering humanity, and whose heart is unmoved by bleeding virtue. No, Sir Knights, our holy profession is, man's *first, best and highest* destiny. It ennobles our nature and dignifies our actions, and although in this life it has nothing to offer but rough fare and severe duties, hazardous enterprises and a lonely pilgrimage, requiring the constant exercise of *patience and perseverance*, of *courage and constancy*, of faith and humility, it nevertheless produces a good conscience, a safe conveyance over the dark gulph of death and finally a sure asylum to the peaceful abodes of the blessed. These Sir Knights, were the views which our departed Grand Master entertained of our time honored institution. And, especially did he regard the Orders of Christians Knights, as they profess to be built upon the Christian religion, and the practice of the Christian virtues, and that the legitimate tendency is to lead the mind to the practice of Christian virtue and a blessed hope of eternal rest. His faith was well founded—he proved its excellence on the sick bed and in a dying hour. Though long and severely afflicted, his courage and constancy sustained him in his last moments, when the tide of life ran low, and the soul looked out upon the green sward just breaking, to prepare him a "house appointed for all living;" the spirit took hold on the hope set before him, and whilst the noise and strife of things earthly were passing away like the last moans of an expiring tempest, his redeemed soul looked up to God, and in earnest prayer he exclaimed, "O, EMANUEL, be with me in this last struggle!!" O, memorable prayer—'twas heard in heaven. Emanuel stood by him—folded him in his arms, and lulled the Christian warrior to sleep on his own dear bosom. Then all was still, and no sound broke the deep silence, except the sobs of the loved one and his fatherless children whom he had committed to God and the prayers of his brethren.

Most Eminent, Brethren, and Brother Sir Knights, the voice of our Commander is no more heard at the head of our lines, encouraging our efforts and leading us forward in the holy strife. The arm that wielded the mystic sword in defence of our just rights, is now palsied in death, and the warrior's shield is now hung up in the temple of peace—we are yet in the field, the clarion of battle at the head of our cohorts sounds to the charge.

Are you well satisfied with the goodness of the cause in which you are engaged? Can you conscientiously aid one another in carrying out the constitutional measures of Christian Knighthood? Shall this Grand Encampment, seconded by the subordinate Encampments, plant the triple standards of "*Magna est Veritas et prevalebit*,"—of "*In hoc signo vinces*," and "*Rex Regum, Dominus Dominorum*" throughout the length and breadth of this great and rising State; will we endeavor so to adorn our characters with every Christian virtue, "that men seeing our good works may glorify our Father in Heaven." I can respond for one, with a full heart: *Amen*—so mote it be!

And herewith I pledge you my *faith* by giving my hand to this excellent Sir Knight, that I will retain my stand among the soldiers of Emanuel, with a part of whom I am now surrounded, and I will, to the best of my abilities, do my duty as a knight Templar. Sir Knights, to us has been committed, by the high behest of Providence, the spotless preservation of Christian Knighthood. When our Institution has accomplished the primary object of its organization, it sinks into disuse. This is the fate of all human inventions. But Orders of Christian Knighthood, that made their advent in the 11th, still live and flourish in the 19th century. What has preserved them?—The sword of Dupuyens has long since been consumed with rust, the voice of Dupuyens, that martialed the warrior monks in the battle plains of Syria, is hushed in the profoundness of death.—Their war galleons that swept the bosom of the Mediterranean with their thunder, are dismasted, and their white sheets are no more seen in the waters of the Levant. The *Political* organization of the Knights is defunct, and so may it remain; but the *Co-fraternal* and *Christian* organization still lives like the bush amidst the flame. I ask again, what has preserved them? The answer may be justly given: The indestructable word of God, on which they are founded, and the imperishable truths of Christianity, which they inculcate, has given to them a perpetuity of existence and a self-recuperating energy, that *has* and *will* preserve them in spite of men and devils! Let us guard the avenues—look well to the ballot box—keep pure the asylum, and above all, let us be men of faith and prayer and we shall live to be blessed and be a blessing to those who shall succeed to our places, who, in the light of our example, and remembering our instructions, shall conduct the onward movement of the present age of Masonry, to a happy and highly beneficial consummation for mankind. Sir Knights, the day is far spent—"the night when no man can work" is at hand. Let us make haste and delay not to do our duty as good men.

Where are those whose places we now occupy? We love to cherish the remembrance of their names and their virtues. Where is the first Grand Commander of Cincinnati Encampment, the venerable Robert Punshon?—ah! he fought hard—suffered long, and died. But how did he die?—Like our own dear Latham, he died a Knight Templar, a Christian Templar—with bliss immortal full in view.

I now close my remarks. But how can I, until I speak a word to my sister—my beloved sister—don't weep sister—your husband is not dead, he only sleepeth. When you saw that dark cloud arise and hide him from your view, on the other side he arose a snow-white spirit, and ascended to the bosom of Emanuel. Be comforted, dear sister, and tell your children, their father was beloved while living, lamented when dead, and that he finally ascended to God—to the Christian's God. May the Almighty Being, who pities human frailties, and bears with human folly, protect and conduct you along the path of life, and may He finally receive you and all your family, to the society of him whom you love, and whose absence you now mourn.

Brethren of the whole Masonic family and fellow-citizens, we all had a common property in our departed Latham,—what an admonition is his death, for us to stand prepared to respond to the solemn call that shall remove us from time to eternity? And oh, thou Light of the Gentiles, thou Desire of all nations, who has gone to prepare a place "for thy followers," when the pilgrimage of this life is ended, receive us to thy rest. So mote it be!

EXCERPTS.—The error of youth is, that of thinking itself as wise as age; and the error of age is, that of expecting youth to act as prudently as if it had enjoyed the benefit of experience.

None are so fond of secrets as those who do not mean to keep them: they covet them as the spendthrift covets money—for the purpose of circulation.

It is much easier, often, to ruin a man of principle, than a man of none; for the former may be ruined through his scruples.

Pride is the first thing that overcomes man, and the last thing that man overcomes.—*St. Augustine.*

EUREKA MASONIC COLLEGE.

We have frequently brought this Institution to the notice of our readers, and have watched its rapid progress with mingled feelings of pride and gratification. And it is with increased pleasure that we now give place to the following excellent report on the subject, adopted by the Grand Lodge of Mississippi at its last session :—

The Select Committee appointed to ascertain what progress has been made towards "establishing the Masonic Literary Institution at Richland, Holmes County, and to report as early as practicable," beg leave most respectfully to report: That they have had the subject under consideration, and bestowed upon it as much attention as the limited time, divided, as it has been with other duties, permitted. Your Committee judging from the results of the wonder-working spirit of Freemasonry, which is abroad in the land as sustaining by its wisdom, supporting by its strength, and adorning by its beauty, those monuments of benevolence the Masonic Colleges in Missouri and Kentucky, were prepared to expect highly pleasing and flattering results, from the interest evinced by the Fraternity of Eureka and Lexington Lodges, at the last Grand Annual Communication of this body, as well as from the indications of confidence and favor then bestowed on the enterprise by the Masonic family in the State of Mississippi, but they were not prepared to see a College edifice, in the beauty and grandeur of just architectural proportions, erected by Masonic munificence, actually occupied as such, duly chartered by the Legislature of the State, with a body of corporators "with hearts resolved and hands prepared" to carry out the objects of their creation, in a manner to excite the surprise and challenge the gratitude of every educated mind in the State. Yet such is the fact. A circular, issued by order of the Board of Trustees of that Institution, announces to the public that "by the liberality of the Masonic Fraternity, a site has been secured and a large and beautiful brick building erected thereon," &c. And by an act of incorporation, passed by our State Legislature and approved by his Excellency, the Governor, the gratifying truth is presented to our minds, that the good people of our State, through their Representatives, are lavishing their fond warm smiles upon the lovely child of Masonic maternity and almost ready to adopt it as their own. Your Committee will not, therefore, permit the dimmest shade to flit across the bright field of their vision that any true friend of the great cause of education, will, or can, look with coldness or indifference on an enterprise which promises, in a short time, to scatter over the whole face of our country, the precious seeds which are to yield a harvest to be garnered in the skies. They have seen that by the concentrated and well directed energies of the two Lodges above named, and one Royal Arch Chapter, that a nucleus has been formed, around which those who believe that Mississippi presents as fair a field as any other portion of our country for the display of Masonic effort in carrying out the aim and design of all great benevolent associations, may and will collect! Who, that has contemplated Freemasonry in her omnipotency for good to man when going forth on her message of mercy and love, can set limits to her mighty influence! We have seen what other States have done through her agency. Shall we fear that, because Mississippi is a younger sister in this great Confederacy with a population comparatively spare, the Masonic heart beats with a feebler pulse or rolls a less warm and genial current to those objects which need her life-giving principle! No, verily, no!

Your Committee will not, however, permit the brilliancy of the prospects, of the not far distant success of this enterprise, or cause them to loose sight of the path which leads to its consummation. They at one time thought of recommending to the consideration of this Grand Lodge to take Eureka Masonic College under its control, and depend for its entire support on that source. This thought, however, was entertained but for a moment. The almost complete exhaustion of the funds at the last Grand Annual Communication, for objects justly demanding them, and the very small amount which will remain in the treasury after defraying the current expenses admonish them that such a course would be impolitic, if not unwise, at this time.

From documents placed before the Committee, they are fully authorised to state that the College has gone into operation in a manner highly satisfactory to its patrons, and the Board of Trustees have expressed their entire and unqualified confidence in those who have the immediate government and instruction of the pupils. That Board has not only expressed its own satisfaction and confidence in the present arrangement of the faculty, but they, also, add the assurance "that the community in general, and the Masonic Fraternity in particular, will find all reasonable expectations fully realized, both in regard to discipline and instruction, and successful devotion to the great object they have in view, viz. to establish an Institution of high order and worthy of the confidence and patronage of the Fraternity."

With a view, therefore, to second their efforts, your Committee respectfully recommend the adoption of the following Resolutions, to wit:

1. *Resolved*, That the Grand Lodge of the State of Mississippi will extend such pecuniary assistance, to Eureka Masonic College, as may be in its power, consistently with other demands upon its bounty.

2. *Resolved*, That this Grand Lodge have full confidence in the existing Board of Trustees as named in the Charter of said College, and that they and the Institution under their charge, are hereby recommended to the confidence and patronage of the whole Masonic Fraternity.

3. *Resolved*, That said Board of trustees and their successors are hereby respectfully requested to report to this Grand Lodge annually the condition and prospects of said Institution and in what manner the amount given, or which may hereafter be given, shall be expended.

MASONIC ORPHAN SCHOOLS.

[From the business address of the M. W. Benj. S. Tappan, G. M. delivered before the Grand Lodge of Mississippi, at its last annual session :]—

The subject of education is demanding marked and deserved attention. In some States there are Masonic Colleges, and in this State one of our Subordinate Lodges has under its control, and countenance, Eureka Masonic College, located at Richland, Holmes County. As a Grand Lodge we are, as yet, committed to no scheme.

The education of the children of deceased Masons, is a subject of all absorbing importance, and I doubt not that each separate Lodge makes all the provisions within its power for this worthy object. But still it would undoubtedly be wise, to devise some general plan by which greater efficiency could be given to the cause of education. We may do more for Masonic principles; more to promote the happiness and welfare of our fellow-men, by such a plan, than by the erection of costly Halls and arraying ourselves in princely regalia. Every consideration of humanity and philanthropy demands, at our hands and from our minds, our active efforts and our earnest reflections for this cause. It is well said, by an eminent divine, "one of the best and surest methods by which to awaken a deep love of country, is for the country to educate its youth. The native born and the refugee from foreign oppression, will awaken to gratitude, deep and strong as the inmost powers of the soul, to the country that teaches them the power of thought and the precious treasures of their own heaven-born natures. What so endears the home of our youth, as the green sward, and the babbling brook, and the dog-eared volume of our school-boy days. There is a freshness, a mildness, a warmth, a permanency of attachment, in the impressions of early childhood, that survives through all time and enters into the essence of immortality. The immortal wealth of the heart is to give its first attachments."

It is only through highly cultivated mental powers, that we can be able to converse with the mighty spirits of the past. It is well said—

> "Oft converse with heavenly habitants casts a beam on the outward shape,
> The unpoluted temple of the mind,
> And turns it by degrees to the soul's essence,
> Till all be made immortal."

I cannot too strongly recommend this grave and interesting subject to your attention.

De Molay Encampment.

A new Encampment of Knights Templars has just been organized in this city, under the above appropriate and eminent historical name. It will hold its meetings at the Masonic Temple, regularly, on the 4th Wednesday in each month, and the Brethren immediately interested in its organization and management, hope to make it, in discipline and work, equal to any similar body in this country. We subjoin a list of its officers, and shall take an early opportunity to refer to it again :

Sir Edward A. Raymond, M. E. G. Commander.
" John J. Loring, Generalissimo.
" A. Burnham Young, Captain General.
" Charles W. Moore, Prelate.
" Albert H. Kelsey, Senior Warden.
" Hamilton Willis, Junior Warden.
" William Eaton, Treasurer.
" Thomas Restieaux, Recorder.
" Joshua Tucker, Sword Bearer.
" Gardner Greenleaf, Standard Bearer.
" Charles Robbins, Warder.
" Osgood Eaton, 3d
" John C. Robertson, 2d } Captains of the Guards.
" William Parkman, 1st
" Henry G. Clark, Organist.
" Hugh H. Tuttle, Sentinel.
" Jonas Chickering,
" John Bigelow,
" William Ward, } Committe of Finance.
" J. Leander Starr,
" Simon W. Robinson,
" G. Washington Warren,
" John P. Ober, } Committee of Charity.
" Joseph W. Ward,
" James Perkins,

REV. MR. WELLS' ADDRESS.

We have read with more than usual interest, an excellent address recently delivered in New York, by our Br. Rev. E. M. P. Wells, of this city. The Templar Lodge did right to publish it; for it is most admirably adapted to do good to the cause it ably advocates. And there is withal so much of true Masonry in it, that we take the liberty to transfer a few extracts to our own pages :

DE MOLAY—GRAND MASTER OF THE TEMPLARS.

At length the noble and heroic Molay, their Grand Master, with his principal officers and Knights, having been artfully decoyed into France, was arrested in Paris, by Philip the Fair, and, with the assistance of Clement V., they were imprisoned, tortured, put to death and their immense treasures seized by those who had wrought their ruin. But "they confessed their crimes," we are told. They did, poor fellows, as thousands of even more immaculate men have done. Some, when their brains were turned by the excruciating revolutions of the wheel of torture, have confessed to whatever they were bidden; and others, of still feebler nerve and weaker *morale*, to escape this dislocation of joints, mangling of flesh, crushing of bones, and cracking of nerves, did the same. But thus did not they all. It is recorded of the heroic Grand Master Molay, that after hearing his sentence to be burned, he turned to Philip of France and Clement V., and, in a manner awfully impressive, summoned them both to meet him before the tribunal of the Almighty, within a year, to answer for those wrongs they had brought upon him. Both Philip and Clement died in about half that time. Now, though I would not insist that there was the divinity of a special Providence in this result,—yet, if not, I see not how it can be denied that, at least, there was that conscious innocence, and sense of suffering wrong and injustice, on the part of the Grand Master, which enabled him to hurl the moral thunderbolt, like a human Jupiter, and a consciousness of guilt and baseness, on the part of the King and the Pope, which laid them open, through their imaginations, to the archery of death.

SECRECY OF MASONRY.

We announce the establishment of Lodges in any new section. Our name and insignia are blazonsd upon our porticoes. Our times of meeting are published. The names of our Brothers we tell you, and neither fear, nor are ashamed to own ourselves members. Our Constitution and Laws, containing our principles and object, we print and throw upon the wings of the wind. We thus court inquiry respecting our Institution. We would not put our light under a bushel, nor eat our morsel alone. We say to all, even to the poorest and to the most humble, if they do but belong to the aristocracy of virtue, *come and see*—come, and be of us. Shall we, then, be called a secret society? We are not a secret society—not in the sense of history. But have we secrets? We have—and we thank God that it is so. That man who has not, is not worthy to be called a man. None are destitute of secrets but those who are unable to keep them, for our God has made us not only capable of keeping secrets, but has given us powers and faculties especially for that purpose, and has given us secrets to keep. The secrets of the heart are, by a virtuous mind, kept with all vigilance of virgin chastity, except when we open our hearts to God—to our parents—to the moral physician who has the care of our souls, or, respecting our own personal secrets, to that "other self," who is not another, God having made both one. How often does the Almighty in the Holy Scriptures declare, as the highest mark of His approbation, that He communicates His secrets to His servants? Shall, then, the secrets of our Churches, our Lodges, our families, or ourselves, be violated to gratify the weakly curious, or the viciously jealous?

CORRESPONDENCE.

Vicksburg, Miss., Sept. 9th, 1848.

C. W. Moore, Esq.—*Dear Sir and Brother:*—With this, you will receive a copy of an address delivered by Rev. Br. W. C. Crane, on the 26th ult., on the occasion of the laying of the corner-stone of the new Masonic Hall, now being erected in this city, by Vicksburg Lodge, No. 26. It is by the unanimous vote of the Lodge, that I send the address for publication in your Magazine.

Vicksburg Lodge, No. 26, (this is the Lodge whose vicissitudes you published a few years since,) is in a very flourishing condition, numbering one hundred and eleven members. You published an account of the dedication of their new hall, June, 1847. In February last, it was destroyed by fire, and everything in the Lodge and Chapter rooms was lost; but with an energy not to be surpassed Vicksburg Lodge set to work to make arrangements for the erection of a new hall, and on the 26th Aug. last, the corner-stone was laid with the usual ceremonies.

The procession on this occasion was the largest and most imposing civic procession ever before witnessed here. It was composed of the I. O. of Odd Fellows; Hibernian, and Mechanics' Benefit Societies; Sons and Cadets of Temperance; Constitution, Phœnix, and Washington Fire Companies; Mayor and Council; Clergy and Masonic Fraternity; the latter with rich regalia, emblems and banners. After passing through the principal streets, they repaired to the site of the new Hall, where the corner-stone was laid by the M. W. G. M., Charles Scott, in the presence of a large assemblage of ladies and gentlemen. The procession then repaired to the Prentiss House, and partook of a collation. Fraternally, yours, B. S. Tappan.

MASONIC INTELLIGENCE.

MARYLAND.

We have read the report of the Committee on foreign correspondence, submitted at the last semi-annual communication of the Grand Lodge of Maryland, as we always do, with great satisfaction. It is an able paper, and altogether worthy of the reputation of its author, (Br. C. H. Ohr,) as an intelligent and talented Brother. We give such extracts as we have room for:

GRAND LODGE OF VERMONT.

In the outset New York assumes that the Grand Lodge of Vermont "ceased her labors;" the Grand Master of Vermont says she "never ceased her labors." In the absence of any other testimony, and from the declarations of the M. W. G. Master of Vermont, in his letter and opening address, your committee are bound to believe that the Grand Lodge of Vermont did live in her communications as such by meetings and by regular adjournments." In relation to the rights of recognition of one Grand Lodge by other Grand Lodges,—your committee believe the *practice* is, that when a Grand Lodge has been formed in accordance with the usages of the Order, and asks recognition as such, it is usual to furnish a copy of the proceedings of the Convention and the *Constitution* adopted for the government of *said Grand Lodge*, and its organization under that Constitution. If the proceedings be regular and the Constitution does not come in conflict with any of the "*Landmarks*" or well known and established laws of the Order, it is customary to recognize, and correspond with her. Should there be any provision contained in the Constitution of such Grand Lodge conflicting with a *general law* or *landmark*, recognition may and should rightfully be withheld until the objection be removed, but matters of mere internal policy or regulation afford no ground for refusing recognition. After such recognition has once been extended it should not be withdrawn unless for discourtesy, death, or the violation of a *general law* or *landmark*. The regulation of the *internal policy*, the adoption of *rules affecting none but herself*, are matters purely her own; others may advise or recommend a different policy, but have no right to disfranchise or excommunicate her therefor; and there is no "*right* of one independent Grand Lodge *to question* another independent Grand Lodge as to the construction it gives to *its own Constitution, general regulations and by-laws, and its own action under them.*" Your Committee believe that the *power* to make, is greater than the *thing* made, and that a Grand Lodge has the right to alter and amend her local laws as to *her* may seem best, without let or hindrance. The Constitution of a Grand Lodge, so far as it concerns the *government* of that Grand Lodge, is a local law subject to any alteration she may see fit to make, but an alteration affecting a landmark cannot be made valid by any *one* or *all the Grand Lodges.* That the Grand Lodge of Vermont has attempted to make or has made *any* alteration in *any landmark* of Masonry does not appear on the record.

This Grand Lodge having long since recognized the Grand Lodge of Vermont as a regular, independent, and sovereign Grand Lodge, of A. F. and A. Masons; and there being no evidence adduced that the Grand Lodge of Vermont has at any time committed an act of suicide by declaring herself dead, or permitting any other Grand Lodge to exercise jurisdiction within her limits, or that she has violated any landmark of the Order, but to the contrary; the question of vitality, your Committee conceive is not before you. And there being no allegation that she has committed an act of discourtesy toward this or any other Grand Lodge, recognition may not be withdrawn. The undersigned will not, even by indirection, favor the position that there is no legal Grand Lodge in and for Vermont, and therefore do not offer the right hand of fellowship, or invite her to take her place as a Member of the Masonic family, these acts having long since been performed by the Grand Lodge of Maryland. The only question for your decision is, will you continue the interchange of communications with the Grand Lodge of Vermont? That the opinion of this Committee may not be taken, *ex necessitate*, by the reception of this report as the opinion of this Grand Lodge, the Committee will subjoin a resolution by which the Grand Lodge can *define her position.*

The resolution was adopted and is as follows:

Resolved, That the Grand Secretary is hereby directed to continue on his "List of Grand Lodges in correspondence with the Grand Lodge of Maryland," the name of the Grand Lodge of Vermont.

MASONIC CHIT CHAT.

Masonic Means.—There are about 2000 subordinate Lodges in the United States, now in active operation, having not less, probably, than 70,000 enrolled members, and giving to the Grand Lodges an aggregate annual revenue of about $50,000. The estimated annual receipts by the subordinate Lodges is $275,000. Here are certainly the means of doing an immense amount of good, if actively and wisely directed.

The Grand Lodge of Pennsylvania has an annual income of about $9,000, besides the interest arising from the Girard Legacy, the principal of which now amounts to $30,000. The sum of $1522 50 of the interest, was distributed in charity the last year, to seventyfive needy members of the Order.

☞Gen. Quitman, in some remarks made at a public meeting at Albany, thus notices the opening of a Lodge at Vera Cruz:

"Ancient York Masonry was now proscribed in that country by the existing government;—precisely what might be expected from such a population. He said that better times were dawning on that country; that the advance of our army had carried with it that engine of civilization, the Press, and that other engine of civilization, Freemasonry; that a Freemason's Lodge had been formed at Vera Cruz, which had honored him by adopting his name; and that it had already produced the happiest results, and effected great good, by relieving distress, removing prejudices, and promoting good fellowship and kind feeling."

Dress at Funerals.—The Grand Lodge of Ohio has adopted a resolution, requiring that the dress to be worn at the burial of a Mason, shall be WHITE APRONS AND GLOVES; and in this resolution the Grand Chapter concurs. This is in good taste, and we hope to see the example followed by the other Grand Bodies.

The Grand Lodge of Tennessee has ordered for the same purpose, White Aprons, White Sashes and White Gloves, except for the officers, who are to wear their appropriate jewels—in addition, we presume.

The Water Celebration.—The Cochituate water was introduced into this city, on the 25th ult. We understand that the pipes have been laid in most of the streets, and that the water is very generally taken by the citizens. The occasion was one of great rejoicing. The procession was probably two miles in length, and was composed of the civil authorities of the State, and of this and neighboring cities, the Military, the Fire Department, Masonic Fraternity, and other charitable associations, and the children of the various public schools.

The Masonic part of the procession was composed of the Grand Lodge of Massachusetts, Princes of Jerusalem, Grand Chapter, and several subordinate Chapters and Lodges. The Boston Encampment of Knights Templars performed escort duty for the Masonic bodies.

☞An agent of the Grand Lodge of Indiana, collected the past year, voluntary subscriptions to the amount of $1810, for the establishment of an Orphan Asylum, and school for children of Master Masons in that State.

☞We invite the attention of our readers to the excellent address contained in the present number. It occupies more space than we are generally willing to spare for such a purpose, but we believe that in the present case, we could not have made a better use of it. The address has not before been published.

☞We regret not being able to see our Br. Morris, of Indiana, when in the city. Residing out of town, and being particularly engaged at the time, we did not get his card in proper season.

☞A notice of the new Encampment recently formed in this city, will be found on another page.

☞We had prepared a large amount of Masonic intelligence, foreign and domestic, for the present number, most of which has been crowded out by the address of Br. Crane.

THE
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TESTIMONY OF PERSONS NOT MASONS, HOW TAKEN IN MASONIC TRIALS.

As we look to you in the east, for light, will you have the kindness to answer the following:—

Is it proper on the trial of a Brother to introduce into open Lodge, a witness who is not a Mason, for the purpose of receiving his testimony? If not, what is the proper method of obtaining such testimony?

There is a great difference of opinion here, among Masons, in reference to this matter, and an answer from you will be of great service. I dont know but you may have discussed this question before; if so, please do so again, as we are without the benefit of your answer. Fraternally,

Marion, 28th August, 1848. SYLVANUS EVANS.

It would certainly be improper to introduce any witness who is not a Mason, into "open Lodge." None but a Mason can properly be allowed to pass the tyler when on duty. But notwithstanding this prohibition, there need be no difficulty in taking the testimony of uninitiated witnesses. This may be done before a committee, in the ante-room of the Lodge, or in any other convenient place. But in such case the party accused should be seasonably notified of the name of the witness, and of the time and place where the examination is to take place, that he may have an opportunity to be present and cross-examine him as he, or his council for him, may think proper, and the general rules in such cases will permit. Whenever this course becomes necessary, the examination ought to be conducted in writing; or the questions and answers should be immediately reduced to writing by the chairman of the committee, and read to the parties, that there may be no errors or misunderstanding as to the testimony given. The result should then be signed by the committee, or by all the parties, and presented to the Lodge as the basis of its action, or for such consideration as it may be entitled to.

In trials for dereliction in Masonic duties, the most liberal consideration should be extended to the accused; every facility should be afforded to enable him to exhonorate himself; and no indulgence, consistent with truth and the reputation of the Lodge, should be withheld from him, through a want of technical propriety, or for any other non-essential cause. The object is to save, not to destroy; to reform, not to drive to desperation. It can never afford satisfaction, but, on the contrary, must always be a matter of deep and sincere regret, when a Brother so far derogates from the principles and regulations of his Masonic profession, as to call for the discipline of the Lodge; and, although when such occasions occur, they should be met promptly and firmly; yet, it should be remembered, that justice is the more beautiful when tempered with mercy.

MAJOR GENERAL GEORGE COOKE!

This is the name and assumed title of a person whose residence for some years past has been at the city of Albany, in the State of N. York, where he is known as a medical practitioner. He is, we believe, by birth an Englishman, and a man of excessive vanity. It seems, that two or three years since, he came into the possession of some property in England. To secure this he was obliged to cross the Atlantic. While in London he made himself known as a Mason; and by his address and some liberality, gained the favor of the Brethren there, and particularly that of the Earl of Zetland, the Grand Master, who appointed him his representative in the Grand Lodge of New York, and conferred upon him the honorable rank of Past Senior Grand Warden. The "General" soon after returned to this country, and we believe made his appointment, as representative, known to some of the officers of the Grand Lodge of New York. But however this may be, he was not received by that body. A year passed, and the General again visited England,—again subscribed to the principal charities; was elected a life governor of one or more of them; received the favors and caresses of his Masonic Brethren, and was going on smoothly enough, when he himself, or some injudicious friend for him, caused a paragraph to be published in the English papers, announcing the presence among them of "Major General Cook, of the U. States Army," fresh from the hard-fought fields of Mexico. This naturally attracted the attention of the American papers, and caused him to be exposed.

This much we have deemed it necessary to say, in order to come at a correct understanding of what follows. More—much more, we might say, but forbear. We regret the necessity that obliges us to refer to the matter at all. The rest is soon told.

At a quarterly communication of the Grand Lodge of England, on the 6th of Sept. last, a message was received from the Grand Master, the Earl of Zetland, to the effect, that in consequence of misrepresentations made by Maj. Gen. Cooke, he had withdrawn that Brother as his representative from the Grand Lodge of New York; and the Grand Master left it to the consideration of the Grand Lodge of England, to take such steps in regard to the dignity of Past Grand Warden, conferred on Gen. Cooke, as might be proper. Whereupon it was moved, that Br. Cooke be summoned to appear at the next Grand Lodge, to show cause why he should not be deprived of the rank of Past Grand Warden. This motion was amended to the effect, that he should be summoned to show cause why he should not be *expelled*. The motion, as amended, was then adopted.

We notice that at a Masonic festival in England, during the last summer, Dr. Cooke assumed to reply to a complimentary toast to the Northern Supreme Council 33d, for the United States. This was a wholly gratuitous and unauthorized act, as he is in no way connected with that Council, nor is he known to any member of it as being in possession of any of the degrees it cultivates.

FREEMASONS AS AN ASSOCIATION OF ARCHITECTS—THEIR EXISTENCE IN THE MIDDLE AGES.

"The Dionysians[*] of Asia Minor," says the late Professor Robison, of Edinburgh, "were undoubtedly an association of architects and engineers, who had the exclusive privilege of building temples, stadia, and theatres, under the mysterious tutelage of Bacchus, and distinguished from the uninitiated or profane inhabitants, by the science which they possessed, and by the many private signs and tokens by which they recognized each other." They were originally from Greece, and at first established themselves in Ionia, but soon spread their settlements far and wide, and eventually became the artists of all Syria. They were probably employed by Hiram of Tyre in the erection of the magnificent structures which beautified his own renowned city, and composed that company of "cunning workmen" sent by him to assist in the building of the first Temple. Masonic writers maintain that they were a Masonic Fraternity, and that those "trading associations" of architects that appeared in Europe during the "middle ages," and which are admitted to have been Masonic Fraternities, were lineally descended from them. And this was the view taken of the question by Professor Robison, who was far from being friendly to Freemasonry, or its pretensions. He says—"We are also certain that there was a similar* trading association during the dark ages in Christian Europe, which monopolized the building of great churches and castles, working under the patronage and protection of the Sovereigns and Princes of Europe, and possessing many privileges." Of the identity of this "trading association" with the Masonic Fraternity, the learned Professor entertains no doubt, neither do we. He continues—"But it is quite uncertain when and why persons, who were not builders by profession, first sought admission into this Fraternity;" that is, into this "trading association" of the "dark ages." "The first distinct and unequivocal instance that we have of this, is the admission of Mr. Ashmole, the famous antiquary, in 1646, into a Lodge at Warrington, along with his father-in-law, Col. Mainwaring." Now, the Lodge at Warrington, was a Lodge of Freemasons, and Mr. Ashmole was a distinguished member of it. The Professor, therefore, makes no question that the "trading association" of the middle ages was a Masonic Fraternity. A similar view of the subject is taken by a learned writer in the Edinburgh Encyclopedia. "We know," says he, "that the Dionysians of Ionia, (which place has, according to Herodotus, always been celebrated for the genius of its inhabitants,) were a great corporation of architects and engineers, who undertook, and even monopolized the building of temples, stadia, and theatres, *precisely as the Fraternity of Masons* are known to have, in the middle ages, monopolized the building of cathedrals and conventional churches."

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[*] The Dionysian mysteries were instituted about thirteen hundred years before Christ.

Our readers will readily perceive, that by following out the line of history here indicated, and identifying the Dionysian artists with those trading associations that appeared in Europe during what are termed the "dark ages," we run up, in a direct course, the history of the Masonic Fraternity to a period fifty years at least anterior to the building of the Temple. The identity of these associations cannot, of course, be shown from plenary and positive testimony; but it can be more clearly and satisfactorily demonstrated than are many events in history which we are accustomed to receive without any question as to their authenticity. To attempt this would, however, be foreign to our present purpose, which is to lay before our Brethren one of the most valuable essays on Masonic history that we have met with for years past. Its value consists not so much in its completeness and conclusiveness, for we do not endorse all its reasoning, but in the value of the *material* that the writer has collected and preserved for the use of future historians of the Institution. It is proper to add, that he is not a Mason; but he is a scholar, and has treated his subject fairly and candidly, and for this we thank him.

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*Similar to the Dionysian associations.

COLLECTIONS FOR AN HISTORICAL ACCOUNT OF MASTER AND FREEMASONS.

BY REV. JAMES DALLAWAY.

> Cough, and cry hem! if any body come—
> A mystery—a mystery! OTHELLO.

I APPROACH this investigation with much diffidence, confining it entirely to historical facts: and it would have given me satisfaction if I had gained more than to be referred to a modern work of high estimation. The mysteries of the Masonic oracle are there darkly shadowed forth, and hid from my comprehension. A very superficial view is given of the history which was the sole object of my research. A justly-esteemed modern author* has sensibly observed—"that the curious subject of FREEMASONRY has unfortunately been treated of only by panegyrists or calumniators, both equally mendacious. I do not wish to pry into the mysteries of the Craft, but it would be interesting to know more of their history during the period in which they were literally ARCHITECTS."

Concerning the extremely remote origin of these Fraternities, I shall wave any inquiry, by excluding legendary tradition, or conjecture formed upon it, confining my research to evidence alone, which will be succinctly given.

That the sumptuous temples in which Ancient Greece abounded, were the works of architects in combination with a Fraternity of Masons, (*κοινωνια*) no reasonable doubt can be entertained.† That with the Romans, such Fraternities, (Collegia,) including the (Fabri) workmen who were employed in any kind of construction, were subject to the laws of Numa Pompilious, is an apparent fact.

To particularize even a few of the architects during the progress of the Roman empire, and the stupendous edifices which were designed and completed by them, is beyond the scope of this attempt.

The first notice that occurs of an associated body of artificers, ROMANS, who had established themselves in Britain, is a votive inscription, in which the College of Masons dedicate a temple to Neptune and Minerva, and the safety of the family of Claudius Cæsar.‡ It was discovered at Chichester in 1725, in a fragmented state, and having been pieced together, is now preserved at Goodwood, near that city, the seat of the Duke of Richmond. Pliny, the author of the well-known epistles, when pro-consul of Asia Minor, in one which he addressed to the Emperor Trajan, informs him of a most destructive fire at Nicomedia, and requests him to establish a COLLEGIUM FABRORUM for the rebuilding of the city.* The title of ARCHITECTUS AUGUSTORUM was borne by Q. Cissonius, during the reigns of Severus and M. Antoninus.†

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*Hallam on the Middle Ages, vol. iii. p. 435 note, 8vo.

†To mention the more celebrated architects, with their known works:—to Ctesiphon and Metagenes the temple of Diana, at Ephesus, is ascribed; Rhæcus of Samos, built the temple of Juno in that island, and Ictinus and Callicrates that of the Parthenon at Athens. This may be a sufficient selection from many others of scarcely inferior name.

‡See History of Western Sussex, vol. i. p. 3, 4to. 1815. "The learned antiquary, Roger Gale, who has printed a memoir concerning this inscribed stone in the Philosophical Transactions has decided, from internal evidence, that it is the earliest memorial of the Romans hitherto discovered in any part of Great Britain." It is therefore the first proof of associated artificers established in this country.

Previously to the foundation of Constantinople, "the magistrates of the most distant provinces were directed, by a royal edict, to institute schools, to appoint professors, and by the hopes of rewards and privileges to engage in the study and practice of architecture, a sufficient number of ingenious youths, who had received a liberal education."‡ A similar mandate was issued by the Emperor Theodosius.§ Such was the apparent origin of a scientific institution among the Romans; but as the foregoing remarks are merely preliminary, or incidental, I hasten to the Gothic field, from whence a view may present itself, not only of Masonic establishments, but of many eminent Master Masons whose names and works have been obscurely noticed, or without chronological classification. In giving this series, the leading purpose of inquiry will be, to ascertain those who were employed in England.

There is a certain document which proves, that in the eighth century, Charlemagne had invited artificers‖ from every country of Europe in which they were established, to erect his magnificent church at Aix de Chapelle. His æra may be therefore fixed upon as that least liable to contradiction or doubt, as that of the best authority of such a body on the Continent.

After the Norman conquest, the prelates Lanfrane and Gundulph brought over to England not only the style of architecture which was peculiar to their own native province, but the artificers themselves. These had been chiefly employed in building the two great churches at Caen, and that likewise of vast dimensions attached to the Abbey of Bec. Gundulph was no less emiment for his military architecture, and his desings were executed by the same hands.

The first Master-Mason whose works are extant in England, and his name authenticated, is William of Sens,¶ who was assisted and succeeded by William

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*Plinii Epistolœ, cum annotationibus Gesneri, lib. x. Epist. xlii. 8vo. PLINIUS TRAJANO IMP. "Tu Domine despice, an instituendum putes, Collegium Fabrorum, duntaxat hominum CL. (150): ego attendam ne quis nisi FABER recipatur, neve jure concesso, in aliud utatur. Nec erit difficile custodire tam paucos." The emperor refuses, and alleges as a reason—"sed meminerimus provinciam istam et præci pue eas civitates, ab ejusmodi factionibus esse vexatus." The jealousy entertained by all arbitrary governments against confraternities, whose consultations are held under the seal of impenetrable secrecy, or the penalty annexed to the breach of it, was early displayed by Trajan, who rejects the proposal under the apprehension of perpetual danger.

† A sepulchral inscription found at Naples.—Gruteri, p. 587, insc. 4.

‡ Gibbon's Roman Empire, vol. iii. p. 19, 8vo.

§ Codex Theodosianus, I. xiii. tit. 4. leg. 1. Procopius de Edificiis. D'Agincourt's History of Architecture, imp. fol.

‖ "Brevi ab eo fabricata, ex omnibus Cismarinis regionibus, magistris et opificibus advocatis."—St. Gaul, Legend. I. i. c. 32.

¶ "Willelmus Senonensis in ligno et lapide artifex subtilissimus, ad lapides formandos tornemata valde ingeniose, formas quoque ad lapides formandos, his qui convenerant sculptoribus, tradidit."—Chron. Gervasii, X. Script. Gervase is the most ancient of the monkish writers who has given an account strictly architectural. In others, there is a frequent obscurity in the expressions and terms used, and a substitution of one for the other in their description of any great building. We must not, however, allow the claim of the Masons of Cologne and Strasburgh to supersede the French and Italian establishments, with respect to more than priority.

the Englishman, in the completion of the choir of Canterbury cathedral, in the year 1179.

At the commencement of the next century, we may consider the Fraternity to have been consolidated in England, as it had been for some years previously both in Germany and France. Beside the abbey church of Westminster, there were not a few sumptuous and extensive ecclesiastical structures, which, at that time were making a contemporary progress.* Authors maintain distinct opinions as to the priority of the German schools, from whence it is contended that the Master-Masons, with their *confreres*, or operatives, have emigrated into France and Italy.† Certain it is, that several architects were employed in both those countries, and perhaps before their own countrymen, both in point of time and preference.[*] The style denominated "The Teutonic, or German," was the invention of this bold and very highly scientific order of architecture, which may be referred to those chosen and selected artists, who have shown themselves, in repeated instances, great mathematicians, and perfectly skilled in mechanics; and who, on assured principles of science, executed some of the boldest and most astonishing works which were ever erected by man.

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*It is evident that the founders were eager to employ these scientific men upon their arrival in England in a sufficient number. The only persons connected with the building of Salisbury and Westminster were Elias de Berham and Robertus Cæmentarius. Leland. Itin. volume iii. page 60. A writ was likewise directed, "Magistro Johanni de Gloucester, cæmiterio suo, et custodibus operationum de Westminster." Fitz Otho Aurifex, a German, was likewise employed not as an architect but as a carver.—Walpole's Anecdotes, last edition.

†There were two great colleges in Germany, one at Cologne and the other at Strasburgh. Grandidier, in his manual relating to the last mentioned cathedral, attributes the origin of that Masonry to the erection of that celebrated edifice by Irwin von Steinbach, in the thirteenth century. All the German Lodges, when established, considered Strasburgh as their common parent, and their original statutes are preserved there. The celebrated Hammer, of Vienna, asserts them to be contemporary with the Knights Templars.—"I defy all the Masons of England, France, Germany, or Scotland—even those who have attained to the highest degrees in the society, to prove as much, in spite of Hiram and the temple of Solomon, and in spite of Phaleg and the tower of Babel. The Cathedrals of Vienna, Cologne, and Lanshut, were all of them being built at the same time. I believe that the tower of Strasburgh is a more sensible and certain monument of the origin of the society, than the brazen columns of Jachin and Boaz." This chivalrous challenge is given by an anonymous author, in a letter affixed to Grandidier's Essais sur la Cathedrale de Strasburgh, 1782, 8vo. Notwithstanding that this period is so peremptorily fixed as to the confraternities, it is certain that individual German architects were employed in other countries—as Zamodia (Tedesco) at Pisa; Lapo, or Jacopo, at Arezzo, 1240; and John and Simon of Cologne, who built the cathedral of Burgos in Spain. The French strenuously contest the claim of the Germans, nor do I find the record of any of their architects who were employed in France or England, excepting Enguerand, or Ingelramme, the Master-Mason of the cathedral of Rouen, 1244, and of the second abbey of Bec, in Normandy. "The vaults of many very large churches are only from nine to ten inches thick; and the outer walls, though more than sixty feet high, are freqnently but two feet thick." Moller.—A more complete proof of their consummate skill and proficiency need not be given. Previously to the commencement of Westminster Abbey, Henry III. is said to have had consultations with many Master-Masons—"convocati sunt artifices Franci et Angli" T. Walsingham, X. Script—Upon the introduction of these artificers, the building of the following cathedrals was going on almost simultaneously: Wells, 1212—1230; Salisbury, 1220; Worcester, 1218—1230; Peterborough facade, 1233—1246; Litchfield, 1235; Durham, 1230; Ely, 1235; Lincoln, 1240; York, 1227. Many of the largest and most sumptuous buildings and abbey churches were likewise contemporary. For such works a great number of these Fraternities were indispensable.

It has been observed by a celebrated modern architect, that "the incorporation of Masons, in the thirteenth century, may have finally brought the pointed arch to that consistency and perfection to which it had not then attained."[†]

Two principal Colleges were formed at Strasburgh and at Cologne, by the Master-Masons of those stupendous cathedrals, who at that period assumed, and were allowed a jurisdiction over all inferior societies, wherever they exercised their Craft. In these Conventions regulations were formed, which were religiously preserved under the strong sanction of good faith and secrecy. They were probably very numerously attended, at least by Master-Masons; and as all communications relative to their art[‡] were delivered orally, the subordinate associates had only the experience which the practice afforded them of applying the principles thus detailed. A difficulty occurs, if it be considered that none but oral instruction was given even to the Master-Masons, how to account for plans and working drawings which have been preserved in the archives of so many of the foreign cathedrals. We know the cause of their destruction in England.

It has been asserted that in the early part of the thirteenth century, "THE COLLEGES OF MASONS," in every country of Europe where they had assembled themselves received the blessing of the Holy See, under an injunction of dedicating their skill to the erection of ecclesiastical buildings; and that certain immunities were conceded to them, such as forming themselves into small and migratory societies, under the government of a MASTER of the Craft, with the privilege of

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[*] Dibdin's Tour, v. iii. Strasburgh.

[†] Archœlogia, vol. xxiii. essay by R. Smirke.

[‡] Bishop Lucy, for building his cathedral in 1202, instituted a confraternity of workmen to endure for five years. Milner's History of Winchester, vol. ii. p. 14. 4to.—As a fact which has not been questioned, the first complete example of the Gothick style in England is De Lucy's addition to Winchester cathedral in 1202. It has been remarked by Whittington in his Essay:—"That from the first rise of Gothick in the twelfth, to its completion in the fifteenth century, the improvements are owing to the munificence of the Church, and the vast abilities of the Freemasons, in the Middle Ages. These scientific persons have great claim to our admiration, from the richness and fertility of their inventive powers. By them the eastern style was transplanted into the west; and under them, it was so much altered and amplified, that it assumed an entirely new appearance." Did they accompany the Croisaders, and learn the Arab architecture for the purpose of adopting it upon their return? "These immense works produced a host of artificers, out of whom, in imitation of the confraternities, which for various purposes had existed from ancient times, companies were formed, academies, schools, and bodies were established. An oath of secrecy was administered to the noviciates; a veil of mystery pervaded their meetings, which, in an age when many were ignorant, conferred importance. Such institutions, in the infancy of science, were singularly beneficial. By their efforts new lights were elicited, and valuable discoveries extensively diffused."—Gunn on Gothick Architecture, p. 60. Muratori, Disc. 75.

taking apprentices, who, after a due initiation, became FREE AND ACCEPTED MASONS.[*] But it is certain that such a papal rescript or document has been industriously sought for in the Vatican library, and without success. If this indulgence took place in the first half of the thirteenth century, as it is said to have done, there were three popes before 1250.

Some writers on the subject have claimed for these fraternities a close connexion with the Knights Templars,[†] from the similarity which is presumed to have subsisted with respect to both, of their mysterious rites of initiation. Be that as it may, it is allowed that they came into England nearly at one and the same time. Nor is there decided proof of their alliance, but a great resemblance in their mysterious pretensions. Exclusion was imperatively ordained by both, as the sure guardian of mystery. They adopted the anathema of Eleusis, "Procul! O procul este prophani!"

Yet, in candor, we may allow the assertion, that these secret meetings of the Master-Masons, within any particular district, did not foster political objects, but were, in fact, confined to consultations with each other, which mainly tended to the communication of science, and of improvement in their art. An evident result was seen in the general uniformity of their designs in architecture, with respect both to plan and ornament, yet not without deviations.

We may conclude that the Craft or mystery of architects and operative Masons was involved in secrecy, by which a knowledge of their practice was carefully excluded from the acquirement of all who were not enrolled in their Fraternity. Still it was absolutely necessary that when they engaged in contracts with bishops, or patrons of the great ecclesiastical buildings, a specification should be made of the component parts, and of the terms by which either contracting party should be rendered conversant with them. A certain nomenclature was then divulged by the Master-Masons for such a purpose, and became in general acceptation in the middle ages.

[To be continued.]

KNIGHTS OF CHRIST.

THE Queen of Portugal has lately conferred the commandership of the Order of Christ upon the Duke of Sotomayor. This Order is the direct continuation of the Order of the Temple, having merely undergone the transmutation of name, at the time of the suppression of the Templars. In old documents, indeed, the Templars are as often designated as the soldiers of Christ as of the Temple, and the terms are frequently conjoined; so that the alteration was not a very violent one. It is now a mere honorary title, though some emoluments are understood to accompany the higher commands, accruing from the remnant of property yet preserved in the Order. The whole, however, is under the exclusive patronage of the crown of Portugal.

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[*] Wren's Parentalia. Archœlogia, vol. iv. 150; vol. ix, 110—126. Shakspeare has an accurate idea of a Master-Mason: "Chief architect and plotter," i. e. the layer of the foundation.

[†] The Knights Templars in the east gave constant employment to several thousands of these Masons in the erection of fortifications, &c.—Ed. Mag.

VAGRANTS AND IMPOSTORS.

We have frequently taken occasion to caution our Brethren against the impositions of a class of vagrants who are roaming through the country, relying upon the charity of the Lodges, and individual Masons, for means of support. They generally represent themselves as coming from a distant place, and as on their way to some relatives or friends at another place equally distant in an opposite direction; and they ask for the means to carry them forward. This would be well enough, and a proper case for the exercise of charity, if the story was true; but in a large proportion of these cases the representations are false, and the persons making them, impostors. We are personally knowing to instances of this kind, and have occasionally exposed them. We have also personally suffered several times in lending money, under a promise that it should be returned immediately on the borrower's reaching his destination; but have never, in a single instance, realized the promise thus given. We may hereafter publish some of them, in the form of due bills, for the benefit of others. In the mean time, we again caution our Lodges and Brethren,—*never to turn away, unrelieved, a worthy Brother needing their assistance,*—but to be on their guard against vagrants and impostors, even though they may have sometime or other been admitted to Masonic privileges.

Since writing the above, we have received the following letter, and in compliance with the request of the Lodge, give it publicity, that the Lodges may have the means of protecting themselves in future against the impositions of the person referred to:—

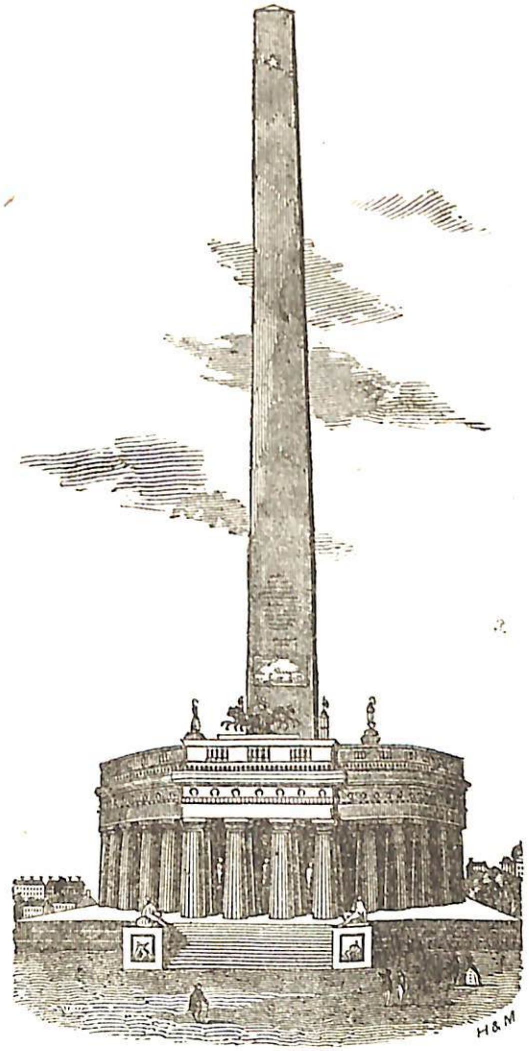
Hartford, Nov. 9th, A. L. 5848.

Br. Moore:—By direction of St. John's Lodge, No. 4, of the city of Hartford, and under the jurisdiction of the Grand Lodge of the State of Connecticut, I hereby inform you, and through your valuable Magazine desire to inform our Brethren generally, that one Dr. W. H. Hodgdon, a Botanic Physician, hailing from Aurora Lodge, East Thomaston, State of Maine, in January last, called on the Worshipful Master of St. John's Lodge, and *borrowed* $10, under a solemn promise to return the same within ten days—which promise he has not fulfilled, although he has been followed from one town to another, with requests to fulfil his engagements. He also procured from other Brethren in this city and State direct charities, under the plea of destitution—and wishing the money to get home with; but instead of going directly home he took an opposite direction, begging of Brethren of the different Orders in the Masonic Fraternity. This is therefore to apprize Brethren generally of the foraging disposition of the said Dr. W. H. Hodgdon, and to put them upon their guard against his further impositions.

E. Geer, *Secretary.*

We know nothing more of the above than is communicated by our correspondent. But it is by no means an isolated or rare case. Similar impositions are almost constantly occurring, and we are informed that one of the above class of persons was recently in this city. He called on the Secretary of the Masonic Board of Relief, and received a proper rebuke and dismissal!

PROPOSED NATIONAL MONUMENT TO WASHINGTON.



The above is an accurate view of the proposed National Monument to Washington and the Patriots of the Revolution. This noble structure is to be located on the banks of the Potomac, near the spot where the Smithsonian Institute is building, west of the Capitol, and about midway between it and the President's house. The corner stone was laid by the Grand Lodge of the District of Columbia, on the 4th day of July last. A full account of the ceremonies observed on the occasion, was given in this Magazine for August, to which the reader is referred.

"The most prominent and imposing object of the proposed structure," says the

Pictorial National Library, (to the politeness of the conductor of which excellent work we are indebted for the accompanying representation,) "will be the obelisk shaft, rising from the centre to the height of six hundred feet, seventy feet square at the base, and forty at the top. Around this shaft, elevated on a terrace or platform twenty feet high and three hundred feet square, is to be erected a vast rotunda, supported by thirty massive columns, of twelve feet diameter, and fortyfive feet high ; enclosing a gallery fifty feet wide, sixty feet high and five hundred feet in circumference. Above the colonade will be an entablature twenty feet high, surmounted by a balustrade, fifteen feet high, making an elevation of one hundred feet for the rotunda or colonnaded building. On the top, over the great gallrey, and enclosed by the balustrade, will be a grand terrace around the great shaft, seven hundred feet in circumference, and *outside* of the balustrade a walk, or gallery, six feet wide, and seven hundred and fifty in circumference. The entrance and passage to the grand terrace will be by means of a railway of easy ascent encircling the great shaft.

"If the above plan and dimensions are carried out, this noble monument will be nearly three times as high as that on Bunker Hill, in Charlestown. Within the rotunda it is designed to place niches for the reception of statues of the signers of the Declaration of Independence.

CHRONOLOGICAL EPOCHS.

BY THE LATE BRO. GEORGE AARONS, OF LONDON.

ADAM died at the age of 930 years from the creation, according to the chronology of the Bible.

From Adam until Noah there were ten generations, data of the world, 1056.

	From the Creation.
Abraham was born, according to the Bible . - - -	1948
Isaac was born - - - - - - -	2048
Jacob was born - - - - - - -	2108
Abraham died at the age of 175 years - - -	2123
Jacob died at the age of 144 years - - - -	2252
Moses was born - - - - - -	2368
Going out of Egypt - - - - -	2448
Joshua led the Israelites unto the land of Canaan - -	2489
Deborah the prophetess - - - - -	2636
Jephtah, the Giliadite, who was tenth judge of Israel - -	2781
Saul, the first king of Israel - - - - -	2882
King David was thirty years old when made king - -	2884
Solomon his son commenced his reign - - - -	2924
Solomon completed the building of the temple - - -	2935
Isaiah the prophet gave his prophecy - - -	3140
Zedekiah reigned - - - - - -	3198
Nebuchadnezzar, King of Babylon, reigned - - -	3319
Jeremiah's prophecy was - - - - -	3331
Destruction of the first Temple, - - - -	3338
The History of Esther and King Ahassarus - - -	3395
Esrah, the Scribe, came from Babel to Jerusalem - - -	3415
Alexander, King of Macedonia, was 19 years old when he first reigned	3442
Simon, the Just, met Alexander - - - - -	3445
The Maccabees - - - - - -	3621
The University of Hillul and Shammai - - - -	3728
Josephus died - - - - - -	3757
Second Temple commenced building - - - -	3406
Jesus born - - - - - - -	3761
Destruction of the second Temple - - - -	3828
Samuel, the great astronomer - - - -	4003
The Talmud compiled, *Babli* - - - - -	4260
Rashi - - - - - -	4865
The Aben Ezra wrote - - - - -	4934
Mamonides died - - - - -	4964
The great commentator, the Abazbanel, died - - -	5268
Rabi Shloma Luryioh died - - - -	5333
Rabi Joseph Karn died - - - - -	5335
Rabi Lupman wrote - - - - -	5418
Leopold the First was crowned at Frankfort (A. C. 1658) - -	5418
Phillip of Spain died (A. C. 1655) - - - -	5425
Fire of London (A. C. 1666) - - - - -	5426

Since the fire of London to the present era is 168 years, (being now 1834)

The date from the creation to the fire of London 5426

168

5594

The Masonic world date 5834

5594

Being an error of 240 years.*

VICISSITUDES OF NEAPOLITAN MASONRY.†

From the London Freemasons' Quarterly Review.

EVERY one knows, especially the English as a free nation—and who could be ignorant in the century in which we live of the fact—that the so called successors to St. Peter, viz: the Bishops of Rome, or Popes, and afterwards the *Three Crowned Kings*, have kept the nations of the entire globe in ignorance. To this end they have had recourse to every means, even to those of cruelty, oppression and crime, in order to obtain the mastery over the rights and property of the rest of the people, without excepting the kings, with whom they waged war when they were weaker, and whom they excommunicated when they were stronger.

The Holy Inquisition—this false, terrible and detestable tribunal of carnage, is it not known throughout the world ?—is not its aim apparent ?—have I not myself entered several dungeons of the different inquisitions, in Spain ? have

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* It has been a subject of much speculation, at what time before Christ to fix the epoch of the creation. Several hundred calculations and opinions have been given, making the extreme dates differ upwards of 3000 years. Since the most learned chronologers do not agree on the point, it is not strange surely, that Freemasons should differ in their computations. Masons usually compute by the "vulgar year of our Lord," adding to it 4000 years ; thus calling the present year 5848. But Dionysius Exigus, who, A. D. 532. first taught Christians to date from the birth of Christ, commenced the Christian Era FOUR years TOO LATE. The true epoch of the creation, is B. C. 4004. This is the chronology established by those profound scholars, Ethner, Prideaux, Clemet, and others, and is according to the Hebrew text. It has received the sanction of the greatest protestant divines throughout the world, and is held in such high repute that it is adopted in the authorized versions of the Holy Scriptures. Sublime Freemasons use this chronology either alone, or in conjunction with the vulgar Jewish computation, which fixes the creation B. C. 3761.—ANON.

†By an Italian, who was imperfectly acquainted with the English language.

I not seen the quartered limbs of human beings hanging in the dungeons? have I not touched with my own hands the cruel instruments which this hellish tribunal made use of to torment the wretched beings who had committed perhaps no other crime than that of not consenting to be dishonored, by voluntarily delivering over their own sister, daughter, or even their wife, to the sordid lusts and fancies of a monk or of a prelate, or having simply uttered a word which this diabolical tribunal did not sanction?

The so-called *bull*, by means of which even a king found himself excommunicated—separated from his wife and family—deprived of his rights, even of that of his birth, a right, which was even admitted and required by the same holy mother, the Roman Catholic Apostolic Church, of which the holy father is the chief; this representative of Christ, who even forbids reading the Holy Scriptures, which is the word of God, who assumes the exclusive right of interpreting them to his fancy, of erasing some passages and entire chapters, and replacing them by others, forged by his head; taking upon himself the right and the power to modify, to change, and even to do away with that which Christ has told us in His word.

Although it be not my aim to speak of the Popes and of their famous doings, yet I had to premise a few words in regard to them, as they were the chief source and cause of all the evils, which weigh down humanity.

The Pontiff Leo X. added to the bull, edited on the 15th of June, 1520: "*That the Pope has the power of interpreting the Scriptures and of teaching them as he pleases*; and in the 30th article of the same bull he says: "*The Pope does not receive his authority, his dignity and his power, from the Scriptures, but the Scriptures receive it from the pope*" (horrible). Moreover, Gregory VIII. says, in one of his writings, that no book of the Holy Scriptures can be accepted as Canonical without his authority; that the Pope can change the nature of things, and can call forth from nothingness any quantity he likes; that he can dispose in regard to the Gospel, to the Apostles, and to the old and new Testament, being beyond all of them, and that it is sacrilege to judge of the actions of the pope. This will be sufficient to prove, that the evils of humanity proceed from the injustice of men who have ruled over us, and who unfortunately rule over us this day.

After these few preliminary words, let me now introduce the reader to the object of my present discourse.

Before 1793, the Freemasons of the Kingdom of Naples, consisted only of a small number, composed of men of the highest honor and respectability, and part of the nobility. Their meetings were inaccessible, and even the court did not know that such a society existed. The choice of learned men formed its greatest part, and their labors had not the least political tendency. The people were not burthened with heavy taxes; tobacco did not pay any duty, and the literary men, who, on account of their close application to study, had most need of making use of it, could procure it at a small expense. Towards the end of 1783, the king being in want of a sum of money, alleging that it were required for an unforeseen emergency of the State, summoned his private councillor, and having communicated to him his wishes, was told, that there was nothing more easy, and that a small duty on tobacco, which was extremely cheap, would realize beyond that sum, and that neither the young people who were smoking, nor the small number of aged men who took snuff, would venture to complain about it. On the ground of this proposition a duty was laid on tobacco; and the treasury advanced the sum wanted by the sovereign. The snuff-takers, however, who had been able until now to procure this luxury at a trifling expense, which had become by habit a want to them, began to grumble and complain. They united, according to the advice of several dissatisfied snuff-taking Masons, and resolved to put, during the night, their snuff-boxes before the gate of the royal palace, and it was done so.

Next morning it was reported to the king, that about 3800 snuff-boxes had been found at the gate of the palace, and the prince, surprised at the unanimity in this expedient, and having received the required sum, commanded that the order which was given in regard to tobacco should be retracted.

In 1793, after the French Revolution, some relation was established between the French and Neapolitan Masons. At this period, the ignorance in Naples being almost complete and general, there were but few educated persons; and in consequence a few Masons, who, seeing their poor country suffering on account of ignorance under the oppression of an imbecile king, of an impious and cruel queen, and of thieving and ignorant ministers, joined to their philosophical objects, those of politics, which tended to the liberty of their country, by means of instruction of the more clever and the more talented young people. As this class of enlightened persons were all applying—one to the civil law, another to medicine, others to public lectures in philosophy, law, mathematics, poetry, and literature, they were able, after a persevering labor, to form clubs and instruct a part of the young people of the middle classes, some unprejudiced nobles, and some ecclesiastics, who made themselves conspicuous in the cause of liberty.

Superstition and ignorance of the people were the cause of so many disasters, which befell the human race. In 1798, the republican French army under command of General Championet received orders to take possession of the kingdom of Naples. The government of Bourbon, instead of taking measures to defend itself and to oppose the invading army, which was of little consequence, and might have been beaten—even routed—took to flight after having emptied the treasury and boxes of the State, and went to Sicily, with the king and all his family, leaving every where placards which enjoined the people to keep themselves quiet, as the French were coming as friends. Then the employees deserted their offices, and their chiefs were the first among them to leave the coast, imagining that the French were cannibals, who wanted to devour them; and the arsenals, magazines, manufactories of arms and ammunition, and all other public property, became a prey to the lower orders. In this State of affairs, the Neapolitans of the middle classes took arms to preserve public order, and to prevent the disorder into which the lower class might have thrown themselves, who thought only of rapine. Those of the middle classes, armed, went through the whole town, even on the high roads, with the greatest perseverance, and they succeeded to maintain order until the French arrived at Naples.

The French general, informed of the state of affairs, assembled the few influential persons who were pointed out to him, and they took measures to put the affairs of government in order again, already constituted as a republic. A number of instructed persons, nearly all of them Masons, were called to the patriotic chamber, and were given as chiefs to all branches of public administration. This new government, which was no more in opposition to the rights of man, and the chiefs of which were the most distinguished persons of the land, made room for the patriotic and philanthro-philosophical re-unions.

The Masons re-united, several Lodges were formed, and in the space of eight months they increased considerably. The enlightenment made rapid progress; but to accomplish the instruction of the lower classes, which were plunged in ignorance, and filled with prejudices, was a difficult task. The clubs which had been formed, consisted of public re-unions, into which the lower classes were admitted, and they effected some progress in knowledge; but the time was too short, as, unfortunately for the Neapolitans, it lasted but eight months. The queen, who, at this moment in Sicily, vexed at having left the kingdom in the power of the French and of the Republicans, did not lose a moment, and sent an emissary to Calabria, in order to stir up this cruel, ignorant, and superstitious people against the republicans. This emissary was the Cardinal Ruffo, who, putting himself at the head of some men liberated from the galleys, of some bandits and slaves, devoted to the tyranny for their own interest, came from Sicily, disembarked in Calabria, in order to preach to this rapacious people the right of legitimacy of the king. He made them believe that the holy faith was opposed to all principles of liberty, that the republicans were excommunicated as enemies to that holy faith, and in consequence damned; that they must fight and destroy them: that their possessions and inheritance became the property of the defenders of the holy faith. He would put himself at their head, and would give them leave to pillage the whole population, who should dare to defend themselves, and to resist the army of the holy faith. He would grant them full indulgence and remission of sins for every murder which they might commit.

These promises, given to a rapacious people, were followed by the greatest results. An immense number of Calabrians joined themselves to the cardinal, and marched upon Naples.

It would be impossible for me to relate the atrocity committed by this mass of tigers, eager for blood and prey, who robbed whilst assassinating the peaceful inhabitants whom they met. It was reason enough to have the hair cut, that is to say, to those who wore no tail, to be put to the most cruel death, under pretext that they were Jacobites (that was the name these robbers gave to the republicans which they robbed and killed.) But all this is nothing in comparison with that which they committed on arriving at Naples—there the pillage and carnage lasted four days. No regard was paid to old age, children, or invalids, if they only were pronounced Jacobites. This name was sufficient for the unfortunate citizen being robbed, killed, cut to pieces, thrown into the fire, and devoured by this kind of very brutes in the human shape. Excited and encouraged by the cardinal their leader, these *brave* and *faithful* followers gave themselves over to the most horrible of atrocities. Fires were blazing in all open spaces, in order to throw into them, alive, the most respectable inhabitants of the town; the heads of the fathers of peaceful families were paraded on pikes through the streets, and with them they played foot-ball. I shudder with horror whilst writing these recollections of my boyhood, and I am almost too weak to write them. Some readers will think that I exaggerate things by making use of such definite terms in my narration: but no, I relate truth and real facts, without exaggerating or changing them: and I appeal to history as my witness.

After this most barbarous carnage, the parallel of which is not to be found in the history of any nation in the world, they proceeded to the imprisonment of all the citizens who had filled public situations, or who had written or acted in favour of the republic. But, who were those men? These were men of the highest integrity, men of the soundest erudition, men of the literary republic—they were the Masons themselves. Let me cite the names of some of them, who, despising the greatest torment, and even death, upheld the honor and dignity and character of brave men, of citizens and of Masons, and who have rendered themselves worthy of being remembered by history, and of being ranked among the heroes of that period.

Serrao, Bishop of Potenza, hanged; Admiral Carraciolo, competitor with Nelson, hanged; Battistessa, hanged badly and afterwards had his throat cut; General Schipani, hanged; General Mantonê hanged; Granalé, from the ladder of the scaffold looking at the people, exhorts his friends to revenge the betrayed nation, and dies a hero; Conforti, a distinguished author, hanged; Fiano, Serio, and Velasco, hanged; Carafa, one of the Dukes of Andria, hanged; Pignitelli, and five others of the same name, hanged; Cirillo, the famous physician, condemned to death,—had grace offered him for the services he had rendered the king and his family, but he refused it, saying, that only assassins needed grace; Colonna, Falconieri, Fiorentini, and Scotti, author of the nautical catechism, hanged; Russo, Ciaja, Baffi, and Neri, hanged; Luogoteta, the famous lawyer, Rotondo, Pagano, the famous poet, Defilippis, then minister of war, Albanese, General Federici, Bishop de Vico, Muscari, Prince of Tarella, Troise, Masso, and Mancini—all hanged. The Duke de la Torre, and five other Masons, were burned alive; and a great number of brave Masons, whom, for the sake of brevity, I will not name, with forty priests, and thirty magistrates, were all hanged.

I will now continue my relation; but allow me to give an explanation of the term "Holy faith." This lawless band of robbers signified by this expression, that the pillage and carnage were committed in the name and by the authority of the holy faith: and this appellation was given them by their leader, the Cardinal Ruffo.

The French republican army was so small in the States of Naples, and especially in the town itself, that it scarcely sufficed as a garrison of one fort: and all the other forces which were opposed to the famous Cardinal, were composed of young people of the best families in the kingdom, and commanded by the choicest of the middle classes, and by nobles, almost all of them being Masons—viz. Mantone, Frederici, Schipani, and many others, who lost their lives in the most heroic manner on the scaffold, in defending their rights, those of their country and of their Brethren.

The arrests continued, and the prisons of the capital and of the whole kingdom being filled, the new government was obliged to take measures for emptying them. As even the Ruffistes themselves were tired of so much slaughter, they took to the expedient of exiling a number of the prisoners; who were embarked in vessels of the government and transported to France. Imagine to yourselves an immense number of these martyrs, disembarked in France, which at this moment was preparing to defend herself from her enemies of the whole north of Europe, who threatened to invade her. Without means, without trade, these poor exiles were obliged to disperse themselves through the different provinces in order to procure employment, and not being able to obtain it, they had no other resource than to enlist, and were placed in the regiments which constituted part of the Italian army. This army, having crossed the Alps, and having afterwards obtained numerous victories over the allies, made themselves master of all Italy, and thus the Neapolitan exiles were restored to their country.

[To be continued.]

THE RELIGIOUS CHARACTER OF MASONRY.

We make the following extract from an address delivered by Judge Neave, at the laying of the corner stone of the New College, at Benares, India. The Rajah of Benares and other natives assisted in the ceremonies:—

Our traditions trace back our origin to a period long anterior to the creation of the superb temple of King Solomon; since then our Order appears in an indubitably well organized form; and from that period, the existence of the Craft is distinctly traceable to the present day. It is to the ancient Order to which we belong, that is due the construction of the noble cathedrals which adorn our own native home as well as foreign countries. Authentic records, not confined to the perusal of Masons, exist to support this assertion; which is further borne out by the perpetually recurring Masonic marks, signs and symbols, found therein, and which are readily recognized by the practised eye of the Craftsman. The same or similar marks are to be seen depicted in the delineations of the marbles excavated in Syria and Egypt, and tend to corroborate our traditions of the existence of Masonry in days older than those to which it is distinctly traceable. Its universality is manifest from the vast extent of the globe, in which its vestiges are found; nor are we in this land without our witnesses, from the most ancient temple to that superb specimen of art, the Taj at Agra. A society thus widely extended, and existing for such a time, cannot be devoid of utility and excellence, nor should the customs and usages which have been handed down among such a people be regarded lightly. I have said thus much to illustrate, that the ceremony this day performed, has its peculiar meaning, besides the obvious one which is manifest. Time would fail me were I to enter minutely into the explanations which I might here offer, but one demonstration of what may seem strange is afforded by a reference to his writings, who says, "let the lifting up of my hands be as an evening sacrifice."

And now, before I allude to the more immediate business of this day, allow me on this occasion to say a few words on the subject of the principles on which the Craft is founded, and which have been the subject of much misapprehension, and consequent misrepresentation; and that too on the part of some whom I most sincerely respect, esteem and love. We have been charged with being a society anti-christian, irreligious and idolatrous. As to the charge of idolatry, it is too absurd to need the trouble of refutation, wherefore I shall on that head say no more. The other two charges, however, are of a grave and momentous character, and deserve consideration. And here I must say, that our accusers have acted towards us with some want of consideration. Had they referred to our published books—books written by the learned of our Order—books open to them as to us, they would have discovered the leading principles of our Craft. In those principles they would have found nothing anti-christian nor irreligious. As to that part of our Order which takes place within the Lodge walls, and which we cannot reveal, of that our accusers could have had no opportunity of judging. What there occurs, you must take on trust from me. I, for the time, setting aside Masonry, stand before you as a Christian man; I am myself looking forward to eternal salvation through a crucified Redeemer alone, and in comparison with Him all is but as dust and ashes. Need I say then, that if I, who have been a Mason for many years, nearly a quarter of a century in fact, had seen aught in Masonry, anti-Christian or irreligious, you would not see me here in this position, and clad in these garments. No, had I seen it, I would renounce these badges and trample them under foot.

The origin of the charges thus made against us is based on an assumption, an erroneous assumption, viz., that Masonry is a system of religion, whereas it is no such thing. It is founded on precepts approved in, and drawn from the volume of the sacred law, which you have seen carried in procession, and which is never closed in our Lodges. It has many customs closely connected with scripture, because our Order flourished, and was consolidated in the times of which we have no clear record but the Holy Scriptures, and when the world had not been blessed with Revelation, the types of which were not then even clearly discernible in the glimmering light of prophecy. Thus is it that Masonry, though closely allied to Christianity, is not a religious system of any kind, it neither supersedes, subverts, nor is in opposition to any religion whatever. But it may be asked if Masonry is not this, what is it? It is, as described in our writings, a beautiful system of morality veiled in allegory and illustrated by symbols. This it truly is, and it is, moreover, supported by the purest principles of virtue and piety, but brotherly love, relief and truth are its foundation. I believe it is hardly needful for me to point out, that though we are called upon to act on these principles more especially to one another, our dealings with the world are conducted on the same foundation, and while we are bound to relieve the Brother who has in his day of prosperity contributed by his monthly mite to mitigate the distresses of others, we turn away no one of whatever denomination from the Lodge door. In proof of this I confidently appeal to the large sums given by Masonic Lodges in all cases of public distress, as well as of private sorrow and want; and those who have looked over the list of subscriptions for the distressed Irish and Scotch, will find the Masons are no niggard contributors.

It is for this reason, and because ours is an Order promoting peace and harmony, that the highest as well as the lowly of the land join our bands. We number among us some of the most respected names of England, and of those are the head of the army and of the church. His Grace the Archbishop of Canterbury is a Mason. His Grace the Duke of Wellington is a Mason also. The family of His Majesty George the third were our Patrons and Masters; of these one was Patron of the Order, and two, viz. the Dukes of Sussex and Kent the parent of our revered Sovereign, were our Grand Masters. Many other names, as eminent for piety as for rank, might be cited. In the same way, and for the same reasons we, as an Order, are recognized and protected by acts of Legislature. When in times of difficulty and trouble, all other secret societies have been abolished by law, and attendance at them rendered penal, our society has always been especially and honorably excepted from the statute book.

There is, however, one leading feature of our Order which lays it open to the accusations to which I have above alluded—its universality. It is on certain conditions confined to no one tribe, tongue, kindred, or nation. All men who are not atheists may belong to it. To keep harmony among heterogeneous materials like this, it is absolutely necessary that we should mutually consent to drop allusions to that on which all could not agree, that is religious topics. The nature of our society compels their exclusion. But does, therefore, my entry into a Lodge necessarily make me less a Christian? It surely does not so. There exist in England, and in this country, numerous societies associated for the purpose of promoting various ends, literary, scientific, religious and charitable; and these are formed by men of many nations, religions and colors: if in these societies the ball of contention, in the shape of religious faith, were thrown, all unanimity would cease; by common consent this stumbling block is avoided, and no imputation is cast on the society. Why may we not have the same privilege? why may not we do the same thing without having affixed to us the appellation anti-Christian and irreligious?

No, sir, after very mature reflection I am fully convinced that those who have used the terms on which I have animadverted, have scarcely used us fairly. Their arguments will not stand the test of reason or revelation. There is nothing in the principles inculcated in Masonry which can anti-Christianize a man; there is much to civilize and refine him; and though we do not profess to make Christians, yet Masonry, properly carried out, renders a man's mind as much like that of a Christian, as, without revelation, it can be. It is like the photographic plate after manipulation, duly prepared and rendered sensible, ready to receive the image which may fall on it.

SCENE IN AN EDITOR'S ROOM.

THERE is food for thought in the following sketch from the Freemasons' Quarterly Review; and many of our Brethren may, if they will, learn a lesson from it, that, if practised, will not only make them better and more useful members of the Order, but by enabling them to understand its true character, will give them a higher and more enduring love for the principles, philosophy and history of their Institution. James is an humble Brother, but he is a philosopher:

"James, be kind enough to reach me that box of magnum pens. These trashy things miss fire every other stroke, and are not worth a rush. We are in haste to write an introduction to the Doctor's paper for our September number."

This was addressed to an ancient friend, or rather *protogee* of ours; an experienced Mason of long standing, who has been reduced by unavoidable misfortunes to place himself under our wing. In truth, James is an excellent fellow, though he has his little foibles; but even they "lean to virtue's side." He is a privileged person, speaks his mind freely, and we are fain to confess that we have often profitted by his suggestions. On the present occasion, he handed over the box with such a knowing look of intelligence that we were quite certain he had something particular to say; and therefore, laying aside our pen, we disposed ourselves to listen.

"Excuse me, sir," said James, "but if you can spare a few moments, I should like to have the benefit of your opinion on a subject which is floating on the surface of my mind, and I cannot, for the life of me, make either head or tail of it."

"Well, James, if our humble opinion will be of any service to you, it shall not be withheld."

"Thank you, sir. What I want to ask you is, that if a man should advertise himself as a public lecturer on astronomy, geology, or any other science, without having read a single author who had written on the subject, what should you think of him?"

"Why, we should think him either an idiot or a madman."

"Well, I have some such ideas myself. But, sir, this is not all. If it should so happen that a professor of divinity in one of our universities should tell his hearers that he had never studied the subject further than a page or two in Watts' Scripture Catechism, and that this was the extent of his reading in divinity, what would he deserve?"

"Why, to be kicked out as an impudent impostor."

"Right. We will suppose further that one of her Majesty's ministers should proclaim, from his place in the House of Commons, that he had never read a single page of either history or political economy, and that he entertained the utmost contempt for such a course of study—what then?"

"We should say, in such a case, that the duty which her Majesty owes to her people, would oblige her to dismiss him from office, lest, by his ignorance and incapacity, he should involve the country in some great calamity.

"Then, sir—excuse me—perhaps you think that some degree of qualification is necessary to enable a public man to hold any high official situation?"

"Certainly. We are surprised, James, that you should ask such an absurd question."

"And yet, sir, if you look into the details of Freemasonry, of which you are the public director, you will find that your rule does not hold good."

"How is that sir? Men cannot be permitted to hold high offices in our noble Order without the necessary qualifications. They must have been initiated, passed, and raised, at the least."

"And is that all?"

"By no means. They ought to be perfectly acquainted with the Lodge Lectures, and the ceremonies of the Order——"

"And read?"

"Yes, and read; that they may become versed in its poetry and philosophy, as well as to acquire a competent knowledge of its laws and constitutions. Else how can they be qualified to regnlate the discipline of the Lodges?"

"Take care what you say, sir, or I shall catch you tripping. Will you have the goodness to tell me what is the duty of the officers of Grand Lodge."

"To assist the Grand Master in its government."

"They ought therefore, to have a perfect knowledge of the minutia of the system."

"Certainly; for in the absence of such a knowledge they would be incompetent to hold the office."

"And how is that knowledge to be acquired?"

"By a regular attendance on the duties of their Lodge; by passing honorably through all its offices; and by reading and reflection in private."

"Now, sir, I *have* you; for in your own reports we find many Grand Officers publicly declaring, at successive Grand Lodges, that they had not complied with these requisitions; that they had never studied the subject at all; and that they had not even read the 'Freemasons' Quarterly Review,' which is the only accredited organ of the Order in these English dominions; and without a knowledge of its contents, I am sure no one can understand the real nature and design of our noble Iustitution. And therefore it follows that your theory is Utopian, and not adapted to the refinement of the times in which we live. A man is capable now a days, of holding a dignified office, although professedly ignorant of the first principles of the science he undertakes to explain; and a grave professor, like any street preacher, may thus, by virtue of the cramming process, flourish away at his ease, even though he be ignorant of his A B C. Now, if I were a Masonic Legislator, I would frame a series of examination questions, embracing every important point of doctrine, discipline, history, philosophy, and law; for how can a man be qualified to regulate the details of an Institution about which he professedly knows nothing. I would have every Grand Officer understand distinctly what is a landmark and what is not,—for there appears, as we may gather from some recent disclosures, a most lamentable ignorance on this important

point. Such a course would have a tendency to silence some of those worthy Brethren who plume themselves on their want of Masonic knowledge.

"Not Fortune's worshipper—

I am now quoting a poet who was greatly esteemed in my youthful days, although not much read at the present time—

'Not Fortune's worshipper, nor Fashion's fool,
Not Lucre's madman, nor Ambition's tool,
Not proud nor servile; be one poet's praise,
That, if he pleas'd, he pleas'd by manly ways;
That flattery, even to kings, he held a shame,
And thought a lie in verse or prose the same.'"

James having thus delivered himself, chuckled inwardly.

ADIEU AUX FRERES DE LA LOGE DE St. JAMES.

PAR M. LEON DE WAILLY.

Adieu! un chaleureux et tendre adieu,
Chers freres du nœud mystique!
Vous du petit nombre des favorises, des illumines,
Compagnons de mes joies mondaines!
Quoique je doive me hater vers des terres etrangeres
Poursuivant la boule glissante de la fortune,
Le cœur attendri, et l'œil plein de larmes,
Je penserais toujours a vous, quoique bien loin.

Souvent je me suis reunis a votre bande joyeuse,
Et nous avons passe la nuit en gais festins;
Souvent, honore de commandement supreme,
J'ai preside les fils de la lumiere:
Et a cette clarte hieroglyphique
Que les artisans seuls peuvent voir,
La memoire fidele ecrira dans mon cœur
Ces scenes heureuses quand je serai bien loin.

Puissent la liberte, l'harmonie et l'amour
Vous unir pour le grand dessein,
Sous l'œil omniscient d'en haut
Le glorieux architecte divin,
Afin que vous puissiez garder la ligne infallible,
Vous elevant toujours par la loi du plomb,
Jusqu'a ce que l'ordre brillant reluise completement
Telle sera ma priere quand je serai bien loin.

Et vous, adieu! Vous que vos merites appellent
Justement a porter ce signe supreme!
Que le ciel benisse votre honore et noble nom,
Cher a la Maconnerie et a l'Ecosse!
Permettez moi ici une derniere requete
Quand vous vous assemblez tous annuellement
Un coup a la ronde, je le demande avec une larme,
Pour le barde qui est bien loin.

SECRET SOCIETIES.

But it is said to be inconsistent with the Gospel to hold societies thus secretly guarded. Let Him who "spake as never man spake," speak for Himself—"Unto you," He says, to His disciples, "it is given to know the mysteries of the Kingdom of Heaven, but unto them without all these things are done in parables." When He stood before the High Priest, and was asked of His doctrine, He replied, "I spake openly to the world; I ever taught in the Synagogue and in the Temple, and in secret have I said nothing" contrary thereto. This He said of His doctrine and teaching. But the secrets and mysteries of the Kingdom of Heaven were another matter. It was only a few hours before He thus spake of His teaching—His doctrines—that He had instituted the great sacramental mystery of His religion, in secret, with His disciples alone. And this sacrament of the last supper was, for some centuries, always a secret mystery, known only to those who by baptism had been initiated; until, alas! the Church began to court the world, and then those sacred mysteries of that heart-rending event were made a public spectacle of,—alas for the Church that it is so!—[*Rev. E. M. P. Wells.*

THE LADIES.

At a Masonic banquet held at Margate, England, in August last, at which the ladies of the Brethren were invited,—

Dr. Crucefix begged to propose the health of the "Ladies"—(great cheering.) It was the first time out of London that he had had the opportunity of doing so in their presence; and it afforded him the greatest pleasure to acknowledge the genial influence they invariably shed over all Masonic meetings they attended; and he but faintly expressed the wishes of the Brethren that at all festivals the better sex should form a part of the social meeting; their presence would add to moral happiness. Some folks who were inimical to Freemasonry were continually whispering, serpent-like, into the ear of woman that there must be something wrong, if not absolutely bad, in the system, or why keep secrets from the world; but he had some experience of the sweet character of woman—knew she was far superior to man in natural kindness; and that so far from questioning the propriety of his secret, she would not desire its betrayal, knowing that a man who could violate his obligation to his Brother, would not be true to herself—(great cheering.) Woman had her duties, her responsibilities—home, sweet home, was her sphere—there, with her husband and children, she exercised the loving and affectionate benevolence of her heart, and made him happy whom she had sanctioned by her selection. It was man's fault and not woman's if he was otherwise than happy—(great and long continued cheering.)

CORRESPONDENCE.

Savannah, Geo., Nov. 4, 1848.

C. W. Moore, Esq.—*Dear Sir and Brother* :—As you kindly (and satisfactorily to my mind) answered my inquiries in the September number of the Magazine, relating to a case of expulsion, I deem it proper to inform you that the Grand Lodge of Georgia, by an unanimous vote, (or at least without a dissenting vote) sustained you in relation to the first question on the first page of No. 11 of the Magazine, and declared the individual expelled, and allowed him the privilege (at the next annual communication,) of his appeal.

The Grand Lodge of Georgia, was opened on Tuesday morning the 31st October, by Deputy Grand Master John Hunter, of Savannah, and the usual committees were appointed to examine the various documents, &c. The most important report that was made was that of the Committee on the state of the Grand Lodge and foreign correspondence. Their report consisted of a review of the most important articles of nearly all the Grand Lodges in the United States; and in order that the members might be fully conversant with all the topics, it was ordered to be published with the minutes, and the action of the Grand Lodge thereon was deferred until the next annual communication. The report consisted of about 120 pages of letter press, and will no doubt be an interesting document to the Fraternity—in Georgia at least.

On Wednesday morning, a committee was appointed to wait on the Hon. William C. Dawson, M. W. G. M., and introduce him into the Grand Lodge, which was carried into execution, and the G. Master took his seat as the presiding officer; after which he delivered a short but very appropriate and feeling address to the Brethren assembled, numbering about 150.

On Thursday, at 11 o'clock, A. M. a procession was formed and proceeded to the Baptist Church where the Grand Officers elect, were installed; after which a truly Masonic Oration was delivered by B∴ J. F. Cooper, of Dahlonega. The Oration I presume will be published agreeable to a resolution of the G. Lodge, requesting a copy for that purpose.

The Officers for the ensuing Masonic year were elected on Wednesday afternoon, and were as follows, viz.:

Hon. William C. Dawson, M. W. G. M.; John Hunter, 1st. R. W. D. G. M.; T. M. Furlough, 2d, do.; J. F. Cooper, 3d; Gaulding, S. G. Warden; J. W. King, J. G. W.; P. Solomon, G. Tr.; S. Rose, G. Sec'y; W. K. Kitchen, G. Lecturer; Rev. H. C. Carter, G. Chaplain; W. B. Bowen, G. Marshal; Rockwell, G. Pursuivant; Patillor, S. G. Deacon; L. C. Simpson, J. G. D.; Bros. Brooks, J. C. Johnson, and J. R. Johnson, Stewards; Br. Jason Burr, Tyler.

There were fourteen new Lodges chartered at this meeting, and twelve at the last meeting; so you will perceive that the cause is onward—Georgia now numbers 78 Lodges.

As you may probably receive a more full account from some one, I will not go into any further particulars, except to remark that the session was one of harmony and unanimity. The communication was closed on Thursday night, at a late hour, and a short address was again delivered by the M. W. G. Master, in which he stated that, at the close of each session he felt as if he were a better man than when he came there, and that his heart was more deeply impressed with the principles of our Order—*Charity* and *Love*.

Fraternally, C.

Owensboro,' Ky., Oct. 27, 1848.

COMP. MOORE—*Dear Sir* :—It will afford me pleasure at all times to aid you in disseminating Masonic knowledge in these ends of the world;—Masonry to be appreciated must be understood, that its practice may accord with the divine precepts which it inculcates; and in the language of our past Grand Master Daveiss, "if you would have a beautiful temple, be sure that each stone taken from the quarry is well polished before you receive it, and continue to examine carefully and particularly each stone after it is received and built in the wall, and if you discover any material defect, which had been overlooked and which cannot be removed, tear it out and throw it over into the rubbish; for it is better to lose one stone, than to mar the beauty of the whole building."

I have ever taught that the lives and conduct of the Fraternity constituted the best commentary upon the value to be placed upon the Institution. What advantage is it that we teach Brotherly love, and truth—prudence, temperance, fortitude and justice—the duties we owe to God, our neighbors and ourselves—that we impress upon the Brethren the importance of circumscribing our desires, and keeping our passions within due bounds—to walk uprightly before God and man, and to square our actions by the square of virtue? What benefit will arise from all this parade of words and moral precepts, if our own conduct is not influenced by the same, and correspond with these principles—we will be as "sounding brass and a tinkling cymbal;" we will lose our influence in doing good in the world, and the glorious banner of our time honored Institution will trail in the dust, and a proverb of reproach will be used against her, physician heal thyself; but Brethren I am pursuaded better things of you, although I thus speak—things that will edify one another, and that will raise high the standard of morality and brotherly love, and foremost in every good word and work.

New life and vigor appear to be infused in our Lodge and Chapter, and we are receiving accessions of the very best materials, and are determined to live up to the tenets of our Order, and thereby put to shame such as would speak evil of Masonry. Believe me to be yours in fraternal regard,

S. F. OGDEN.

MASONIC INTELLIGENCE.

IRELAND.

Our Irish correspondent sends us the following items:

Br. Michael Furnell, Esq. LL. D. and Mrs. Furnell, have arrived at Cahirelly Castle, their family seat.

We are happy to say that Freemasonry in France (which had been lately suspended voluntarily owing to the state of siege) has resumed its labors on a more solid and brilliant basis than ever, being recognised and sanctioned by the law. No less than eight zealous, eminent, and devoted members of the Order hold high position in the National Assembly. Notification of the fact was received this day from the G. O., by our esteemed Provincial Grand Master, M. Furnell, who has been actively engaged in this district for some days advancing the interests of the Order. On the 11th September having attended No. 55, Tipperary, where much important labor was accomplished, which a happy banquet succeeded; and on the 20th, in Limerick, he held successively meetings of 333, of the Prov. Grand Lodge, of Royal Arch, and of the Chivalric Orders—all of which were fully attended, commencing at 11 o'clock in the forenoon, and closing only at 6 in the afternoon. And on the morning of the 21st he visited the Ancient Lodge 49, Charleville, where a number of distinguished Brethren met to celebrate the affiliation of the first of Irish Masons, Sir John Macneil, as a member of the Lodge.

We stated that the Society of Friends in England, Ireland and America, contributed and administered a sum total of £193,882 for relief of Irish distress in the last two years. Calcutta contributed over 40,000 rupees, and the Masonic body there were the first to institute a fund by subscription of 5,000 rupees.

On Friday October 12, a brilliant re-union of Free and Accepted Masons assembled in Dundalk. The Right W. the Grand Treasurer, Br. T. J. Quinton, opened the Lodge, assisted by the Rt. W. the Prov. G. Master of North Munster, Br. M. Furnell, Br. J. M. Pooley, of XII., Br. Major Burdett, W. M. of 728, Br. G. R. Rankin, of 2, as office-bearers, and a number of distinguished members of the Order. A warrant of constitution from the Grand Lodge of Ireland, granted to Brothers the Hon. A. F. Jocelyn, Sir John Macneil, and S. Morton, to hold a lawful Lodge of Free and Accepted Masons in the town of Dundalk, having been read and approved, the illustrious Brother, Captain A. F. Jocelyn, Sov. Gd. Insp. Gen. 33rd, and P. S. Grand Master of Scotland, was inducted to the throne, invested, and saluted, according to ancient mystic form. The Worshipful Master of the Eureka Lodge No. 47, Br. Sir John Macneil, of G. M. L. Sen. Warden, Br. S. Morton, of 44 J. W., the founders and original members of the Lodge being proclaimed, the Lodge was called up in the different degrees of symbolical Masonry, and the grades of each having been severally conferred on qualified Brethren, the W. Master stated, that with much regret he felt his anxiety for the welfare of the Order, and of Eureka Lodge in particular, obliged him (in consequence of the removal of his regiment from Dundalk) to request of the Lodge to accept his resignation of the honorable office in which their kind selection had placed him, and to elect their excellent Senr. Gd. Warden thereto, which having been agreed to, Br. Sir John Macneil was in due form inducted, &c. W. M., Br. S. Morton Sen'r Warden, and Br. Lord John Beresford, Jun'r Warden.

JAMAICA.

KINGSTON, JUNE 26.—*Union y Concordia Lodge.*—This being the day appointed for the annual installation of the officers, a very numerous gathering of the Brethren of the several Lodges took place at their usual Masonic room.

The Lodge was opened in due form about eight o'clock, when a large number of Past Masters presented themselves for the purpose of assisting in the ceremonies of the evening, among whom we noticed the distinguished Most Worshipful General Jose Antonio, Ex-President of the Republic of Venezuela, who was received with high Masonic honors, and conducted to his appropriate seat.

The usual ordinary routine of business having been disposed of, the Worshipful Master called upon Brother Scott, of the Senior Lodge in this province, to undertake the important office of installing the Master elect, according to ancient custom. This having been done, Bro. Emanuel Leon appeared in his place as the Master installed for the ensuing year, and proceeded to form his administration by installing the officers.

The Worshipful Master and the several officers individually returned thanks for their respective appointments.

The Lodge was closed according to custom, and the Brethren adjourned to Sussex Hall, where a sumptuous banquet was prepared for the occasion. About one hundred and twenty gentlemen sat down to the entertainment. After which the Worshipful Master rose, and called for a bumper, when he proposed to the health of "our Sovereign Lady the Queen," which was received with all the loyalty and enthusiasm which distinguish the Fraternity; the band playing the national anthem. He next gave successively, "Prince Albert, the Prince of Wales, and the Royal Family;" "the Army and Navy;" "His Excellency Sir

Charles Grey;" "the Earl of Zetland, Grand Master of the United Grand Lodge of England;" all of which were drunk with marked loyalty and great applause.

The Worshipful Master hereupon called upon Bro. Fiddes, who presided at one of the wings of the table, to do honor to the distinguished visitor of the evening, by proposing his health.

Bro. Fiddes accordingly rose. He said he felt some diffidence in proposing the health of the visiting Brother, General Paez, for he was incapable of doing justice to the merits of that gallant and distinguished man. During the many years that the general presided over the councils of his country, he has been characterised as the staunch upholder of good order, as well as the enemy of oppression, and the true friend of liberty. Unlike many men who aspire to power for the purpose of self-aggrandizement, he had, with a true and noble patriotism, devoted his life to the promotion of the welfare and happiness of his fellow-countrymen. He had neither idly neglected nor selfishly abused the high offices which were invested in him; but, acting always on the great principles of Fraternity and benevolence, on which Masonry is founded, he has never swerved from the path of rectitude. These public virtues in the General, reflect on him high honor, and entitle him to the estimation of every Mason and every right-thinking man. The fame of his achievements has extended and been appreciated, far beyond the circuit of his own country. It was sufficient to strike the attention of our late sovereign William the Fourth, who presented him with a handsome testimonial in admiration of his public conduct. As an officer of the Union y Concordia Lodge, he (Bro. Fiddes) thanked General Paez for his visit this evening, and, on behalf of the Brethren generally, he begged to convey to him their high consideration and regard. The Fraternity wished him all prosperity, and prayed that the blessing of the Grand Architect of the Universe may never forsake him—(cheers.)

The band immediately struck up the air of his country—*the Cachoucha.*

The toast was responded to with loud and enthusiastic cheering, which lasted for several minutes. As soon as a hearing could be obtained, the general rose and addressed the Brethren thus:—"From the moment in which I received an invitation from the members of the Union and Concordia Lodge to be present at their Installation, I considered myself highly honored. The reception which I met with in the body of the Lodge augmented my satisfaction; and now, finding myself in this splendid banquet, all conspire to fill my heart with gratitude for your Brotherly kindness. I regret much that, from my want of knowledge of the English language, I did not know the exact time to address you in the Lodge, to thank you for the high compliments paid me. I am inspired by the most lively emotion of gratitude to you for the honor you have done me, in drinking my health this evening; more so, as allusion has been made by the Brother who proposed the toast, to some deeds of by-gone days, in the achievement of which I sought nothing but my country's welfare. The reminiscence inflames my ardor, and pictures to my mind the early history of my native country, that history of which I shall ever be proud, and proud of the recollection of their actions, the maintenance of liberty. Circumstances, to which I need not now advert, have brought me forward again for the defence of its constitution, a love for which has ever actuated me in the government of my people, whilst the fraternal principle which Masonry inculcates, the practice of justice and equity, has ever characterized my disinterested actions during the period which demanded my prowess."

UNITED STATES.

MISSISSIPPI.

We make the following selections from the proceedings of the Grand Lodge, at its last annual communication:

JURISDICTION OVER NON-AFFILIATED MASONS.

R. W. Br. Malone asked the following question of the M. W. Grand Master: Has a Lodge the right to try a non-affiliated Mason for 'unmasonic conduct' committed while residing within the limits of said Lodge, after he has removed out of its jurisdiction as well as out of the jurisdiction of the Grand Lodge under which such Lodge is working?

The M. W. Grand Master answered in the *affirmative*, and his opinion was sustained by a vote of the Grand Lodge.

[This decision is amply sustained by established precedents.]—*Editor Mag.*

DUES FROM LODGES UNDER DISPENSATION.

The following was adopted as an amendment to the constitution, Sec. 3, Art. 3

"Lodges working under Dispensation not being regularly constituted and not entitled by the Constitutions of Ancient Freemasonry to representation in the Grand Lodge, that the fees paid by the said Lodges for their Dispensations and Charters, be considered ample compensation to the Grand Lodge for the privileges said Lodges enjoy while under Dispensation, and that hereafter they shall not be required to pay annual dues to this Grand Lodge."

The Report of the committee on foreign correspondence is an interesting paper, and from it we make the following extracts:—

RAPID INCREASE OF MASONRY IN THE WEST.

If the rapid acquisition of initiates, were a certain criterion of the prosperity of Ancient Craft Masonry, then we of the Great Valley might exhibit our thousand Lodges and thirty thousand workmen with heartfelt pride and satisfaction; but although we hope, nay, believe, that the materials have been carefully selected, the mortar well tempered and in their intimate union exhibit the Master's skill, we must not shut our eyes to the fact, that in this very apparent prosperity, may be found the seeds of a decay as rapid as the growth. Our Eastern brethren startled by the sudden appearance of a magnificent temple in the very midst of the forests, where but the day before not a stone of the foundation was laid, almost believe it to be the work of the Genii of the Lamp which another sun may find spirited away, and not the solid Masonry of Craftsmen, whose instructions and designs were perfected on Mt. Moriah, and they kindly warn us of what they deem approaching danger. We would be unwise to disregard the caution, and although the increased stringency of our regulations and increased severity of our discipline show that we have already seen the danger and have not been unmindful of the trusts committed to our care, still, greater vigilance may not be amiss in guarding our portals against the admission of the immoral, and those who seek our altars to aid themselves to mount the *political* and not the *moral* ladder, or from other equally unworthy motive, yet, as we are not all *young* Masons, and as all of our original, and many of our present masters, were enlightened by the Orients of the older States, and as they concentrate, as it were, in our Lodges the light emanating from all the East, we trust that there is less danger to be apprehended than we, or our Brethren imagine.

INITIATION OF CANDIDATES.

Your committee would, however, recommend the strict enforcement of a rule, that a petition for initiation and for each advancement of the candidate shall lie over, for consideration, at least one month, and that no action should be had upon such petitions except at regular meetings of the Lodges and that no case shall be considered as one of emergency except when the candidate is about to remove permanently from the State. Many of the Grand Lodges have recently determined to adhere rigidly to this rule. The M. W. G. Master of Virginia says, "the impropriety of the opposite practice is evident without comment." The Grand Lodge of Florida expresses the opinion, in which your committee agree, that, "no Grand Officer, or Grand Lodge has a right to dispense with any ancient usage or constitution of Masonry, "and declares this to be one of the ancient landmarks, which cannot be changed by any authority. The Grand Lodge of Ohio condemns the rapidity with which candidates are advanced generally, as a violation of an ancient rule.

NEW TESTS FOR CANDIDATES.

The application to candidates of new tests, by the Grand Lodges of Prussia, Tennessee, Ohio, &c., is a subject of great importance. Illinois, which gave birth to one of these illegitimates, has discarded it, or, at least, holds the question of acknowledgement under consideration, but unfortunately, no doubt was expressed, until North Carolina had praised its comeliness and adopted it as her own. Prussia closes her door to all who are not christians. Tennessee, by her own resolution, requires a belief in a future state of rewards and punishments.* Illinois "is clearly of the opinion that a distinct avowal in the divine authenticity of the Holy Scriptures, should be required of every one who is admitted to the privileges of Masonry; and that a denial of the same is an offence against the Institution, calling for exemplary discipline." Tennessee quotes, without disapproving, and North Carolina commends this language! To know that these tests are new, and were unknown but even a few years ago, is sufficient to condemn them, whether we consider them harmless or their tendency good or evil. Admit either of them, and the spade among our emblems will be found not without its use, for Ancient Freemasonry must have its grave. But it is not our intention to discuss the question here; and we will merely now throw our opinion into the scale with that of the M. W. Grand Lodge of Connecticut—which is "that they are pained to learn that some of the Grand Lodges of Europe have instituted a religious test, by decreeing that no person shall be admitted to the privileges of Freemasonry, who has not been baptized into the Christian faith! This we feel we cannot condemn in too strong terms. It has been the peculiar boast of Masonry, that within the walls of a Lodge may be gathered the Christian, the Jew, the Mohammedan and the Pagan, whose adoption of the principles of the Order enables them to dwell together in unity, with no sectarian or national jealousy to disturb the harmony of their social intercourse. By the decree alluded to above, the universality of Masonic sympathy and charity is destroyed, and the institution placed on a footing with the more grovelling and sordid organizations of the world."

THE GRAND LODGE OF VERMONT.

The resurrection of the M. W. Grand Lodge of Vermont, whose usefulness has been suspended for sixteen years, and whose foes, aided by traitors in her own household, had long since rejoiced in her supposed death, and whose members were excluded from jurys and deprived of political rights and whose persons were scarcely safe, proves that Masonry, being the household of Truth, must triumph; that to her open enemies she is as the Rock of Gibaraltar and has nothing to fear from without, nor even from *enemies* within. We congratulate our firm and consistent brother, Nathan G. Haswell, P. G. M., and his worthy associates in the final reward of their fidelity, and warmly welcome our sister back into the family circle, trusting that she will take full revenge upon her enemies and "heap coals of fire upon their heads" *by returning good for evil*, and not doubting that she will extend her good offices to all the world who shall need her assistance.

GRAND LODGE JURISDICTION.

The Grand Lodge of Kentucky in 1846 adopted the following:—

"*Resolved*, That the 6th Article of the Constitutional Rules of the Grand Lodge be so amended as to authorize Lodges under the jurisdiction of this Grand Lodge, situated on the borders of this commonwealth, to receive members from other States, residing in the neighborhood: Provided, the Lodges so receiving them are nearest to their places of residence."

Tennessee has a similar regulation, but requires the consent of the nearest Lodge in the adjoining State, but she goes further and publishes the following regulation, which your committee think a very good one and advise the adoption of one similar, at least to have effect on the borders of those States whose Grand Lodges will adopt one of like kind in reference to our border. Something of this kind has been much needed for the convenience of individual Brethren:

"*Resolved*, That this Grand Lodge fully concedes to the Lodges in all the adjoining States upon our borders, the right and privilege of receiving and initiating into their Lodges, citizens of Tennessee residing on our borders, whose residence shall be nearer such Lodge than to any Lodge in Tennessee, and who may choose to apply for the same, in as free, full, and ample a manner as they receive the citizens of their own States respectively.

"*Resolved*, That it be made the special duty of the Grand Master of this Grand Lodge to correspond with the Grand Masters of all the adjoining States, to call the attention of their respective Grand Lodges to this subject, and for their reciprocal action and decision, to the end that a permanent and reciprocal rule of action may be settled and established throughout all the Lodges on our respective borders."

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* The Grand Lodge has since rescinded this regulation.—[Ed.

MISSOURI.

The Grand Lodge of Missouri held its annual communication at St. Louis, in May last. The M. W. Joseph Foster, G. M., opened the session with an interesting address, from which we may hereafter make extracts.

THE MASONIC COLLEGE.

From the report of the committee on the College, we make the following extract. It cannot fail to interest and gratify the friends of this noble institution. We are pleased to perceive that our excellent friend and Brother S. W. B. Carnegy, not only continues to devote his talents and personal efforts to the promotion of its interests, but that he has just relinquished to the Grand Lodge a claim of $444 27, for services rendered as agent of the College—an act for which he will receive his reward in the gratitude of his Brethren and the thanks of the friends of the orphan:

"Your Committee ought not, here, to express any opinion as to the causes which operated in arresting operations at the former location; but must express to the Grand Lodge their earnest desire to avoid the consequences which may arise from too strong an effort to obtain the services of a faculty at too low a price. Many complaints have been made respecting the previous organization, management, and control of the College. True it is, errors and mistakes have been made, and wrongs have been unintentionally committed; but let us profit by past experience. The undertaking was without an example to guide, or a rule to govern us. All, doubtless, have acted from the best motives, however erroneous their determinations; and let us console ourselves by the reflection, that, under the most adverse circumstances, so much has been learned for our future direction; so much accomplished in the glorious cause. We commenced without a dollar; we have now an edifice costing fifteen thousand dollars, and funds, in a safe condition, amounting to more than eleven thousand dollars; which will soon produce an annual income; there is, also, real estate to the value of five or six thousand dollars.

"Your Committee feel that there is not only no reason to despair, but, that, from what has already been effected; from the high-spirited ardor, the firm and determined purpose, the untiring zeal and lively benevolence of the Fraternity—as well as the soul-cheering influences which an admiring community have extended, to buoy us up, urge and cheer us on, in the inexpressibly glorious cause;—we have much to hope, much to expect and though we should lament our failures and our follies, we may justly rejoice at the prospect of a brighter future, and confidenly hope that the day is near at hand when we "shall bring forth the cap stone of the Institution," with shouting and praise—an Institution which will furnish a home to shelter, and a school to educate, the helpless orphan of every indigent Mason; an Institution, the sight of whose stately columns and open doors, will brighten the woe-worn features and hush the heart-rending wailings of the disconsolate widow."

The report of the committee on foreign correspondence is drawn by Br. Carnegy, and is an able and interesting document. We extract as follows:

"These documents did not reach your Committee until recently; opportunity for the bestowment of merited attention upon them is not, therefore, afforded. They come—the silent, peaceful messengers of good will and fraternal regard—bearing with them the affectionate greetings of our Brethren, and the tidings of peace, prosperity, and security—to cheer us on in our glorious toil. They come, with the gentle voice of reproof, for such of our acts as are deemed erroneous; of approbation for what is praiseworthy, and of cheering in our labor of love.

"Your Committee are gratified to find, from a perusal of the journals of proceedings received, the clearest evidences of a regularly increasing and faithful attention to the great interests of our Institution. In the messages of the respective Grand Masters, and the reports of the various Committees, truths most important—morality the most pure—and principles the most sacred—are inculcated and defended, in a style at once eloquent, chaste, and pure; evincing a thorough knowledge of the philosophy of our mystic rites, and an untiring ardor in the great cause of Masonic Benevolence—that Benevolence which performs all that human power can accomplish, to dry the tear and hush the sigh of the mourner.

"But your Committee, in the space prescribed for this report, cannot, by any general remarks of their own, do justice to the subject submitted; and will perform their duty to the Grand Lodge more acceptably, perhaps, by quoting from those journals, in ther own more elegant style, the arguments and opinions of the several Grand Lodges, on those subjects which are of general interest to all—noting such facts as may be most useful in guiding this Grand Grand Lodge in intricate duties devolved upon us.

"The subject of the most transcendant importance, and which appears to engage the attention of many Grand Lodges, is, the Education of the Orphan. This has engaged the most anxious attention, and elicited the most strenuous efforts of this Grand Lodge, for the last eight years; and it is at once cheering and encouraging to contemplate the progress of the cause since that day. You were the first to commence this noblest benevolence.—Eight years ago, you, in weakness, began that which others, in their strength, have since accomplished; and it is with pleasure we behold other Grand Lodges, clothed in their more ample power, outstripping us in this glorious enterprise. Our position is changed, *Then* we occupied the front rank—calling out to others to follow. We advanced with trembling steps, without an example to guide, and fearful of the issue. *Now* we stand upon the proud eminence then assumed; and without envy or an undue spirit of emulation, but with most profound gratitude to the great Father of All, unite our joy with that of our Brethren of other Grand Lodges, who have excelled us in the glorious effort, on the triumphant success with which their exertions have been crowned. Your Committee have not before them returns from all the Grand Lodges; they cannot, therefore, enumerate all that have devoted their energies to this important measure. But enough appears to assure this Grand Lodge in entertaining the confident, pleasing hope, that the period is near at hand when every Grand Lodge in our Union will have established a School and Asylum for the maintenance and education of every destitute Orphan, male and female, of our Brethren; when a thorough business education, and the requisite instruction in true religion, morals, and virtue, shall be brought within the reach of all.

REMOVAL OF THE GRAND LODGE.

The amendment of the By-Laws, changing the place of meeting of the Grand Lodge, was taken up, and adopted, as follows:—

Resolved, That the first Section of the first Article of the By-Laws of this Grand Lodge, be so amended as to read as follows:—

The Grand Lodge of Free and Accepted Ancient Masons of the State of Missouri shall hold its regular Grand Annual Communication in the city of Boonville, in said State, on the first Monday in May of each year hereafter; and the Grand Officers shall be elected and appointed at those meetings, as provided by the Constitution.

The yeas and nays, upon this amendment, were as follows:—yeas 79, nays 48

EXPULSION.

Br. Nowlan offered the following resolution, which was adopted:

Resolved, That the Grand Secretary be directed, in making up the proceedings of this Grand Lodge, to refer to the proceedings of Arrow Rock Lodge, No. 55, for the year 1847, and notice the expulsion of C. M. Bradford, a Master Mason, and have it published therewith; and also in C. W. Moore's Magazine printed in Boston, and in the Masonic Signet, printed in St. Louis.

This resolution was not forwarded as directed, or it would have been published at an earlier day.

OHIO.

The Grand Lodge of Ohio, began its annual session at Columbus, on the 25th Sept. More than three hundred members were in attendance says the Cincinnati Commercial, to which excellent and ably conducted paper we are indebted for what follows:

At 9 o'clock, A. M., on the above day, the Grand Lodge was opened in ample form, Most Worthy G. M., M. Z. Krider presiding; committees were appointed, which constituted the business of the forenoon, together with reports of the G. M. and the D. P. G. M. for the last year.

The various committees reported on the meeting of the Grand Lodge on the 26th. The Grand Lodge and the Grand Encampment, and visiting Brethren, joined in a procession at 2 P. M., in honor of Bela Latham, late G. M. of the Grand Encampment of Ohio, who died some time since. This procession made a most magnificent, imposing, and solemn show. There were more Knight Templars in the procession than were ever before seen there at one time, numbering upwards of eighty.

On the 27th the meeting of the Grand Lodge, and Grand Chapter were held to hear reports of committees, &c. &c. A resolution was passed on that day, making it obligatory for Masons to wear *white gloves and white aprons* on all funeral occasions in both the Grand Lodge and Grand Chapter.

On the 28th the Grand Lodge and Grand Chapter, were principally occupied in electing officers to serve for the ensuing year. A list of whom we give below.

OFFICERS ELECTED IN THE GRAND LODGE OF OHIO.

G. Master, M. Z. Krider, of Lancaster. D. G. Master, Absalom Death, Cincinnati. G. S. Warden, R. W. Reid, Tiffin. G. J. Warden, R. H. Miller, St. Clairsville. G. Treasurer, Timothy Griffin, Columbus. G. Secretary, B. F. Smith, Mt. Vernon.

OFFICERS ELECTED IN THE GRAND CHAPTER OF OHIO.

M. E. G. H. Priest, Jacob Craff, of Cincinnati. D. G. H. Priest, J. N. Burr, of Mt. Vernon. G. King, Platt Benedict, of Norwalk. G. Scribe, M. Benjamin, of Alexandria. G. Treasurer, J. C. Copelan, of Cincinnati. G. Sec'y., B. F. Smith, of Mt. Vernon. G. Marshal, H. M. Stokes, of Lebanon. G. Chaplain, Rev. E. Burr, of Portsmouth. G. Lecturer, Samuel Reed, of Cincinnati.

On the evening of the 28th, the Grand Encampment and the Grand Council commenced their sittings.

MASONIC CHIT CHAT.

☞The reader will find, on a preceding page, a very good representation of the Washington Monument. We see it stated in the papers that it has been carried up some twenty or thirty feet, and understand that the funds on hand will enable the building committee to carry it up to forty or fifty feet. Here it will probably remain until Congress undertakes its completion, and the sooner it does so the more creditable it will be to the country. It is a national work and should be paid for out of the national treasury.

☞The new "*De Molay Encampment*," in this city, will probably commence active operations at its regular communication the present month. Some little delay has occurred, as a matter of course, in adopting and procuring the necessary regalia; but this has now been decided on, and is nearly ready for use. We hardly need add, that it is of a very fine description,—rich, appropriate and chaste.

☞The Earl of Dalhousie, Governor-General of India, has accepted the appointment of Patron of the Masonic Lodges in that remote quarter of the world. The same office was held by the late Marquis of Hastings, when Governor of India. We shall publish the address on the occasion, and the reply of Earl Dalhousie, in our next.

☞A fire broke out on the 30th June, at the back of Freemasons' Hall, London, which for sometime threatened, for a second time, to destroy that magnificent building. It reached the room in which the property of the Supreme Grand Council 33d was deposited, and which, though not destroyed, is rendered unfit for use. It was however covered by insurance.

☞The Grand Lodge and Grand Chapter of this Commonwealth will make quarterly communications at the Masonic Temple in this city, this month. See advertisements.

☞We have an interesting letter from our Paris correspondent, a translation of which will be given next month.

☞In the Grand Lodge of Mississippi, Feb. 22, Br. Scott moved to appropriate two hundred and fifty dollars to be expended by Br. Champlain toward the expense of Educating four blind children of Masonic parentage which motion *was adopted*. And on motion of R. W. Bro. Malone the appropriation was ordered to be paid out of the Educational fund.

Bengal, *India*.—There are now twenty-nine Lodges in Bengal. Of these, there are eight at work in Calcutta, fifteen in the provinces, and six are in obeyance.

General G. Lodge.—The Grand Lodge of Maryland, at its communication in May last, adopted the Constitution for the proposed General Grand Lodge as submitted by the Convention of Delegates.

Definitions. 1. *Ample form*. The G. Lodge is declared to be opened in *ample form* when the G. Master presides. And in

2. *Due form*—when the Deputy Grand Master presides. And in

3. *Form*—when it is opened in the absence of both the Grand Master and his Deputy.

4. *Discharged Member*. The term is applied to a member of a Lodge who has been discharged for non-payment of his quarterly dues, or other violation of the local rules of his Lodge.

The only political creed known in Freemasonry, is patiently to submit to legal authority, and to conform with cheerfulness to the laws and constitution of the government under which we live.

Brotherly Love, Relief and Truth.—Principles impressed in the Lodge, and carried out in the practice of every worthy Mason.

Woman.—"The morning star of infancy, the day star of manhood, the evening star of age.

As the key-stone is the support to the arch, so is a virtuous and agreeable woman the greatest blessing to man."

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. VIII.] BOSTON, JANUARY 1, 1849. [No. 3.

RECONSIDERATION OF VOTES AND BALLOTS IN LODGES.

Lynchburg, Va., Nov. 14, 1848.

Br. C. W. Moore,

Dear Sir—A circumstance occurred in our Lodge which has given rise to some diversity of opinion, and I would be much gratified with your views upon the subject.

The petition of A. is sent in in the regular way. It lies over one month agreeably to our by-laws; upon balloting there is one black ball against it—consequently rejected,—and the proper record made; but a day or two afterwards, (before notice of said rejection is forwarded to the Grand Secretary,) a Brother conveys word to the Master that he put in a black ball under a wrong impression, and since has become entirely satisfied, with regard to the petitioner, and desires a reconsideration, in order that he might correct his vote.

Under these circumstances could the Master arrest the notice until the next Lodge? And would it be Masonic for the Lodge at its next meeting to reconsider its former action? Or must it postpone action until the expiration of the time specified in the general regulations?

Does not, in your opinion, the matter resolve itself in the fact, whether a Lodge of Masons have the right at any and all times to correct errors? And if so, then the sooner done the better, provided no injury is done to others, and due notice is given?

Yours Fraternally,

Jno. Robin McDaniel.

The case, as presented by our correspondent, stands thus:—A. is proposed for the degrees. B., under a misapprehension, casts a black ball against him. This rejects A. The next day, B. discovers that he has committed an error, and desires to correct it. How can he accomplish his object?

We assume as true, that there is no provision in the by-laws of the Lodge, or regulations of the Grand Lodge of the State, applicable to the case. On this presumption we proceed to answer the inquiry.

In ordinary legislative proceedings, a vote may be reconsidered at the meeting at which it is passed; or it may be reconsidered at the ensuing meeting, provided notice of the intention to move for a reconsideration is given by the mover at the preceding meeting. This is the general Parliamentary rule.

Another method, which is sometimes resorted to in extraordinary cases by the Lodges, to effect this object, is to state, on the usual notifications to the members,* that a motion to reconsider the vote (naming it) passed at the previous meeting, will be made at the ensuing meeting. When this course is resorted to, the notice so given is considered equivalent to a notice give in open Lodge, and in proper time. It is not, however, practised but in extraordinary cases, and then at the discretion of the Master. If the notifications be seasonably issued, and proper care taken that each member of the Lodge is personally notified, no improper consequences are very likely to result from it. It is not, however, safe as a general rule.

A third rule, and one which obtains in this Commonwealth, is, that "no vote can be reconsidered by a less number of members than were present when the vote was passed;" and a vote adopted at a regular meeting cannot be reconsidered at a special one.

This rule leaves the Lodges at liberty to reconsider, at their regular meetings, any vote passed at a prior meeting, if the required number of members be present. It is found to be convenient in practice, and we have never known any evil to result from it. It gives the Lodges an opportunity seasonably to correct any mistakes into which they may have fallen through hasty legislation.

The foregoing rules, however, apply exclusively to the ordinary legislative business of the Lodge. The admission of candidates for the degrees, is subject to other and different regulations. In this latter case a majority does not rule—a unanimous vote is required; and it is the privilege of every member to vote without the risk of being questioned as to the manner of his voting, or the motives by which he is influenced. One member may, therefore, to this extent, control the entire action of the Lodge. Such a power would be an anomaly in legislative proceedings. The rules which govern such bodies are not, therefore, applicable to it. But it is legitimate Masonic practice, and the regulations of Freemasonry are adapted to it. They guaranty to each and every member of the Lodge the privilege of determining for himself whether the candidate proposed is a proper person to be admitted as a Brother; and having so determined and voted, the Lodge cannot, by any action of its own, lawfully change the result. It cannot, therefore, reconsider the ballot. If this were permissible, the reconsideration could as well take place in the absence, as in the presence, of the dissenting members; and in this way an objectionable candidate might gain admission. It will not do to say that a dissenting Brother is bound to state his objections to the Lodge, and leave the members to decide on their validity. He is not bound to do any such thing. He is not bound to involve himself in personal difficulty to gratify the curiosity of his Brethren. He votes on his conscience and allegiance as a Mason, and in this he is protected by the laws of the Institution. The ballot cannot be reconsidered against his consent, because he might thereby be deprived of his highest privilege as a member of the Lodge, to the serious detriment of the whole Fraternity. It cannot be reconsidered with his consent, because the regulations give him no such controlling power over the action of the Lodge.

But, though a reconsideration of a ballot is not allowable, it does not follow that a candidate who has been improperly rejected, is thereby forever excluded from the Lodge. The remedy is easy. Take the case stated by our correspondent, as an illustration. A. applies for initiation. At the proper time, the ballot is taken, and B. deposits a black ball. A. is consequently rejected. This disposes of the case. Nothing more can be done with the present application. It is not before the Lodge. But B. soon after ascertains that he has been incorrectly informed as to the character of A., and that he has done him a wrong, which he is desirous of repairing. What is his proper course? To our mind the answer is plain. He should immediately call on the Master of the Lodge, state his case, and request him to direct his Secretary to withhold the usual notice to the Grand Secretary, until after the ensuing meeting of the Lodge, unless the Grand Lodge shall first assemble; in which case the Master will cause a statement of the circumstances to accompany the notice of rejection, and ask that no action in the premises may then be had by that body. At the next meeting of the Lodge, B. should make his explanations in writing, that they may be recorded. A. may then be re-proposed. The proposition will take the usual course.

This manner of proceeding will not necessarily cause a delay of more than one month in the admission of the candidate,—a matter of little consideration. Under Grand Lodges where there are special regulations prohibiting, for a given time, the re-proposing of candidates who have been once rejected, a Dispensation, on the facts, in a case like this, may readily be obtained of the Grand Master.

The candidate having been rejected in error, and subsequently admitted, will not of course be reported to the Grand Lodge as rejected. The object in making such reports, is to protect the Lodges under the jurisdiction, against applicants who have been found unworthy. In the case as above stated, this necessity does not exist, nor is there any such object to be attained.

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*Some Lodges do not call their meetings by notifications to the members. In such cases, special notices should be issued. These may be written or printed.

LODGES UNDER DISPENSATION.

Negree, Sabine Parish, La., Nov. 11, 1848.

Dear Brother Moore,—As you are looked to and quoted as high Masonic authority in this section of the country, we wish your opinion on the following question:—

Have Brethren who are made in a Lodge working under a Dispensation, a right to vote on any question before the Lodge, and also, for the reception of Candidates, &c.?

My reason for making this inquiry is, that the right has been disputed by some of the Brethren in this section, and they quote, as authority, your article on the powers of Lodges under Dispensation, in No. 8, vol. 7. I cannot understand the matter as they do, and as there is a diversity of opinion on the subject, we wish for light. Yours Fraternally, John D. Tucker.

Our understanding of the matter is, that the only legal members of a Lodge, working under the authority named by our correspondent, are the Brethren enumerated in the Dispensation itself; and none others have a right to vote on any question before the Lodge.

The Dispensation is granted to a definite number of Brethren, and it authorizes *them* to assemble and make Masons. *They* alone are responsible to the Grand Lodge, or, in the interim, to the Grand Master, for the manner in which this is done, as well as for all their other proceedings as a Lodge. The initiates share no part of this responsibility. If the Lodge errs in its proceedings, they incur no censure on that account. They are known to the Grand Lodge only from the returns of the Lodge at the close of the year, or term for which the Dispensation runs. All the responsibility rests with the petitioners to whom the authority to work as a Lodge is granted; and they only can be required to answer before the Grand Lodge for any irregularity in the proceedings. There would, therefore, be manifest impropriety, if not actual injustice, in allowing the initiates the privilege of voting; for it is not unfrequently the case that the initiates exceed in number the original petitioners, long before the expiration of the Dispensation. In such a case, to allow them to vote in the affairs of the Lodge, would be to place the petitioners, who are the only responsible members, wholly at their mercy. However improperly they might conduct in the management of the Lodge, the censure would not attach to them, for they are unknown to the authorities of the Grand Lodge; but to the Brethren to whom and on whose responsibility alone the Dispensation was issued.

Again, Lodges under Dispensation have no power to increase the number of their members; and none but the members of a Lodge have the right to vote in its proceedings. Our correspondent would not concede to the initiates the right to vote in the affairs of a Lodge working under a Charter, until they had been regularly admitted to membership; and we cannot conceive any sufficient reason why a different rule should obtain in the case of a Lodge under Dispensation.

But we have so fully discussed the powers of this class of Lodges, in the article referred to by our correspondent, that we need not here pursue the subject further.

INITIATION OF A CLANDESTINE MASON.

Huntsville, Mo., Nov. 20, 1848.

Comp. C. W. Moore,—Is it proper and right to regularly initiate, pass and raise, in a regular Lodge, a man, who has been made a Mason in a clandestine Lodge? Please answer in your Magazine. J. C. Shafer.

A few days ago, I was at the town of Bloomington, Macon county, Mo., and by authority of our D. D. G. Master organized a new Lodge, where the above question arose. A petition was presented for a gentleman to be made a Mason, who, as the Brethren stated, had been made a Mason in a clandestine Lodge (St. Andrew's) in New Orleans, but that he was there imposed upon; for he fully believed, until a short time ago that he had been legally made a Mason; upon trial and examination, it was found to be otherwise; he is a man of good standing in the community, and the Brethren at Bloomington speak of him in the highest terms. Your decision will be regarded as the best authority.

Very respectfully and fraternally yours, J. C. S.

It is undoubtedly proper, all other things being in conformity with the regulations. The circumstance that a person has been deceived into a clandestine Lodge, and thus defrauded of his money, does not militate against his moral character,—nor can it properly be urged as a bar to his admission for initiation in a regular Lodge; for this would be to punish him for an offence of which he is innocent. The wrong was not committed by him, but by the parties deceiving him.

Such cases are not of unfrequent occurrence. The history of the Institution for the last hundred years is replete with them; and it was with a view to meet these cases, that the process technically termed *healing*, was introduced. This process consists either of entire or partial initiation, as the Lodge, under the circumstances, may determine. A gentleman who has been deceived in this way, and, on discovering the deception, comes forward and asks to be admitted in a lawful manner, brings with him, in the act itself, if voluntary, a high guaranty of his honesty of purpose; and if his character in all other respects be acceptable, it would be not only proper, but entirely Masonic to admit him.

LETTER FROM OUR PARIS CORRESPONDENT.

The late Revolution—Opposition of the late Government to Masonry—Louis Philippe—the late Duke d'Orleans—the Grand Orient—the Insurrection of June—the National Assembly—the Law in relation of Secret Societies—Masonry and the Civil Authorities—The Supreme Council—M. Clavel's Masonic Almanac—Clemente Amitie Lodge—Masonry in Algeria, Brazil, Portugal, Spain, &c.

PARIS, SEPT. 29, 1848.

TO THE R. W. CHARLES W. MOORE,—

Very Respec∴ Brother,—The kind attention given to my previous letters, encourages me to address you on the present condition of Masonry in France.

Our recent revolution will prove favorable to the Masonic Institution here, and enable it to recover from the depressed condition into which it fell in 1830.

The late government, under Louis Philippe, was inimical to Masonry, because it could not corrupt and use it for political purposes, as it had done some other societies. It knew that our Order would preserve sacred and pure those great principles of freedom, equality and fraternity, which are opposed to despotism, and therefore dangerous to despotic government. Besides, Louis Philippe could not forgive the Order for having dared to declare his miserable father, Philippe d'Orleans, an unworthy Mason, who, after having accepted the office of Grand Master, very properly forsook the Lodges,—the morality taught in them furnishing a constant and pointed rebuke to his crimes.

The Grand Orient, which is the Grand Lodge of France, has in consequence of the late political events, been induced to change somewhat the form of her organization. Considering herself as merely a provisional government for the Order, she has directed a new election of Deputies, or Representatives, from the Lodges, to assemble at Paris and elect the officers for a new organization of the Grand Lodge.

Hitherto the Grand Lodge has consisted of officers, who were the special, or permanent representatives of certain Lodges, and who, to a given extent, exercised an independent and exclusive control in the administration. The simple deputies, or representatives, had a voice only in the general assemblies. In the meetings of the Chambers, viz.: the Chamber of Correspondence and Finance, the Symbolical Chamber, and the Chamber of the Ritual—twentyseven officers of the Grand Lodge held seats as permanent members, against nine deputies, who were elected for six months. This arrangement, with the full powers given to the Chambers, made them quite too aristocratic for *republican* France. In the proposed organization, the deputies will all be placed on the same footing, and will be equally respected in the different Chambers, the proceedings of which will be submitted to the Grand Lodge for approval and confirmation.

A general assembly of the Grand Lodge was commenced on the 9th of June. More than one hundred and fifty deputies were present, and nearly all the Lodges of all degrees, in France, numbering four hundred and eightyone, were represented. The first session was chiefly occupied in examining the credentials of the members. It was a long and tedious operation. The Grand Master, the W. Brother Bertrand, former President of the Tribunal of Commerce, and the Pro. Grand Master, W. Brother De Paulin, of the Royal Court, after having appropriately addressed the Grand Lodge, tendered their resignations; but were induced to continue in office during the remainder of the session.

On the 16th June, a second assembly was held, to which new deputies were admitted. Provisionary Grand Officers were elected, to continue in office until the new Constitutions are adopted, when a new choice will take place. The W. Brother De Sanlis was elected Grand Master. This Brother, whom, eighteen years ago, I had the honor to bring to light in the Clemente Amité, is a Mason of great merit, of a pursuasive eloquence, of zealous charity and deep Masonic knowledge.

The insurrection in June, caused an interruption in this organization. Military authority having taken the place of the civil authority, the regimen of the sword became the law of the city. The meetings of masses of individuals was decided to be dangerous to the public interests, and the Masonic Lodges were compelled to submit, and suspend their meetings.

There is in Paris one *local* (Masonic Hall,) especially consecrated to the meetings of the Lodges. About one hundred and twenty Lodges of all degrees, regularly assemble in this temple—the only one in Paris, except that occupied by the Grand Lodge, to which subordinate Lodges are not admitted. This *local* has been hired from time to time by some of the political clubs, more or less active and noisy. This circumstance has had an unfavorable influence on the character of Masonry; for on the 5th July, an order was issued by the police to close this *local*, and it became necessary for the Lodges to suspend their meetings. The Grand Lodge itself was notified to suspend. Two months of profound sleep in the Lodges followed this measure.

In the National Assembly recently, a law was proposed relative to clubs and secret societies. In the discussion, the deputies almost necessarily spoke of Masonry, but did not well define its position. Some thought that it should be allowed to remain as a benevolent institution, without being subjected to the provisions of the proposed law; while others regarded it as a secret society, which might become dangerous to the government. The Grand Lodge thought it inexpedient to interfere, or to make any explanations in relation to the matter. Others thought differently. I was of the latter class; and, entertaining the opinion that we ought not to be subjected to the proposed restrictions, I adopted a plan which seemed to me calculated to effect the object I had in view, and at the same time to satisfy the police, it being neither a declaration nor a claim of authorization. The following is a copy of the letter sent by our Lodge to the Prefect of the Police:—

> "*Citizen*,—We have the honor to announce to you, that the Lodge Clemente Amitié, under the Grand Lodge of France, will resume its ordinary meetings, which take place on the first and third Tuesdays of each month, in the *local*, in Grenier street, No. 45, at 7 o'clock this evening. Health and Fraternity!"
>
> Signed by the Worshipful Master and Secretary. Dated Sept. 5th.

One week after the transmission of this letter to the prefecture, the authorization to continue the meetings of the Lodge was sent to the *local*, and from that day we have continued to work without interruption.

The Grand Lodge pursued a judicious course. She presented to the authorities a list of all her Lodges, and received permission for them to resume their labors under her responsibility. The Prefect of the Police is a Mason, and he assured the committee of the Grand Lodge that the Chief of the Executive government, General **Cavaignac**, would soon interest himself in the matter, and give to the Lodges, not only an organization, but a more secure existence.

The Lodges in the Provinces are required to submit to the authority of the Prefects of the different departments; but they will experience no interruption if they keep themselves within the prescriptions of the Order, and do not meddle with the political or religious discussions of the day. But the civil authorities are determined not to permit individuals to fit up rooms, and under the assumed name of Freemasonry, to discuss politics.

Not long since, some Masons, at the head of whom was a commissary of the government, petitioned the Grand Lodge for a Warrant, and in the meantime concluded to assemble as a Lodge. The attorney of the republic hearing of the circumstance, ordered the Lodge closed, saying that it was not yet a regular Lodge, and could not commence operations until it had received its Warrant from the Grand Lodge.

The Supreme Council has lost much of its power and influence. It was composed of Peers of France, at the head of whom was the late Duke Decazes; but the number now attached to it is small, hardly enough to keep up the sacred fire. Its power was never very extensive, numbering not more than twentyfive Lodges. Its great error was in assuming control over the three symbolic degrees.

For several years past, we have had published here in Paris, a Masonic Almanac, by M. Clavel. It was very interesting—the best I have ever seen, of its kind. It will, however, probably be discontinued after the present year, the author having received an appointment as ambassador to Turin.

The Clemente Amitié, which with pride counts you among its members, has chosen for her officers three of the representatives of the people. The first is a Brother* whose name is illustrious in history and whose character is as spotless as his fame;—the second is a distinguished lawyer, and so is the third. The Orator is Br. Crostein, a literary man of talent, and a director in the historical society. Her Secretary General is your correspondent, who, though he may not claim to be one of the most learned of Masons, does claim to be one of the most zealous children of the great family.

The Clemente Ametié is in regular correspondence with Lodges in the United States, Rio de Janiero, San Salvador, Geneva, Algeria, &c., &c., and numbers among her honorary members the most enlightened Masons in the four quarters of the globe.

Masonry is prospering in Algeria, under the light of the Grand Lodge of France. At Algiers there are a Lodge and a Chapter. There is also a Lodge at Oran, and another at Constantine, and several others in the Province.

In 1843, the Grand Orient constituted a Lodge at the Marquesas Islands, under the name of the Oceanica Francaise. So you see, we neglect no opportunity of extending the Order, and spreading the benefits of the Masonic Institution, as much as we are able to do.

In 1835, the Grand Lodge instituted a Lodge at Point Petre, Gaudaloupe, for colored men, and in 1845 added a Chapter. It is to be hoped, that the influence of Masonry among these colored men, will diminish the evil consequences resulting from the immediate emancipation of the Colonies, and soften the hatred the blacks bear to the white men in the Islands, and thus tend to preserve peace among them.

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*Our correspondent gives the names of these Brethren, but his chirography is so bad that it is impossible to make them out. Indeed we lose a large portion of his present letter from the same cause. It is impossible to translate what nobody can read.

The Order is prospering in Brazil, where the disputes of authority, and the usurpation of certain high Masonic parties, have materially subsided. I am in frequent receipt of letters from that quarter, which assure me that Masonry there holds its proper rank.

The Grand Lodge of Saxony has just opened a correspondence with the Grand Lodge of France.

The Grand Lodge of Lisbon has recently published some interesting documents on the history of the Order in Portugal. The Lodges there are increasing in number, and it is gratifying to know that religious intolerance is not now practised, if it exists, as in the days of the Inquisition.

The Grand Lodge of Spain is active in the revival of Masonry in that kingdom, from which it has been excluded for many years. A French Lodge was lately established at Madrid; but the Grand Lodge, on account of the introduction of political discussions, which are fatal to the existence of the Order, was obliged to terminate its meetings.

But I fear, my Brother, that I am fatiguing you. I was desirous to transmit to you some documents, which I thought would be useful to you in your position, as the able conductor of a Masonic periodical, so highly esteemed as your Magazine. I pray you to think of me occasionally, and favor me with the numbers of your rich monthly, the reading of which is always most attracting.

I remain,

Your entirely devoted Brother,

Lablanc Marcannay.

THE FIRST TEMPERANCE SOCIETY.

The following paragraph, from the Nashville Union, is an interesting fact in Masonic history. Temperance has always been one of the cardinal virtues of the Order.

"The Mercury of yesterday contains an 'ancient pledge of Teetotalism, written and signed by a Bachelor of Divinity and Preacher of the Gospel in England, two hundred and eleven years ago.' It may be interesting to the friends of the cause to know, as a mere matter of history, that the first Temperance Society on record was established by the Freemasons of Italy, just a century since. On the 28th April, 1748, Pope Clement XII. issued his celebrated Bull forbidding the practice of Freemasonry by the members of the Roman Catholic Church. Many of the Masons of Italy continued, however, to meet; but for the purpose of evading the temporal penalties of the Bull, which extended in some instances to the infliction of capital punishment, they changed their exoteric name, and called themselves *Xerophagists*. This is a compound of two Greek words signifying "those who live without drinking." This title they selected because they then introduced a pledge of total abstinence into their by laws; and hence the Freemasons of Italy may claim the honor of having taken the initiatory step in the great reformation which has since done so much good to mankind. A. G. M."

MASONIC BURIAL OF A KNIGHT TEMPLAR.

THE late distinguished Brother **BELA LATHAM**, Esq., Grand Master of the Grand Encampment of Ohio, was buried in accordance with Masonic usage, and the ceremonies usual on such occasions. There being no funeral services, particularly adapted to the burial of a Knight Templar, a portion of the usual Lodge service was used instead, but at the grave the following beautiful and appropriate address was delivered by Sir WM. B. THRALL, Esq. of Columbus, as a substitute for that given in the common service :

SIR KNIGHTS !—How forcibly are we admonished by this dispensation of Providence, of *our own* mortality, and the universal dominion of Death ! The arm of friendship cannot interpose to avert his purpose; the wealth of nations cannot purchase for us immunity from his power; nor will innocency of life, nor the thousand charms of social and domestic ties, at all propitiate his purpose! Death and decay are indelibly written by the finger of God, upon all things under the sun. Our departed friend has accomplished his day, and the place that once knew him, shall know him no more forever! He, indeed, has tasted the bitter cup of death—that cup of which we all, sooner or later, must participate! We, who survive him, are now summoned to perform the last sad office of consigning his remains to their final resting place. And, although we now stand erect, in all the fullness and strength of manhood, yet, in a few fleetiing moments, the Angel of death may receive the fatal mandate to *strike us* from the roll of human existence ; when we, like him, will become cold and inanimate.

But even the monster death shall be despoiled of his power for the Blessed IMMANUEL, (God with us,) leading captivity captive, has burst the bars of death—triumphed over the grave—and ascended with transcendent Majesty into Heaven, where he now sits, at the right hand of our Heavenly Father, a mediator and intercessor for all who have faith in him.

Sir Knights! Behold an emblem of that faith!—How did it gladden the heart of our deceased Brother to contemplate that faith and immortality, of which this *green sash* is so striking an emblem! And how eloquently does it discourse to us, Sir Knights, of the almighty force and importance of *Truth*—that truth which is unchangeable and everlasting!—the benefits derived to us from which, are subject to no variation or vicissitude of time or fortune. For in her judgment, is no unrighteousness. She is the wisdom, strength, beauty, power and majesty of all ages.

Blessed be the God of truth.

[*Response by the Sir Knights.* Blessed be the God of truth.]

This emblem I now deposit in the grave of our departed Brother.

Sir Knights! what a striking evidence of mortality is now before us! But as yesterday that fair body was full of life and animation ; but now, behold! it has ceased to act or to think. The silver cord is loosed—the golden bowl is broken—the pitcher is broken at the fountain—the wheel is broken at the cistern! The dust returns to the earth as it was, and the spirit unto God who gave it.

To this state *we* are all rapidly hastening. Let us then, Brethren and Sir Knights, so spend the remaining span of life, seeking an interest in the blood of the Saviour, that when *our* weak and frail bodies shall become cold and inanimate, and moulder in sepulchral ruin, our disembodied spirits may soar aloft to the regions of light and life eternal—and enter into the rest prepared before the foundation of the world, for all the faithful followers of the LAMB !

A report of the Eulogy delivered on the occasion is contained in the first number of the present volume of this work. The report was made by our respected Brother J. W. S. Browne of the Cincinnati Commercial, and is commendable for its singular accuracy. On comparing it with the author's copy, since published,

we find it to be as nearly a literal report as can be made by the most experienced reporters. We regret, however, to perceive that several small errors, some of them grammatical, escaped our proof reader. Among the former is the misspelling of the name of De Payens. The eulogy is a fine production and eminently worthy of the character of the excellent Brother who was the subject of it.

We notice that at the last meeting of the Grand Encampment a committee was appointed to prepare a ritual appropriate to the burial of Brethren of this Order of Masonry.

FREEMASONS AS AN ASSOCIATION OF ARCHITECTS—THEIR EXISTENCE IN THE MIDDLE AGES.

[Concluded from page 41.]

AFTER these preliminary observations, I will attempt an investigation of the three leading points which I have had in view :—I. The various designations of Master Masons and their associates or operatives, which may be authenticated either from their epitaphs in the magnificent structures where they had sepulture, or from the contracts with their patrons and supervisors.—II. An inquiry into the true claims of ecclesiastics, with respect to their having been the sole designers or architects, of cathedrals and their parts, exclusively of the Master Masons whom they employed, and who were required only to execute plans already allowed them.—III. Of architects who have practised in England, during the middle ages, concerning whom documentary evidence is adduced, in a series.

I. In the course of research, I have observed so many memorials of Master Masons, with a certain variation in the designation of individuals in their sepulchral inscriptions, that the more remarkable only require to be noticed.* Where

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*MAGISTER was the original term universally applied to an architect, and which, in distinction to his small band of associated Masons, was continued to the latest period. Magister Irvinus de Steinbach. Maistre Jean de Chelles built the south porch of Notre Dame in 1257. Alexander de Bernevel, maistre des auvres de mâconrie at the cathedral of Rouen. Depositor operum, literally, he who lays a foundation or gives a plan. The generic word was cæmentarius, which, or magister lapidum, was used by the earliest Italian writers, upon architecture. The French have tailleurs de pierres. L'Anglois observes that "it was not before the eleventh century that churches in France were built entirely of stone, which the historians distinguish as being ex cœmentario lapide In the epitaph of the Master-Mason of the Abbey of Caen, in Normandy, he is styled, " Gulielmus jacet petrarum summus in arte ;" and in St. Michael's church, at St. Alban's—" T. Wolvey, latomus summus in arte necnon armiger Ricardi Secundi, regis Angliæ, ob. 1430." Latomus, or lithotomus, is, literally stone-hewer (lapicida,) and differs in some degree from cœmentarius: the first mentioned merely a rough Mason ; the other, who squared and polished the blocks of stone, as ashler for the intended walls, or who prepared them for ornamental carving, "GENTIL ENTAIL." *Chaucer.*—Gervase says of William of Sens—" formas quoque ad lapides formandos, his qui convenerant sculptoribus tradidit. X. Script. In strict alliance with him was the "MAGISTER CARPENTARIUS et depositor operum quoad artem carpentrarii." The immense and most scientifically constructed roofs of timber-frame, in the fourteenth century particularly, were the works of their hands. Such an artisan was called by Cicero, " faber tignatheir effigies are engraven in inlaid brass, as in the cathedral at Rouen, the compass, square and tablet describing a ground plan, are usually added: at Gloucester, with a square only, supported by a projecting figure, sculptured: at Worcester, in a bas-relief, already mentioned. It was a natural wish that their bones should rest under the stupendous roofs which they themselves had raised.

It would be inconsistent, both with the limits and purpose of this essay, to enumerate the various contracts, which may be still examined; an instance or two may suffice.*

II. It is an inquiry, not without its difficulty, but which may be yet attended with a satisfactory result,—whether a perfect discrimination can be made between the controllers of the works and the Master Masons?

Although the number of those who have been styled architects will be considerably reduced by ranking as such only the *magistri œdificantes* and the *latomi*, yet that claim may be authenticated by comparing the several designations by which patrons and contributors only are distinguished from others, who might possibly have given the original designs.†

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rius." There were still more perfect discriminations, which have been applied by Chaucer:—

> About him left he no macon (*cœmentarius*)
> That could stone layne (*depositor*) ne querrour, (*latomus*)
> He hired them to make a toure.
>
> *Romaunt of the Rose.*

In contracts we observe plastrarius, (plasterer;) parietor, (pargetor,) &c. temp. Edw. I.

* In Rymer's Fœdera, Stow, and Dugdale, they occur at length. Richard de Stowe, in 1306, Master-Mason of Lincoln cathedral, contracted to do the plain work by measure, and the fine carved work and images by the day. Rot. Pat. 3 Edw. Tertii.—Walter de Weston for St. Stephen's chapel, Westminster. Rot. Pat. 26 Hen. VI. p. 2. m. 35.—To John Smith, Warden of the Masons, and Robert Wheteley, warden of the carpenters, for King's College, Cambridge. The following is a proof of the estimation and rank which a Master-Mason or architect held in society during the middle ages. The abbot of St. Edmundsbury (13 Hen. VI. 1439,) contracts with John Wood, *masoun*, for the repairs and restoration of the great bell tower "in all mannere of thinges that longe to Free masounry– Borde for himselfe, as a gentleman, and his servaunt as a yoman, and thereto, two robys, one for himself after a gentilmanys livery. Wages of Masons three shillings a man weekly in winter, and 3 shillings 4 pence in summer.—*Archælogia,* vol. xxiii. p. 331.

†This question appears to find its solution in an inscription in the Campo Santo at Pissa;—"Operario, (master of the works,) Orlando Sardella; Johanne, magistro œdificante." The controller was merely an auditor of expenses, or an executor of some great benefactor, as at Gloucester:—"Tullii ex onere, Sebroke Abbate jubente." The common working Mason was styled "opifex." Legend St. Gaul.—If the different phrases used to discriminate the precise share which these superior ecclesiastics had, either in the foundation of cathedrals, or the large rebuilding, or additions to them, their bearing will be found to rest upon grammatical construction. These would not have been so widely varied, but with a specific meaning. I insert many, merely as a matter of curiosity, being certain that they will not derogate from the real merit of the Master-Masons:—"fabricavit," "construxit," "ædificavit," "inchoavit," "fere perfecit," "perfecit," "fecit ædificari," "ædificationes novo genere fecit," "fieri fecit hanc fabricam," "incæpit facere." It would be tedious to innumerate all the instances which have occurred, in examining monkish chronicles.

Any catalogue of practical architects among the ecclesiastics, after a strict scrutiny, will

We are accustomed to attribute, and justly, in many known instances, all the arts of design to ingenious ecclesiastics of the middle ages. But this concession must not be exclusively made with respect to professional artists. Proofs indeed, abound, that individuals among the higher rank of clergy cultivated and understood architecture *theoretrically.* We generally see in contemporary chronicles, supplied from local registers, the single name of the bishop or abbot recorded, under whose patronage the Master-Masons were employed, but who are sunk in oblivion in most instances. Although most frequently their plans were executed by ordinary Masons, it cannot be fairly supposed that the erection of many cathedrals could have been designed and perfected excepting by eminent professors, exclusively devoted to the study and practice of their art.

It may be found necessary to disrobe several of the prelates and abbots who have so long enjoyed the fame of being the architects of their own churches, in pursuit of this evidence. The parts taken by these great ecclesiastics should be separately considered:—first, as contributors only, or patrons of works; or, secondly, as having designed plans which were communicated to the Master-Masons for execution by them. They were probably not so well versed in geometrical science as the Master-Masons, for mathematics formed a part of monastic learning in a very limited degree.

The real obligation of posterity to the founders of these magnificent edifices, which all who are endued with taste or religious feeling will not cease to venerate, in those which have been preserved to the present day, constitutes their true praise. Only let us reflect, upon a comparison with the present value of money, what an expenditure would be necessary to complete even the least considerable of them! Funds, always accumulating, were dedicated solely to those purposes, with a perseverance, and to an extent, of which we can recognise no other example. It would be invidious to attribute the only cause to their superfluous wealth.

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be confined to a very few names, from a deficiency of evidence. Surveyors, controllers, or benefactors, have been improperly identified with actual builders.

GONDULF, or GUNDULPHUS, a monk of the abbey of Bec, in Normandy, is the first recorded architect of the cathedral and keep of Rochester, and likewise of the chapel, at least, in the Tower of London; "in opere cæmentario plurimum sciens et efficax erat."—Angl. Sac. t. i. p. 338.

WILLIAM WYKEHAM, bishop of Winchester. Bishop Lowth, in his life of that eminent prelate, asserts that his talents were originally discovered in his knowledge of architecture; and that, at a very early period of life, before he had dedicated himself to the priesthood, he was employed in designing the royal works at Windsor and Queenborough. In the years 1357 and 59, he received patents, with a competent salary, and with powers to impress every kind of artificer. That this knowledge and taste for architecture retained their strongest influence through his whole life, cannot admit of a doubt, and that he was the architect, in fact, (sciens et efficax,) of both his colleges at Oxford and Winton. In the decline of his life, his works in the cathedral of the last mentioned, were solely entrusted to William Wynford, a Master-Mason of great ability, who had long enjoyed his patronage, and whose future services are commanded in the Bishop's will. "Volo etiam et ordino quod dispositio et ordinatio hujusmodi novi operis fiant per magistrum Wilhelmum Wynford et alios sufficientes, discretos, et in arte illa approbatos (evidently meaning FREEMASONS,) ab executoribus meis deputandos; ac quod Dominus Simon Membury (a priest) sit supervisor solutor dicti operis sit, in futurum."—Lowth's Life of Wykeham, App. xxxv. Here the office of the master of the works is distinctly marked out.

But the honor due to the original founder of these edifices is almost invariably transferred to the ecclesiastics under whose patronage they rose, rather than to the skill and design of the Master-Mason, or professional architect, because the only historians were monks. The Masons rejected history, as their system allowed oral tradition only; and it is from their contracts, or epitaphs, that we can rescue any individual name. That the original plan, or the details of it, was often suggested by one of the more ingenious of the ecclesiastics, cannot be candidly doubted; but that in more instances the Master-Mason had the exclusive execution, is not less an approved fact.

In the earliest æra of the Masonic establishment, a geometrical figure, or canon was adopted in all sacred buildings, which had an import hid from the vulgar. As it had a decided reference to the Christian religion, it might have been invented by the Church; but it has likewise an equal analogy with other mysteries professed by the societies "of Masons."

This hieroglyphical device was styled Vesica Piscis.* It may be traced from the Church of St. John Lateran, and Old St. Peter's at Rome, to the Church of Bath, one of the latest Gothick buildings of any consequence in England. It was formed by two equal circles, cutting each other in their centres, and was held in high veneration, having been invariably adopted by Master-Masons in all countries. In bas-reliefs, which are seen in the most ancient churches, over doorways, it usually circumscribes the figure of Our Saviour." It was, indeed, a principle which pervaded every building dedicated to the Christian religion. But this fact allowed, "it has been exclusively attributed to a knowledge of Euclid, and necessarily involves the construction of the pointed arch. The early architects were certainly not ignorant of Euclid's works, which had been translated from Greek into Latin, by Boethius. Cassiodorus had recommended Euclid to Theodoric king of the Goths."†

There is, as it has been judiciously observed, an evident disparity between several of the ornamental parts of many cathedrals, which will be evident by contrasting the skill of the amateur monk with that of the professional artist.‡

III. Offering to our present view such Master-Masons whose more eminent and ascertained pretensions may have distinguished them from others, whose names have been recognised in various documents, I have selected the following only. Such of them who have been employed in military architecture will be noticed with reference to their several works.§ The Master-Masons, and their

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*Observations on the Vesica piscis in the architecture of the Middle Ages, and in Gothick architecture, by T. Kerrich, A. M. Principal Librarian of the University of Cambridge.—Archœologia, vol. xvi. p. 292; and vol. xix. p. 353.

†Hawkins' Origin of Gothick Architecture, 8vo. p. 244.

‡Wild's Illustration of Cathedrals, ut sup.

§But and he couthe through his sleight,
To maken up a toure of height;
Though it were of no round stone,
Wrought with squere and scantlone. (*square* and *measure*.)

Chaucer.

Brotherhood, could have been scarcely ever void of employment, as their labors were not always confined to ecclesiastical buildings. They were employed not only in raising castles, but in inventing military stratagems in their formation, and making engines of war: such had the peculiar name of Ingeniatores.* For completing castellated or grand domestic mansions, they were no less in requisition. A very early instance occurs in the reign of Henry III. of Paul le Peverer, in his house at Todington, in Bedfordshire, and of the numerous artificers whom he had assembled.†

Master Masons from the twelfth to the end of the fifteenth century.

XII. CENTURY.

William Anglus, the first well authenticated *English* architect.

XIII. CENTURY.

Adam de Glapham and Patric de Carlile, "magister cœmentariorum et carpentariorum, cum septem sociis," employed to build Caenarvan Castle.—Lib. Garderobœ 26 Edw. I. 1200.

Henricus de Ellerton, "magister operum." 1292.

Michael de Cantuaria, cœmmentarius, St. Stephen's Chapel.

XIV. CENTURY.

Richard de Stowe was the Master-Mason of Lincoln Cathedral, and Nicholas Walton, magister-carpentarius, (roof-maker,) in 1306.

Henry Latomus, from 1300—1319. Evesham Abbey.

William Boyden, 1308—1326.

Walter de Weston.—Pat. 4 Edw. Tertii, 1331. St. Stephen's, Westminster, and Windsor Castle, St. George's Hall.

William Wynford.‡ Nave of Winchester Cathedral.

Henry Yeveley of London, Master-Mason; Robert Wasburn, and John Swallow, and W. Hall, master-carpenters of Westminster and Eltham Halls.—Rymer's Fœdera.

Robert de Skillington,§ Master-Mason of the hall in Kenilworth Castle, 1392.

XV. CENTURY.

In the computus of payments (in 1429) of the cathedral of Canterbury, the names of the Masters, Wardens, and Masons, are all recited.

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*"Fratri Roberto de Ulmo, magistro ingeniatori, ad vadia Regis, ix den. per diem," &c.—Lib. Garderobæ Edw. Primi, anno 1299, published by the Society of Antiquaries, 1787.

Matt. Paris' Hist. p. 821, folio. "Operarii namque plurimis annis, ædificiorum suorum, qualibet septimana centum solidos, et plures x marcas, recepisse pro stipendiis, asseruntur."

‡Will of W. Wykeham:—Lowth's Life of Wykeham, p. 195.

§The great additions made by John of Gaunt to that Castle were in consequence of a warrant from Richard II., in 1392, directed to Skillington, to impress twenty workmen, carpenters, &c.—Dugdale's Warwickshire.

William Horwood. Chapel of the College of Fotheringay.—Contract with Richard Duke of York, 1435.*

John Wastell, Henry Semerk, Master-Masons of King's College, 1444.

Edward Seamer, or Semerk, Master-Mason of St. George's Chapel at Windsor, 1480 and 1499. Wages, one shilling a-day.

John Woolrich, Master-Mason of King's College, 1476.

John Woode, Abbey of St. Edmundsbury.

Roger Keys and John Druett were supervisors of the building of All Souls' College.

A. Wood gives the names of Hethe, Wrabey, and Balle, as Master-Masons, 1438.

William Orcheyerde, "Master of Masonry of Magdalene College, Oxford, 1475."—A. Wood's Antiquities of Oxford, p. 310.

XVI. CENTURY.

John Cole, Master-Mason, tower and spire of Louth, Lincolnshire, 1500—1506. Archæologia, vol. x.—Britton's Architec. Antiq. vol. iv. 4to.

Robert Vertue, works in the Tower of London, 1501.

Henry Smyth, for works in the palace of Richmond, 1505.

Hector Ashley, at Hunsden and other palaces, before 1530.

Some of my readers may object to this, as a meagre catalogue, but I proposed to give notices only of actual Masons, not of patrons and amateurs among the ecclesiastics, and it is therefore narrowed to positive evidence, as far as I have found it, and, of course, with certain omissions.

In the art of sculpture, at least of carved work, not as confined to architectural embellishment only, but of the human figure, they had attained to a high degree of excellence. They had few opportunities of displaying anatomical science; in bas-reliefs, positively none. In statues, being usually enclosed in narrow niches, their skill could be chiefly shown in draperies or armour; yet in the heads we may often discover great boldness and freedom of execution; and in the countenances of female saints absolute and characteristic beauty, more especially in that of the Virgin Mary. This is most remarkable before the close of the fourteenth century.* Some of the more ingenious among them were capable of carving the recumbent sepulchral figures, as large as life. These, in numerous contracts, are denominated marblers.

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*" Covenant by oversight of Masters of the same Craft. To build the nave and ailes, with the spire, for £300, and if not performed duly, he shall yelde his bodye to prisoun, at the lord's will."—Dugdale's Monasticon, vol. iii. The wages of a Freemason at St. George's, Windsor, one shilling a day. Grant of arms to Nicholas Cloos, Roger Keys, and Thomas his brother, by King Henry VI., 1449 1480 (Bentley's Excerpta Historica, 8vo. p. 364 :")—the above were architects or supervisors, and not Master-Masons.

*See Gough's Sepulchral Monuments; Carter's Ancient Sculpture, &c. and the Ancient Sepulchral Monuments, by the late accurate Charles Stothard; folio.

VICISSITUDES OF NEAPOLITAN MASONRY.

[Continued from page 49.]

THE dawn of liberty now appears; the patriots re-unite; several Lodges are established, and a great number of respectable persons of all ranks and professions are admitted to them; so that in 1811, Neapolitan Masonry had reached the highest degree of splendor. The Masons, however, worked according to the French rite, which was very different from the Scotch; and this difference separated them from the rest of the Masons of the universe, exactly at the moment when advantage might have been derived from Masonry by those initiated in it. In order to remove this inconvenience, the lights of several Lodges of the kingdom assembled at different times, but, not agreeing unanimously, the Lodges of Josephine, the greatest part of which were composed of the officers of lancers of the guard of Prince Murat, then King of Naples, changed their rite, and adopted the Scotch one. The other Lodges, convinced of the disadvantage of such scism, and being desirous of, deriving the benefits which as military Masons they would enjoy from the uniformity of the signs of this extensive family, altered their rites also. The news of this change reached the ears of the king, who was their Grand Master; he was surprised at it, even vexed, and employed every means in his power to discover the cause. But, despot-like, having trodden under feet the laws of justice, freedom, and fraternity, he immediately suspected that the Masons of the kingdom had established a correspondence with those of England, which he feared might be detrimental to his interests. He thought therefore of surprising them, and that this surprise might produce the desired effect, Murat, one evening in the year 1812, accompanied by General Dery, both dressed in all the pomp of their grand uniform, and covered with all their decorations, presented themselves at the door of the Lodge of Josephine, and demanded admission. After all usual precautions, having regard to the Grand Master of the kingdom, and in order to let him know that they did not fear him, he was admitted with all the ceremonies due to his Masonic degree. They let him pass the sword arch, and when he was at the foot of the altar of the venerable, who was an old Polish officer belonging to the lancers of the guard, the same said to Murat, that he must know Masonry did not acknowledge all his profane decorations, and that when he came in different apparel, he would be received with great joy by all Brethren, and with the honors due to his degree. Murat then retired, and returned in a few minutes in the dress of a civilian; he was then received with all the pomp and splendor due to his attributes; the venerable offered him the hammer, which he accepted for a few minutes; but not having been able to discover any thing (as really nothing existed of that which he had suspected,) for the Lodge had rendered him the honors of their degrees in the new rite, which wounded his self-love, and he left the temple much more enraged than when he entered. His suspicions, instead of being removed, or at least diminished, increased; he declared himself their enemy, persecuted and suspended several of them, and others he dismissed from his guard under some pretext. The Masons, perceiving that the little of liberty which their country still enjoyed, would disappear by degrees, and not being able to struggle, on account of their weakness, against government, nor being willing to admit the populace to the Lodges (though they were aware of the necessity to make known to the people the rights of men as the only means to rally together all classes) established a society, called the Carbonari. This society is the legitimate daughter of Masonry, and has for its aim, love of our fellow-men, liberty through means of faith, hope, and charity, and comprehends in a few degrees all that are found in Masonry. Men of all classes made part of this society; the provinces were all Carbonarized; and the Abruzzis constituted the greatest number. The government was aware of this, and military commissions were established in all the provinces to judge them. Many were condemned to death, a great number to the galleys, while others were obliged to expatriate themselves. In spite of all these persecutions, the efforts for the liberation of the country, and for the obtaining of a constitution, with laws more adapted to the enlightenment of the day were continued. The government inveighed continually against the unfortunates who desired nothing but to be governed as men, for they were treated like slaves. All persecutions had no other effect than to make them more obstinate in their aim. Bands of them threw themselves into the country, preferring to die with the musket in hand to surrendering to the despot.

The year 1815 arrived. Napoleon was in France. An army of 40,000 Austrians was marching towards the frontiers of Naples. The king gathered an opposing army, and went to meet the invading forces. There can be no doubt but that had the Neapolitan soldiers fought, they would have destroyed their slavish opponents; it was not so, however; but they took advantage of the opportunity to break their galling chains; and without coming up to the enemy disbanded themselves, and Murat was in consequence obliged to embark and leave the kingdom.

The Austrians being once in possession of the States of Naples, and knowing that those who had allowed them to enter without a gun-shot, might as easily drive them away again, began to persecute the Carbonaris, and the Masons who were their source. Rigorous measures were taken and the Masons were obliged to suspend their meetings. Some time elapsed in inactivity; but the taxes increased every day, and coercive means were employed to enforce them. These excesses of oppression, exasperated the unfortunate ones to such a degree that they again began to meet, and even penetrated into the quarters of the troops, a great number of whom they made Carbonari. Thus time passed away; the army of occupation retired; and with so much secrecy were the affairs of the Carbonari conducted, that the new government of the Bourbons were in utter ignorance of their meetings.

The month of May, 1820, arrived. A camp was established, where the troops had to practice their manœuvres; and as the king, Ferdinand I., attended it, the Carbonari wished to take advantage of this opportunity to strike for their rights; but some one among them, in order to ingratiate himself, discovered the conspiracy. The camp was broken up, and the regiments re-entered their quarters. The loss of this favorable opportunity served but to redouble the zeal of the Carbonari. Some general officers interfered, putting themselves at the head of the movement, and the revolution fairly commenced. They fixed for their meeting a place well suited for the defence, called Monteforte, in the province of Avellino. In the night of the 26th of June, the regiment of Bourbon cavalry, with a part of the inhabitants of Nola, which was their garrison-town, left their quarters, and marched upon Monteforte, taking with them the troops which were in quarters on their route. The regiment of prince-cavalry followed the movement, and a great number of people of all ranks in the different neighboring provinces assembled. The government, hearing of this movement, commanded General Carascosa to pursue the rebels with one division. He attacked them, and a skirmish took place; but whilst the government was awaiting the tidings of their destruction, the regiments of dragoons of Ferdinand, that of the queen, and a battalion of the royal regiment of Naples, left the capital at midnight on the 1st of July. At this intelligence the people surrounded the balcony of the royal palace, and demanded the constitution of Spain, to which the king, having heard the disaffection of his troops, agreed. A courier was despatched to Monteforte, and a mass of 200,000 men, including the troops, entered triumphantly into the free and beautiful Parthenope.

It is impossible to describe the joy which the people evinced at these concessions. The town of Naples, every where illuminated, doubled its inhabitants on this day, and national feasts and rejoicings took place throughout the kingdom. The king swore to the constitution, and his eldest son was received among the Carbonari—but, alas, only to sell and betray them. Austria was made acquainted with the revolution and its results, and immediately marched an army towards the frontier of the kingdom betrayed by its own sovereign; who, in order effectually to succeed in his treason, presented himself to his parliament and requested permission to meet the emperor, that he might, by informing him of his agreement with the new constitution, prevent his interference in the affairs of the State. On this specious pretext the parliament allowed him to depart; but instead of returning the bearer of peace, it was discovered that he was coming at the head of the Austrian army. Troops were despatched to defend the frontiers; but the treason was too well framed. The chief generals had surrendered to the despot; an imposing army, concentrated in one point, being in want of the necessary supplies, was abandoned by its chiefs. Still some batallions of tirailleurs had began a murderous fire; but when they tore off the first cartridge of the second packet, they found wood instead of powder! They then fell back upon the army, and being convinced of their betrayal by the fictitious cartridges, they dispersed in small bands and went quietly to their homes.

After such an event, the disastrous consequences of so sudden and dangerous a change were looked for by those who had interfered in politics. The chiefs of the corps, who had taken part in the proclamation of the constitution; then the officers, the subalterns, and a number of citizens, of all classes, were arrested. Those who were able to escape, expatriated themselves. Laws were passed to condemn the unfortunate prisoners; and all military men who were arrested were put under process, after having been deprived of every military honor. A tribunal, composed of individuals devoted to the cause of the king, was established; and, after an imprisonment of seventeen months, all officers were condemned to death, and the subalterns to the galleys. The fear alone, that such a butchery of human beings might bring troubles on the country, prevented the execution of this bloody decree, and in consequence two only suffered the extreme penalty, and the others were sent, for the various terms of thirty, twenty-five, twenty, fifteen and five years, to the galleys. Those who could save themselves from the hands of this tribunal, exiled themselves for ever to the different parts of the globe. And these unfortunates, who thus wandered about, without the means of support, without direction or guidance, were the Masons.

This is their cruel destiny. Yet, after having wandered through all the various parts of the globe, exposed to every vicissitude and privation, they did at last find hospitality in England—the abode of true liberty; where man, of whatsoever nation he may be, can enjoy all its many privileges. There, happy John Bull, the worthy son of old Great Britain, proud, generous, and hospitable, protects in his country other nations, the evidences of foreign barbarism and cruelty; and beneath his sheltering wings the remains of these unfortunates, the martyrs of liberty, sacrificed to the caprices of despotism though worthy of a better fate, find security and peace.

And the eye of providence has never lost sight of this nation of virtuous, brave, sympathising, industrious, benevolent, and generous men, who are the friends of the unfortunate and the protectors of the oppressed.

(To be continued.)

MASONIC COLLEGE OF MISSOURI.

This Institution has commenced its career of usefulness, and the growing attachment which is daily increasing towards it, is a sure guaranty of its complete success.

"Sixty students," says the Glasgow Times, "have already been received, and others are coming in daily."

The deepest interest has, for years, been felt by the Fraternity, for the permanent establishment of the College; pecuniary privation has been suffered without a murmur, and individual toil and labor have been freely expended, to forward the mighty interests involved in its erection. The period has now arrived, when all the bright anticipations of its friends are about to be realized—the pledge of the Craft redeemed, and the portals of the temple thrown open for the reception of the destitute orphan.

A more noble and praiseworthy enterprise can scarcely be imagined. Our bosom glows with the anticipation, that here the child of sorrow shall find a home, and kind and protecting friends; that step by step he shall be led by the still waters of wisdom, and drink deep of the fountains of knowledge, until rooted and grounded in the principles of truth and virtue, he shall go forth among men a blessing to his race, and a bright gem in the diadem of his Alma Mater.

MASONIC COLLEGE OF TENNESSEE.

We are truly gratified to learn from the Port Folio, that the Craft in Tennessee are zealously progressing in the erection of a Masonic College within that jurisdiction.

The project has had for some years, the anxious deliberations of the Fraternity in that State, and various plans have been from time to time suggested, to carry out the views of the Brethren.

At the recent session of their Grand Lodge, a resolution was adopted, that it "would establish a College, under its control and supervision, at such point as may hereafter be selected."

The question of location coming up, a proposition was read from Columbia Lodge, No. 31, through its committee, tendering Jackson College, with its Library, Chemical and Philosophical apparatus, &c., as a fee simple donation, in furtherance of the objects desired to be accomplished by the Grand Lodge.

Clarksville Lodge, No. 89, and Tannehill Lodge, No. 116, on behalf of themselves and the Fraternity of Clarksville, tendered to the Grand Lodge, the grounds and buildings at Clarksville, used as the Academy, valued at $6,000, and pledged their Masonic faith, to place at the disposal of the Grand Lodge, $15,000, for the erection of necessary buildings.

The advantages of each location having been duly weighed, the Grand Lodge decided to place the College at Clarksville, and elected a Board of seventeen Trustees, who are authorized to adopt such preliminary measures as may be deemed expedient to put the Institution into operation. Our Bro. **Tannehill**, thus appeals to the Craft:

"As the Grand Lodge has resolved to establish the Institution, the questions now to be considered are: 'Will you employ your efforts to sustain it?' or 'Will you suffer it to fall?' If you determine to sustain the enterprise it will succeed; if you withhold your aid, it will become 'a splendid failure.'

The object of this Institution is, to aid in the diffusion of knowledge among the poor as well as the rich; and especially to afford the means of liberal education to the sons of indigent Masons, and thus fit them for future usefulness in the varied pursuits of life.

Masonic charity teaches us that we are all descended from the same common stock, and partake of the same nature, and we are solemnly bound to protect and relieve each other. We are impressively taught to visit the sick—clothe the naked—feed the hungry—minister to the afflicted—protect the widow, and dry the orphan's tears. To the eye of the Mason how resplendent does that charity appear, in the brilliant galaxy of Masonic virtues!

But charity is not confined to the duties above enumerated. It may be administered in other forms, and in none more enduring and imposing than in the moral and intellectual improvement of those who are dependent upon Masonic bounty. To afford pecuniary relief to the children of misfortune is noble in itself; but pecuniary relief is temporary—it passes with the occasion. In founding and sustaining Institutions of learning, in which the orphan may be educated to fit him for the useful and active duties of life, the Fraternity will perform an act which will be felt in future time. We cannot imagine a more glorious enterprise—one that will confer more honor upon our Order, than the establishment upon a firm basis of an Institution through whose means, the destitute children of our Brethren may be rescued from ignorance and trained in knowledge. Ignorance is the mother of vice; knowledge is the prop of virtue. Ignorance engenders idleness, and idleness, not unfrequently, leads to vice and crime. Knowledge is an incentive to industry, and industry is the high road to fame and fortune.

Impelled by such motives—by feelings of universal philanthropy—by the desire of aiding by their means and their influence, in the cultivation of useful knowledge and general diffusion, and especially to rescue the orphans of indigent Masons from the evil effects of ignorance, a decided majority of the members of the Grand Lodge determined to found the Institution alluded to. The proposition, it is true, met with strong opposition, which produced a full and free discussion. It was examined in every point, and objections urged in all their force. We rejoice in the result, because we believe that if sustained as it ought to be, and can be, by union of effort in the Grand Lodge and the subordinate Lodges, great benefit will result not only to the beneficiaries, but to the great cause of popular education. We have been its advocate for many years, not from interested or selfish motives, for we shall derive no benefit in any manner whatever. We are the friend of the College and of Education, we trust, from higher motives. We desire that intelligence, consequent upon education, may be as universally diffused, as the air we breathe. Intelligence is the chief support of our civil and religious Institutions. To educate the poor of our Order, and elevate them to usefulness, is one of the noblest objects philanthropy can achieve, or to which our means can be applied."

JERUSALEM—THE HOLY CITY.*

BY SEBA SMITH.

JERUSALEM, AS IT WAS.

No other city in the world has had such an eventful history, or presents so many interesting associations, as Jerusalem, "the beloved of God." It has been sacked and partially destroyed no less than seventeen times. It has been the scene of many memorable sieges and battles by Jews, Romans, Saracens, and Christians. It was the theatre of most of the interesting and all-important events in the life of our Saviour. It witnessed his death and resurrection, and within its sacred enclosure are still to be seen the holy sepulchre, the rock of Calvary, Mount Zion, and David's tomb.

The original name of Jerusalem was Salem; and it is supposed to have been founded about the year 2023, by Melchisedeck, its first king, who is mentioned in the fourteenth chapter of Genesis, as bringing forth bread and wine to Abraham, on his return from a successful pursuit after an enemy. About fifty years after this, Salem was taken by the Jebusites, who gave it the name of Jerusalem, or "the vision of peace," and built what is called the upper town, on Mount Zion. The lower town still remained in the possession of the Israelites; but they did not again become masters of "the strong hold of Zion," till the time of David.

David, having reigned over Judah in Hebron seven years and six months, went up to Jerusalem, vanquished the Jebusites, and took possession of the strong hold of Zion, to which he gave the name of the city of David. "So David dwelt in the fort, and built round about him from Millo and inward." "Hiram king of Tyre, sent messengers to David, and cedar trees, and carpenters and masons, and they built David a house."

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*The subject of this sketch is so intimately connected with the history of Freemasonry, that it cannot fail to interest our readers. No apology can therefore be necessary for its appearance in our pages.—*Ed. Mag.*

From this time, Jerusalem became a place of importance, and rapidly increased in population, wealth and splendor; and in the reign of Solomon the son of David, it became one of the most noted and attractive cities in the world. The house which Solomon "built unto the Lord," and which is so minutely and elaborately described in Scripture, was certainly one of the most remarkable and magnificent edifices ever constructed by man. Some idea of the immense cost of the structure may be obtained from the number of men employed upon it, to say nothing of the richness of the materials used.

Thirty thousand men were set apart to procure cedars from Lebanon. Besides these there were seventy thousand "that bare burdens," and eighty thousand "hewers in the mountains." With all his own immense resources, aided by the rich King of Tyre, it still required seven years for Solomon to complete the temple. Afterwards, Solomon erected a most magnificent palace for himself, which occupied thirteen years in building. He also embellished the other splendid works, some of the ruins of which remain to this day. Five years after the death of Solomon, Jerusalem was plundered by one of the kings of Egypt; and afterwards by Joab, king of Israel. In the reign of Manassah it was sacked and destroyed by the Assyrians. In the year 3416, the city was principally destroyed, and the magnificent temple burnt by Nebuchadnezzar, who carried the inhabitants into captivity to Babylon, where they remained 70 years. After their return to Jerusalem, the temple was rebuilt by Zerubbabel, Ezra, and Nehemiah, and the city again restored nearly to its former splendor. Subsequently, it was taken and sacked several times; and at last, the dissentions among the inhabitants induced them to look to the Romans for aid, who, under Pompey, took possession of the city. Again it was taken by Antigonus, but he was deposed and put to death by Herod the Great, during whose reign the Saviour, Jesus Christ was born.

The interesting and familiar history of Jerusalem during the life of our Saviour, it is not necessary to dwell upon. Open the New Testament, and read it in full from the pen of inspiration. After the death of Agrippa, grandson of Herod, Judea was again reduced to a Roman province, and in the reign of Vespasian, in the sixtyninth year of the Christian era, the Jews revolted, and Titus, the son of Vespasian, was sent with his army to subdue them. He invested the city of Jerusalem, which endured one of the most remarkable sieges recorded in history. It lasted about three months, from the 14th of April, to the 17th of July, when the city was taken, and with its grand and beautiful temple, and all its splendid edifices, plundered and burnt, and the inhabitants put to the sword. This awful scene was witnessed by Josephus, the Jewish historian, whose account of it, therefore, may be regarded as very authentic. It being the Feast of the Passover, the city was uncommonly full, and the destruction of life was awfully great. Six hundred thousand fell by the sword, and ninetyseven thousand were carried away prisoners. The women and children were sold for slaves, and so large was the supply and so few the purchasers, that thirty might be bought for a piece of silver. Thirtyeight years before this, the Jews had cried to Pilate "his blood be upon us and upon our children." How fearfully was the prayer answered. And when Adrian afterwards completed the desecration of the Holy City, and erected statues to Venus and Jupiter on Calvary, and the holy sepulchre, a new city was commenced on the site of the old, and even the name of Jerusalem was lost for a time from the world. The words of Micah, the prophet, were literally fulfilled, for "Zion became as a ploughed field, and Jerusalem heaps, and the mountain of the house as the high places of the forest."

In the reign of Constantine, Jerusalem renounced paganism and became a Christian city. Christian temples were erected on the Holy Sepulchre, and other consecrated spots, and the Emperor's mother, Helena, sought in person for the sacred relics of the Saviour, some of which, it is said, were discovered by her pious perseverance, after they had remained buried in rubbish for three hundred and twenty years. In the year of our Lord 613, Jerusalem was taken by the Persians, but was restored to the Christians again in 627, under Heraclius.

Nine years after this, having withstood a siege of four months, it fell into the hands of the Saracens. In 1099, the Crusaders arrived in the Holy Land, rescued it from the Infidels, and established a kingdom which continued eightyeight years, when Saladin, the sultan of Egypt, besieged and sacked the city, and destroyed all the Christian churches, except the Holy Sepulchre, which was spared for a large ransom. The Turks took the city from the Saracens in 1217, but in 1242, it was surrendered again to the Christians. It was retaken by the Turks in 1291, and still remains in their possession.

JERUSALEM, AS IT IS.

ALTHOUGH Jerusalem has at times been a very populous city, it is estimated at present to contain but twenty or thirty thousand inhabitants, and they are a mixture of Turks, Arabs, Christians and Jews. "The Mahommedans," says a recent writer, "number about thirteen thousand; they reside principally in the neighborhood of the Mosque of Omar. Of the Christian sects, the Armenians are the richest, and the Greeks the most numerous; they inhabit the western quarter in the vicinity of their respective convents. The Jews are calculated at fifteen hundred, about one fifth of that number being males;—they dwell at the foot of Mount Zion, and the lowest parts of the city. They are generally very poor, oppressed in every way, and treated with the greatest contempt; yet their numbers do not decrease; the old come to die in the city of their fathers, and the young are content to exist on the little trade they manage to do, in the hope of seeing the city again their own.

"During the principal feasts, from Christmas to Easter, the city is fuller than at any other time, especially at Easter; it is then crowded, and exhibits a singular mixture of persons, dresses, and tongues; Christians, Mahommedans, and Jews, from all parts, assemble for one purpose, to adore the same beneficent Deity, and performing within a few yards of each other, the various rites and oblations prescribed by their different forms of worship. During the rest of the year, except at the hour of prayer, or the bath, the streets are nearly deserted. A few soldiers lounging about the gates, or peasants bringing the produce of their gardens for sale, alone are seen. At sunset the gates are closed, and the stillness of death reigns."

At a distance, Jerusalem appears to be a large, well-fortified city; but within, it presents an extraordinary scene of ruin and wretchedness. It is surrounded by embattled walls, having towers at intervals, and six gates. The walls are built of a reddish stone, about fifty feet in height. There is no ditch around them except the natural valleys. The eastern wall is the shortest; it runs along the brow of Mount Moriah, and beneath it is the deep valley of Jehosaphat. Through this valley flows the brook Kedron; and here also from the earliest ages has been the burial place of the Jews. The southern wall is irregular, and crosses the summit of Mount Zion, at whose base is the valley of the Son of Hinnom. The western and northern walls are more modern in their appearance, a large portion of them having been erected, and the whole repaired by Solyman the magnificent, in the sixteenth century.

Jerusalem has no public squares, and the streets are narrow, some of them steep, and generally unpaved and dirty. It has several large convents, which are the principal support of the city. It has 11 Mosques, or Mahommedan churches, and five public baths. The Mosque of Omar, which occupies nearly the site of Solomon's temple, is a very splendid edifice, and said to be the finest piece of Saracenic architecture in the world. The houses are heavy, square structure, two or three stories in height, and generally of stone. The Turks have some large houses, but built without taste or ornament. The greatest comfort or luxury about them is said to be their flat roofs, which afford fine promenades in good weather.—Along the streets, on each side, rise piles of ruins, in promiscuous heaps, twenty or thirty feet in height, having the appearance of the remains of some great fire, of which there is no tradition remaining.

There are other localities and relics in Jerusalem, which it would be interesting to mention, and which may perhaps, be given in another chapter; but the present sketch seems to be sufficiently extended. The following descriptive lines are from Tasso.

The city, lakes and living springs contain,
And cisterns to receive the falling rain;
But bare of herbage is the country round,
Nor springs, nor streams refresh the barren ground,
No tender flower exalts its cheerful head,
No stately trees at noon their shelter spread;
Where morning gilds the city's eastern side,
The sacred Jordan pours its gentle tide.
Extended lies against the setting day.
The sandy borders of the midland sea;
Samaria to the north, and Bethel's wood,
Where to the golden calf the altar stood;
And on the rainy south the hollow earth
Of Bethlehem, where the Lord received his birth.

FRIENDSHIP.[*]

BY R. W. BR. THOMAS POWER, ESQ.

Music;—"*Cathleen O'Moore.*" A, Major.

Come, bring to our altar the thoughts that renew
The best gift of kindness where dearest it grew;
The firm, trusting Brother,
The kind hearted Brother,
The Brother so true!

O, give me the kind one, whose friendship is found
Unmoved and unshaken, though dangers surround;
The firm, trusting Brother, &c.

When fancy has fled, and when passion is o'er,
I'll ask of kind Heaven one boon to restore;
The firm, trusting Brother, &c.

Though sorrow's sad form at my door may be found,
His voice shall be heard, like sweet music around;
The firm, trusting Brother, &c.

And ever, as time holds its silent career,
I'll mark, with affection, in each coming year.
The firm, trusting Brother, &c.

Then bring to our altar, as time we review,
The tie that shall bind in affection anew;
The firm, trusting Brother, &c.

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[*] He who never forgets his old friends, and cherishes his attachment for them as warmly as ever, no matter how much time, space or fortune have kept them apart, is one of those rare beings with whom Heaven hes endowed the earth, that society may not utterly wither, through the influence of ingratitude, selfishness and the incessant changes in life. As you advance in life, make new acquaintances, but never forget old friends. How much happier the human race would be if they followed this advice; those who parted meeting after long absence not with lessoned interest in each other, as now, but as Brothers meet Brothers, their affection more glowing than ever.--*Anon.*

GENS. QUITMAN AND SHIELDS,

IN THE GRAND LODGE OF THE DISTRICT OF COLUMBIA.

In January last, the above distinguished Brethren were received, with proper Masonic honors, in the Grand Lodge of the District of Columbia. The following address was delivered on the occasion by the M. W. Grand Master, B. B. French, Esq. We should have been gratified had a copy of it been forwarded to us at an earlier day.

My Brethren:—It is with no ordinary feelings of pleasure that I now, in behalf of our Brethren here assembled, welcome you as guests of the Grand Lodge of the District of Columbia.

The accounts of the recent glorious success of our arms in Mexico, in which your names have borne so conspicuous and so honorable a place, caused a thrill of joy and pride in every American bosom; and when the heroes of those well-fought fields appear in our very midst, cold indeed should we be, did we not welcome them with the enthusiasm which is due to that patriotism, which, scorning the honors and comforts of civil life at home, sought the post of danger, where they could effectually vindicate and defend the honor of their country.

We hail you both as Brethren; but while one of you now meets the eyes of many here assembled for the first time, the other stands amongst us as one of us known by all, and only known to be beloved by all.

You, my Brother, as the worthy Master of one of the Lodges under this jurisdiction, have occupied this chair, and presided over "the sons of light," in this hall; and when you departed from amongst us, the best wishes of every Masonic heart accompanied you to the battle-field; and if those wishes could have formed a rampart about you on the heights of Cerro Gordo, the Mexican bullet, which so nearly deprived your country of one of her bravest sons, and the Masonic Institution of one of its most cherished Brothers, would never have reached your bosom.

The tidings of that well-fought and brilliant battle came; but with it came the information that you had received a wound so dangerous, that nothing short of a miracle could save your life. The heart of every Mason here, bled in sympathy for you, and mourned that a life so dear, was to be sacrificed to valor so undaunted.

Could you have witnessed the anxiety with which your Brethren sought for all the information possible to be procured concerning you, it would have been to you some consolation amid your agony, to know how well, and with how much affection, you were remembered; and when the cheering intelligence was received that it pleased the God of battles to restore you, we all rejoiced as if a Brother, whom we had laid in the tomb, had, by some miraculous interposition of Providence, been restored to us.

Again and again, came the news of victory after victory, achieved by our glorious army—and again we learned with regret, that you were among the wounded. But it has pleased Heaven to preserve you amid all the changes and vicissitudes that have surrounded you, for some other, and, if possible, higher destiny; and, thanks to Him, in whose hands are the issues of life, you now stand amongst your Brethren here, bearing upon your person the indisputable certificates that you have done your duty!

To our worthy and esteemed Brother, I may say, that, although comparatively a stranger to us, to his gallant deeds we are no strangers—with the brilliant achievements in the vicinity of the Mexican capital, his name is indellibly associated; and though it was his good fortune to pass unscathed through the iron hail-storms that heaped up the dead and the dying about him at the terrible storming of Chapultepec, and the fortification near the Belen Garita, his bravery and valor was so pre-eminently conspicuous, that the commander-in-chief bestowed upon him the high distinction of the chief magistrate of the city of the Montezumas.

My Brethren, although the Masonic Institution is founded upon the principles eminently promotive of affection among the great family of man, it inculcates, in the strongest manner, obedience to the laws and submission to the political power of the country wherein its Institutions are placed. Masonry assumes no other prerogatives than to make those who unite themselves with it, better citizens, and more charitable men.

Although it eschews all control over the political opinions or actions of the Brethren, it would, I trust, hold in contempt, any one who would sacrifice the honor and glory of his country to any personal or political considerations whatever. The true Mason must be a true patriot!

While Masonry hails with applause dauntless courage and unyielding firmness upon the field of battle, it accords equal applause to the Brother who, the trumpets of victory having been sounded, extends the hand of mercy and charity to the vanquished foeman whom he has found worthy of his steel.

I would, my Brethren, that it had fallen to lips more eloquent than mine, to pronounce your welcome here; in this I would readily have yielded to others; but, as regards a personal, heartfelt welcome, in admiration of your valor, and in gratitude to you for the services you have rendered our common country as soldiers, as Masons, and as men, I will yield to no one.

Once more welcome—most welcome among us.

Generals Quitman and Shields, each responded feelingly and eloquently to the address of the M. W. Grand Master; after which the Brethren were severally introduced to their guests.

MASONIC HYMN.

Laud the Great Architect divine,
Give to our God the honor due,
Who without Compass, Square, or Line,
Made all things perfect, just, and true.

(Solo Alto.)

Laud the bright eastern star above,
Promptly his precepts all obey,
Truth, Relief, and Brotherly Love,
He taught and practised every day.

Laud the heavenly dove, whose grace
Inspires with love our hearts to sing;
From East, West, South, all human race
Should join to praise their Triune King.

NEW YEAR'S EVE.

The Freemason, more than any other man, ought to feel what an important division of time this evening is, and ought to celebrate it by holding a Lodge and a Fraternal festival. At this festival he ought earnestly to ask himself, if during the past year he has always been faithful to the rules of the Order, and active in promoting its principles; he ought solemnly to pledge himself to continue his exertions; to pray fervently for a blessing upon the government of the country in which he resides; and heart to heart the Brethren ought to wish each other a happy new year, and solemnly pledge themselves to maintain the great principles of Brotherly love and truth.—*From the German.*

MASONIC INTELLIGENCE.

IRELAND.

We are indebted to our attentive Irish correspondent for the following:

Meridian Lodge, No. 12.—This distinguished Lodge of Free and Accepted Masons had the high privilege of entertaining Brother Sir Charles James Napier, G. C. B, the hero of Scinde, last evening at the Masonic-hall, College-green, Dublin. Amongst the Brethren present were George Hoyte, Esq., Deputy Grand Master; Thomas J. Quinton, Esq., Grand Treasurer; Professor Smith, Grand Organist; Rev. H. Westby, Grand Chaplain; M. Furnell, Esq., P. G. M. North Munster; Lord Otho Fitzgerald, A. D. C.; Colonel Bell, Royals; Major M'Murdo, A. D. C.; Sir Charles J. Napier, Major Burdett, 17th Lancers; Hon. Capt. Lindsay, A. D. C.; Colonel Dunne, M. P.; E. K. Tenison, M. P.; Sir Edward Borough, Bart.; Sir John Macneill; R. W. Cooper, Esq.; Colonel Brown; Captain Sandes, A. D. C.; Captain Hancock, 74th, &c. &c. The W. M., E. Hornsby, was most successful in the discharge of his important duties, as well as all the other officers of the Lodge. The exertions of the P. M. and Secretary, Bro. J. M. Pooley, for the good of his immediate Lodge, and the advancement of the Order in general, were as usual most untiring, and left nothing to be desired on the part of the Brethren of Lodge 12, or its Brethren visitors. The musical abilities of Professor Smith, Brother George Smith, Geary, Mackay, D. Leonard, &c., were freely accorded to add to the festivities of the evening. Altogether it was one of the most brilliant reunions of any Masonic Lodge. The gallant and honored guest, Sir Charles Napier, must have felt himself much gratified at meeting his Masonic Brethren in Ireland under such flourishing circumstances, his last Masonic associations having been in Scinde, where Masonry is extending itself rapidly amongst the European as well as the native.

UNITED STATES.

KENTUCKY.

The Grand Chapter of Kentucky held its annual communication at Lexington, in August. The following is the opening of the address of the G. H. P.

The Grand H. P. addressed the Grand Chapter, when on motion of Comp. M'Clure, the same was ordered to be spread upon the minutes, viz:

Companions: Since last we met, another year has been added to the past, and whilst some of our Companions, with whom we were wont to meet, have gone to that bourn whence no traveller returns, we, who are here assembled, are spared as the living monuments of the boundless goodness and mercy of an all-wise Creator. How profound then should be our acknowledgments for the mercies and blessings which have been conferred upon us? During the recess of this Grand Chapter, I have issued dispensations for five new Chapters, to wit: one at Covington, to be known as Covington Chapter; one at Bardstown, to be known as Rowan Chapter; one at Owensboro' to be known as Jo Daviess Chapter; one at Irvine, in Estill county, to be known as Irvine Chapter; and one at Greensburg, to be known as Greensburg Chapter. I have also granted authority to revive Oriental Chapter, at Hopkinsville, and for the establishment of a Mark Lodge at Campbellsville, to be known as Liberty Mark Lodge.* And have granted permission to several Chapters to confer the Royal Arch degrees on Master Masons whose petitions had not lain over one month, all of which will be made manifest by their returns.

The returns for the year ending in September, 1846, show that there were 117

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*Mark Lodges, independent of Chapters, are prohibited by the General Grand Constitution.—*Ed.*

exaltations: and for the year ending September, 1847, that there were 181 exaltations, and from new Chapters organized: and for the year ending with the commencement of the present session, 1848, that there have been five new Chapters organized, and one old Chapter revived, and 198 exaltations. Some of the Chapters, however, have failed to make returns for the period above named, and those are not all the exaltations that have been made. They exhibit the gratifying fact, however, that Royal Arch Masonry is rapidly increasing in Kentucky.

It will afford me great pleasure to unite with you in the adoption of any measures which you may think best calculated to promote the interest and glory of our time honored and highly cherished institution.

GENERAL GRAND CHAPTER.

The Grand High Priest submitted a report on behalf of the representatives to the last meeting of the General Grand Royal Arch Chapter of the United States, which was ordered to be spread upon the proceedings, viz:

The undersigned would most respectfully report, that in discharge of the duty devolved upon them as officers of this Most Excellent Grand Chapter by the Constitution of the General Grand Royal Arch Chapter of the United States, that they attended the triennial meeting of the General Grand Chapter, at Columbus, Ohio, in September last; and for your information as to the action of that body, printed copies of the proceedings are herewith laid before you.

Hitherto but few of the State Grand Chapters of the South and West, have been represented to that body. The number represented at the late meeting, was greater than at any former one, and we are inclined to think that the number hereafter will be considerably increased. It is a well known fact, however, that some of the State Grand Chapters have heretofore, and still refuse, to acknowledge the jurisdiction of the General Grand Chapter of the United States, and decline having any connexion with it in any way. It is also a fact not to be concealed, that much doubt has for years past existed in the minds of many Royal Arch Masons, as to the necessity or utility of a General Grand Royal Arch Chapter of the United States.* It is contended, that inasmuch as it has failed to bring under its jurisdiction all the State Grand Chapters, and failed to produce uniformity of work, that it has failed to accomplish some of the objects for which it was mainly created, and that it should be dissolved. It is also thought, that if the General Grand Chapter did not exist, that State Grand Chapters could, with propriety, issue dispensations for subordinate Chapters in States and Territories where there was no State or Territorial Grand Chapters, and perform all the functions now vested in the General Grand Chapter, without the loss of time and great expense consequent upon sending delegates to the General Grand Chapter. We would not, however, advise hasty action in regard to its dissolution. Masonry is rapidly increasing in the Western and Southern States, and in the course of a few years, all, or nearly all, of those States will have State Grand Chapters organized. And with due deference to those that are already in existence, and all that may be organized previous to the next triennial meeting, we would most respectfully, but earnestly recommend that they send delegates to Boston, in September, 1850, where and when the next triennial meeting is to be held, and when they can take such steps for its re-organization or final dissolution, as may to them seem best calculated to promote the interest of Masonry generally.

WILLIS STEWART, G. H. P.
P. SWIGERT, Proxy, D. G. H. P.

EDUCATION OF ORPHANS.

The Grand Chapter was called to labor.

Comp. Wingate, from the committee to whom was referred the subject, made a report, to which Comp. Daviess offered the following as a substitute, which being read was adopted, viz:

Resolved, That two thousand dollars be vested by this Grand Chapter, in stock of one of the Banks of Kentucky, within four years from this date, vesting five hundred dollars annually; and that the interest accruing thereon be, and the same is hereby set apart forever, for the education of female orphans of deceased Royal Arch Masons.

Resolved further, That whenever the interest shall amount to a sufficiency to purchase one share of stock in said Bank, and shall not be necessary for the purposes aforesaid, the same shall, from time to time, be vested in stock, as aforesaid.

Comp. Isaac Cunningham offered the following resolution, which being read, was adopted, viz:

Resolved, That this Most Excellent Grand Chapter request each and every subordinate Chapter under its jurisdiction, to appoint a committee, whose duty it shall be, to find all the Orphan Children of deceased Masons within the limits of its jurisdiction, and those that are in indigent circumstances, and send said children to the school in the neighborhood where they may be found, and pay for she same out of the Chapter, and by subscriptions from members and transient members; and if there cannot be means enough raised by such sources, then this Grand Chapter may appropriate such sums as it may deem proper for such purposes, by petition being made for the same.

MISSOURI.

The following interesting report on an appeal, in a case where the defendant was acquitted, is from the proceedings of the Grand Lodge of Missouri. It was certainly a very singular course to pursue, and could not lawfully be entertained for a moment. Still the case is an interesting one, and we therefore lay it before our readers:

To the M. W. Grand Lodge of Missouri:—

THE undersigned, Committee on Grievances, beg leave, in addition to their former reports, to state, that they have had submitted to them the appeal of Br. Henry Eads, from a decision of Naphtali Lodge, No. 25, on the trial of Br. H. C. Marthens, together with the records of the Lodge, and the evidence presented in the case, and have given to it that careful attention which its importance seemed to demand at our hands.

The object of the appeal is, to have the decision of a Subordinate Lodge reversed, in a case in which a Brother, charged with gross unmasonic conduct, on a fair trial, was acquitted. The exercise of such a prerogative on the part of the Grand Lodge, your Committee think, would be justifiable only in extreme cases, and which is not warranted by the circumstances of the case at present under consideration.

Ordinarily, as your Committee conceive, it is the province of the Grand Lodge to review only the *incidents of trials* had in the Subordinate Lodges, and ascertain if the party accused had a fair and impartial trial; and if found to be otherwise, to remand the case back, for further trial, or to afford such other relief as

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*These doubts, we apprehend, are confined mostly to Grand Chapters of recent origin, and such as have rarely been represented in the G. Grand Chapter. We do not believe that it is to be dissolved just yet; nor do we precisely understand how Companions who have been exalted under its jurisdiction, are to throw off their allegiance and refuse to abide by its regulations, when constitutionally made. Its constitution may be defective, and its organization susceptible of improvement; but of its utility we entertain no doubt. It might be convenient and profitable for a *few* of the State Grand Chapters to be allowed to occupy the "territories," but we believe the general good of the Order,—and to that alone we should look—can be better promoted by the present arrangement.—*Editor*.

shall restore the party injured to the privileges of Masonry. But where an appeal is taken from a verdict of acquittal, your Committee think that this Grand Lodge should ponder well before steps are taken that may result in a reversal of such decision.

It will be remembered that your Committee was instructed to review the evidence in the case, and render a decision upon its merits. In the effort to discharge that duty, your Committee have examined all the evidence submitted to them, as also the proceedings of the Lodge; and have been deeply pained to observe the improper feeling, the undue excitement, which pervaded the Lodge, from which few, if any, of the members of that Lodge were exempt, as exhibited by the proceedings, and which, we think, is derogatory to the Masonic character, and highly censurable.

From the voluminous character of the testimony and proceedings, it would be impracticable, in the limited time allowed your Committee, to present even a synopsis of the facts involved, nor is it deemed necessary. It is sufficient for us to say, that, although the evidence presents some rather contradictory statements on the part of the accused, and that represent him as having attempted to defraud the Board of Relief, yet we can see nothing in the whole of it, that is irreconcilable with thestrictest veracity on the part of the witnesses, and, at the same time, of integrity of purpose on the part of the accused.

For instance, when the accused Brother bestowed medical services on the deceased Brother, as a pauper, he seemed to have recognized the obligation he had voluntarily assumed, when he proposed to the Lodge to bestow these services gratuitously. But when the case proved to be so serious and protracted, involving so much of his time and labor, he doubtless thought it unjust that his obligation should be enforced in that particular case; and when assured that he should be paid for his services, he thought, we have no doubt, that he was thereby released from the pledge he had given. Nor do we think this at all a strained or forced conclusion; for we hold a Brother's Masonic character as too sacred to be blasted, except on the most undoubted evidence. If there be any room to doubt the moral turpitude of the act complained of—although appearances may be against the accused—we think it better to acquit than to run the risk of blasting the reputation of an injured man.

We, therefore, recommend that the appeal be dismissed, and that the Brethren of Naphtali Lodge, No. 25, go to work with unity of purpose, in the true spirit of Masonry, and endeavor, in future, to subdue all their irregular passions; and we trust that each Brother will look within his own breast, and satisfy himself that every unkind feeling, and all prejudices, are banished therefrom, before he pronounces judgment of condemnation on his fellow-man.

Though not strictly relevant to the case under consideration, your Committee deem it their duty, nevertheless, to call the attention of this Grand Lodge to some irregularities that present themselves on the face of the records of Naphtali Lodge; and first, some of the proceedings connected with the trial, out of which grew the appeal under consideration, are not signed by the W. M. Second, at one of the sessions a resolution was adopted, that in the future sessions, during the trial, visitors should be excluded; from which we infer that visitors had been present during the previous sessions; which is in open violation of an existing by-law of this Grand Lodge. There is one other point to which we would call your attention, but which we do not deem proper to introduce into this report.

For the reasons thus hastily thrown together, we recommend the adoption of the following resolution, to wit:—

Resolved, That the appeal of Brother Henry Eads, from the decision of Naphtali Lodge, No. 25, be dismissed.

Obituary.

DIED, in Millbury, Oct. 5th, Capt. REUBEN BARTON, aged 76. Br. Barton was buried on Saturday, the 7th inst., with the usual Masonic formalities. His funeral was attended by Olive Branch Lodge. of Sutton, (of which he was a member) and morning Star Lodge, of Worcester. There were a large number of Brethren present. The Masonic ceremonies were performed in a very interesting and impressive manner by D. D. G. M. CHENERY, and appeared to produce a good impression upon the Fraternity, and others, of whom there were many in attendance.

Our venerable Brother Barton has long been known as a firm friend and active and zealous member of our ancient Institution; he has stood by her through evil and through good report; and in the troublesome times of antimasonic excitement, when many around him were bending to the blast of the whirlwind of fanatical fury which was passing over them, he stood like the sturdy oak, unmoved, and unwavering amid the storm. He has lived through the darkness of the night to see the sun of Masonry again arise in all its original splendor, and has now gone to his rest, honored and lamented by his Brethren; while others who sacrificed their principles and their honor before the moloch of an unrighteous and misguided public sentiment, live to receive the scorn of Masons and all honorable men. He has left us an example of an upright and honest man, a good citizen, and a faithful Mason, which we shall do well to copy.

W. B. N.

AT a meeting of Olive Branch Lodge, Dec. 4th, the following Resolutions were adopted:—

Whereas it has pleased the Almighty Ruler of the Universe, to remove from earth our late worthy Brother and Past Master, CALEB CHASE, therefore,

Resolved, That we fully appreciate the integrity, faithfulness and zeal, with which he has discharged his Masonic duties.

Resolved, That the honesty of purpose, and moral uprightness which marked his character, in his relations to society, and the firmness and fidelity with which he sustained the principles and the Institution of Masonry, were honorable to himself and worthy of our imitation.

Resolved, That we deeply sympathise with his family and friends in this afflictive bereavement.

Voted, That a copy of these resolutions be sent to the family of the deceased, and to the editor of the Masonic Magazine, for publication.

Fraternally Yours, WM. R. NOLEN, *Sec. of Olive Branch Lodge.*

EXPULSION.

Zanesville, Ohio, Dec. 4th, 1848.

DEAR SIR AND COMPANION—At a regular meeting of Zanesville, R A. Chapter, No. 9, held at their Hall, Nov. 6, A. L. 5848, the following Resolution was adopted, viz :

Resolved, That Companion JOHN W. DAVIS, a member of this Chapter, be, and he is hereby *Expelled*, for gross unmasonic conduct.

Resolved, That the Secretary forward a copy of the above Resolution to the Grand Secretary, the Editor of the "Masonic Review," and to the editor of the "Freemasons' Magazine."

A true copy, from the minutes of this Chapter, ELIAS PIKE, *Secretary.*

C. W. MOORE, Esq., Boston, Mass.

MASONIC CHIT CHAT.

☞The Grand Lodge of Maryland held its Annual Communication, at Baltimore, on the 24th ult. The question in relation to the Louisiana difficulties was left where it was placed by the action of the Grand Lodge in May last. A resolution was passed requiring the subordinate Lodges to adhere to the old regulations in respect to the physical qualifications of candidates. The G. Master, in his address, recommended a repeal of the resolution declaring suspension, or expulsion, from a Chapter or an Encampment, operative on the Lodges. This was referred to a committee, who made a brief report, recommending the repeal; but the report was recommitted, with instructions to report more at length. We understand that the committee are divided in opinion, and as this has been for many years the regulation of the Grand Lodge, the final result is doubtful. It ought, however, to be repealed. The action of the Lodges should be independent of every other body, except the Grand Lodge. They ought not, and cannot, lawfully, be made subordinate, or subject to the action of any foreign body.

☞We should be most happy to comply with the request of our esteemed correspondent, C. H., could we spare the time required: but we cannot. Besides, we have so fully discussed the question at various times in the Magazine, that we doubt if any thing we could add, would be of particular service to him.

☞St. Mark's Lodge, at Newburyport, in this State, will celebrate the anniversary of St. John the Baptist, on the 24th of June next.

☞Will our Agents oblige us by giving their early attention to the collection of arrearages for the Magazine, from subscribers on their lists?

☞We have several letters on our desk from correspondents, containing inquiries in discipline and practice, which shall be attended to in turn, and as we can find time and room.

☞Our readers will find the letter from our Paris correspondent of more than usual interest and value. We commend it to their attention, and also the learned essay on "Freemasons as Architects." The narrative of the "Vicissitudes of Neapolitan Masonry," will likewise be found interesting, though the writer has gone beyond the record in identifying the Carbonari with the Masonic Lodges. That many Masons were connected with that society, and that they may have taken the organization of the Lodge in forming it, is undoubtedly true; but it was not a Masonic society. Freemasonry has nothing to do with politics of any kind; and this very circumstance led to the formation of the Carbonari, which would have been unnecessary, could the Masonic Lodges have been employed for the same purposes. The Masons, however, shared the fate of the Carbonari, and the history of the former, during the trying times referred to, is that of the latter, as respects the Neapolitan and other Italian States.

☞The way to read a periodical is to begin at the first page and continue to the last, if possible at one sitting. We can then appreciate its value, and something of the laber required in its preparation. Until we have done this, we cannot form any correct opinion of its worth.

☞A correspondent, writing from Sparta, Ala., Nov. 24, says—"The cause is prospering in this section. A Chapter has been recently established at Milton, Florida. Antimasonry is dead. Your valuable Magazine has done much in quelling the antimasonic feeling in this country."

☞The installation of the officers of the Grand Lodge of this Commonwealth, took place at the Masonic Temple, in this city, the 27th inst. The address on the occasion was delivered by W. Br. G. Washington Warren, Esq., Mayor of Charlestown. A more particular notice will be given in our next.

New England Farmer.—We are pleased to notice that this excellent farmer's journal has been revived by Mr. J. Nourse, of the firm of Ruggles, Nurse & Mason, of this city. It is printed in the best manner, and conducted by a competent editor. We cheerfully recommend it to our agricultural friends.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. VIII.] BOSTON, FEBRUARY 1, 1849. [No. 4.

ANNIVERSARY OF ST. JOHN THE EVANGELIST.

The anniversary of St. John the Evangelist, was observed by the Grand Lodge of this Commonwealth, in conformity with the requirements of its Constitution, on the 27th ult. The Grand Lodge assembled at the Masonic Temple, in this city, at 9 o'clock in the morning, and was opened in ample form by the Grand Master. There being no special business requiring its action, it was soon after closed, and a Lodge of Instruction opened, by the Grand Lecturers, under the direction of the Grand Master. The forenoon was occupied in the lectures and work of the first and second degrees. At noon, the Brethren were called from labor to partake of the refreshments that had been provided for them by the Grand Lodge. In the afternoon, the Brethren resumed their labor, when the work and lecture of the third degree were given. The Lodge of Instruction was closed at half-past four o'clock.

A large number of Brethren from the country were present during the day, and participated in the work. Most of the active Lodges in the State were represented. The meeting was an interesting and profitable one, and was eminently distinguished by that degree of harmony and fraternal fellowship which should ever characterize Masonic assemblies.

In the evening, the Grand Lodge assembled for the installation of its officers, elected on the 13th. The large and beautiful hall in which the Grand Lodge holds its sessions, was well filled at an early hour, though many of the Brethren, who were present during the day, had been under the necessity of returning to their homes in the country.

The ceremonies of the evening were commenced by a fervent and appropriate prayer by the Rev. Addison Searle, Grand Chaplain. This was followed by a voluntary on the organ. After which the retiring Grand Master, M. W. Simon W. Robinson, Esq., addressed the Grand Lodge in the following forcible and impressive terms, to which we take special pleasure in inviting the attention of our Brethren. The address is characterized by that practical good sense for which its estimable author is distinguished.

BR. ROBINSON'S ADDRESS.

Brethren of the Grand Lodge—

Before I leave the station to which your partiality has thrice called me, I must be permitted to offer a few thoughts which have occurred to me, and which may not be altogether inappropriate to the present occasion.

In the first place, then, I would tender you my sincere and grateful acknowledgments for the confidence and respect you have uniformly manifested towards me. Thrice, consecutively, you have assigned me the highest place within your power to bestow—the office of Grand Master of the Grand Lodge of this Commonwealth; and the constant aid and liberal support you have rendered me in the performance of the duties of the *Chair*, will long be remembered with gratitude and thankfulness. Whatever of advantage has resulted to the Institution, during my administration, and I believe there has been much, must be placed to your credit, rather than my own; the most I can claim is to share it with you.

The three years I have had the honor of presiding over your deliberations, have been distinguished for harmony and unanimity. No envyings or bitterness, no controversy or contention has been permitted to enter here, to poison the fountain of social enjoyment; to disturb the peace and harmony of our meetings, or to impair their usefulness. Upon most subjects which have engaged your attention during this period, there has been a wonderful degree of unanimity; and where a difference of opinion has existed, the minority has cheerfully acquiesced in the decisions of the majority.

It must be apparent, it seems to me, to the most careless and superficial observer, that the peace and welfare of the Institution has been your primary object; and to this end have all your labors been directed. In debate, although the utmost freedom has been indulged, yet in no single instance, within my recollection, have the rules of propriety and decorum been violated. Your language has uniformly been respectful and courteous. The opinions and feelings of each have been duly respected, and have received all that attention and consideration that could reasonably be claimed for them. Self-display, the desire of applause, or a wish to appear wiser than your Brethren, has held no place in your discussions. Your object has been a higher—a holier one—to present facts in a plain and practical way, and to assist each other in arriving at correct conclusions, has been your constant aim; in fact, circumstances authorize the belief, that in all your proceedings you have studiously avoided giving into any practice that might disturb the harmony of the Lodge, or that was inconsistent with the spirit and genius of the Order. The importance of harmony and unanimity in Masonry can not well be over estimated. They are the strength and support of the Institution; without which it will languish and decay. It is by harmony and unanimity that the Institution has attained its present elevated position and high rank among the honored and useful Institutions of the land; and they are essential to its prosperity and success as are food and air to the support of human existence.

I have dwelt longer upon this topic than may be thought necessary or profitable, but I find an apology in the importance of the subject; for nothing can be more interesting and important to us as Masons, than the prosperity of the Institution. At the present moment, the Institution is prosperous almost without a parallel, not only under this jurisdiction, but under other jurisdictions, and throughout the civilized world. All the dormant Lodges, with very few exceptions, in this Commonwealth, have been resuscitated, and a large number of new ones chartered, and it is believed they are all faithful, active, and in good condition. Men of intelligence, worth and influence are seeking the honors and privileges of our Institution, and devoting themselves to its interest with commendable zeal and earnestness. Large additions are yearly made to our numbers, and if we remain united and true to ourselves, the Institution will go on from prospering to prosper. But, Brethren, a season of great prosperity is not without its perils. In the ordinary pursuits of life success in business is not unfrequently the high road to ruin. So in Freemasonry, great prosperity is too often the prelude to a disordered and unhappy state of the Fraternity.

If I rightly interpret the signs of the times, there are already influences in operation, which, if not seasonably checked, will lead to consequences we may all have occasion to deplore. Combinations and parties should have no place in Freemasonry. Party feeling is the bane of the Institution. Controversy and contention it cannot abide. Its empire is the heart; and whatever tends to alienate the affections, aims a blow at its very existence. There never was, and there never can be, rightfully, but one party in Freemasonry, and that, a truly Masonic party; a party devoted to the interest and welfare of the Institution—self-sacrificing, disinterested, and regarding the prosperity of the Craft paramount to all personal considerations. All other parties are inconsistent with the spirit and genius of the Order, and should be discountenanced by every friend of the Institution. And I pray you, Brethren, that you watch with the tenacity of life, and guard against the insidious approach of combinations, parties and party animosities, whether they originate in hostility to the Craft, excessive, unregulated zeal, or from any other cause; for nothing can be more fatal to the prosperity and well being of the Fraternity. It is a good thing to be zealous in a good cause, but all experience proves that there is a false zeal, an unhallowed fire, kindled and fed with the fierceness of evil passions, and which burns but to destroy. This false zeal is but the manifestation of party spirit, and is attended with all its evil consequences, or it originates in the love of distinction and power. Its unhappy results may be seen in the pride, vanity and arrogance it engenders; in the acrimony and bitterness it breathes into the temper; in the uncharitable judgments, unqualified censure, and bitter invective it bestows, without stint or measure, upon all those who fail to meet its wishes, who dissent from its views, or oppose its designs.

The decisions of the Grand Lodge ars the embodiment of the wishes and directions of the whole Fraternity of the Commonwealth; and when these have been solemnly decreed, it is the imperious duty of the officers to see them faithfully and promptly executed—their oath of office demands this of them. And, my Brethren, permit me here to add, they have a right to expect the co-operation of every member of this body in the performance of these duties. If the decisions are wrong, productive of more evil than good, the remedy is with *you*, not with *them*.

To you, my Brethren, are entrusted the care and superintendence of the Fraternity, in this Commonwealth. It is an important *trust*, involving no less consequences than the peace and prosperity of the Institution. And can one of us be insensible of the responsibility which rests upon us; or unmindful of our solemn obligations to be true and faithful to the trust reposed in us? Are we not bound by every consideration which honor, duty and gratitude can suggest, to use our best endeavors to promote the harmony and welfare of the Institution? And can we neglect these duties with impunity? Will not the recollection of it haunt us through life, and be to us an instrument of perpetual torture? In our moments of sober reflection, shall we not survey the past with unavailing regret; and will not the account we shall have to render at the tribunal of conscience be a fearful one, if we prove false to our trust? Let us then, my Brethren, be up and doing. Let us work while it is called to day, for the night cometh in which no man can work. Let us improve the golden opportunities as they fly; and as faithful guardians of our sacred Institution, let us do all that in us lies, to preserve its harmony; maintain its dignity; defend it against the rude assaults of controversy and contention, and future generations will rise up and call us blessed.

The officers whom you have elected, and who are now about to be Installed, are all true and trusty, and deserving of your confidence. Their experience, Masonic intelligence and attachment to the Craft give assurance, that nothing will be wanting on their part to secure the highest interest—the permanent good of the Institution. But Brethren you should bear in mind that however experienced and intelligent—however active and vigilant, and however devoted and faithful they may be, without your co-operation their efforts will avail comparatively nothing—they will be as impotent as water spilled upon the ground. Each and every one of you has duties to perform, and to your consciences must account for the manner in which you perform them.

In conclusion, Brethren, permit me once more to tender you my hearty thanks, for the kindness and fraternal regard you have uniformly manifested toward me, and beg you to accept the only requital in my power to make—the homage of a grateful heart. And may heaven's blessings attend you through life—and at death may you meet a cordial welcome to the Grand Lodge above, where the Supreme Architect of the Universe presides.

The M. W. Brother Edward A. Raymond, Esq., of Boston, Grand Master elect, was then introduced by a committee, and installed by his predecessor, in due and ancient form; after which the Grand Master installed the remaining elected officers; and, having announced the R. W. and Rev. George M. Randall, as his Deputy, also installed him into his office. The appointments for the year were then announced by the Grand Marshal, and the installations were concluded by the Rev. Br. Randall. The ceremonies were interspersed with appropriate Music, admirably executed by the "Masonic Choir," to whom great credit is due for much of the interest of the occasion.

The Grand Lodge having been duly organized, the Grand Master addressed the Brethren on the present condition and future prospects of the Institution,—congratulating them on the general harmony which pervades the jurisdiction, and expressing his earnest prayer that nothing may occur to disturb it. He said that there was but a single subject on which there seemed to be any difference of opinion among the Brethren, and he recommended a course of proceeding that cannot fail to produce unity of sentiment and action in respect to that. He was listened to with interest, and the attention due to his position, and his recommendation was unanimously adopted by the Grand Lodge. We have been obligingly furnished with a copy of the address.

BR. RAYMOND'S ADDRESS.

Brethren:—

Placed by your fraternal kindness in the responsible position of Grand Master of the oldest Grand Lodge in America, I should be false to my own feelings—recreant to the sentiments of my heart—if I failed to avail of the earliest opportunity to return you my most sincere and heartfelt thanks for the honor thus conferred upon me, and to pledge my best efforts to realize whatever reasonable results you may have anticipated to follow as the consequences of my election.

We are just commencing a new term in the administration of Masonic government in this Commonwealth,—we are just entering on the one hundred and sixteenth year of the existence of this Grand Lodge, and my humble prayer is that the future may be but the semblance of the past; that what Freemasonry under its wise administration has been, it will continue to be; that the lessons of deep wisdom that have come down to us from our fathers, we may be enabled faithfully to transmit to our successors; and that the Grand Lodge of Massachusetts may continue for many future centuries a bright and shining light in the growing constellation of our Order,—the bright Eastern Star that shall continue to guide us, and those who may come after us, to the everlasting fountain of Truth.

The Masonic Institution in this country, and particularly in this Commonwealth has, within the recollection of the youngest among us, been called to pass through a severe trial of persecution and oppression. Individuals may have suffered in their personal happiness, and in their domestic enjoyments; but the Institution triumphed over its enemies and came out of the fire like gold from the crucible seven times purified,—the dross was consumed and destroyed,—the pure metal remained,—its value was increased by the purifying process.

At no period within the last twenty years, has the Institution in this jurisdiction, presented a more encouraging prospect than at the present time. Many of the decayed Lodges throughout the Commonwealth have been revived, and several new ones chartered within the last few years; and there is an encouraging degree of activity among the Brethren in all parts of the State. The returns of the Lodges for the year just closed, are such as to afford a reasonable hope that the day is not far distant, when the Grand Lodge will be enabled to adopt incipient measures for the removal of the heavy pecuniary responsibility, which now forbids that degree of active charity which should distinguish so enlightened a body.

To this end, our best efforts should be directed; and for the attainment of a result so desirable in all respects, I cannot doubt that our Lodges, and our Brethren, will be ever willing to labor and ready to contribute to the full extent of their means.

I congratulate the Grand Lodge on the general harmony which prevails throughout the jurisdiction. I am not aware of the existence of but a single subject, in respect to which there is a difference of opinion among the Brethren.

This may, or may not, be one of importance; but it is enough to know that it exists. Our first business should be reconcile it in a spirit of Brotherly love and kindness. The best interests of this Grand Lodge, the prosperity of the Lodges, and the personal happiness of our Brethren, all demand this reconciliation; and no efforts of mine shall be with-held that may tend to secure it. Let every good Brother give his aid, and co-operation, and the work is done..

Brethren—let us set about the matter at once. Before we leave "this sacred retreat of friendship and virtue to mix again with the world," let us resolve that all cause of difference, with respect to the work and lectures, shall be removed. And to the attainment of this most desirable and important object, I respectfully submit for your consideration, that the former action of this Grand Lodge in the premises be reconsidered, and that a committee of the oldest, wisest and most experienced of our Brethren, be appointed to take the matter into their most serious consideration, and report at a future meeting of this Grand Lodge.

Or, what would, perhaps, be a better course, that a Convention of Brethren, consisting of one, or more, delegates from each Lodge in the State, together with the Permanent Members of the Grand Lodge, be summoned to meet at this place, at some period not far distant, to compare, discuss, determine and *finally settle*, all matters of difference relative to the mode of work and lectures to be authorized and used by this Grand Lodge and practised by all the Lodges under its jurisdiction. The decision of such convention should be final and binding upon all parties *forever*, so far as Massachusetts is concerned.*

In conclusion, Brethren, and before I take my seat, you will allow me again to return you my sincere thanks for the honor conferred on me, and to invoke for us all the guidance and blessing of Him without whose approving smiles our labors will be in vain, and our strength be spent for nought.

The W. Brother G. Washington Warren, Esq., Mayor of Charlestown, on the invitation of the committee of arrangements, then delivered a philosophical and well written address on the origin, character and purposes of the Institution, for which the Grand Lodge promptly tendered him their thanks, and requested a copy for the press.

The Grand Lodge was then closed in ample form. Prayer by Rev. Br E. M. P. Wells.

The following are the officers for the current year :—

Edward A. Raymond Esq., Boston, Grand Master.
Rev. George M. Randall, Boston, Deputy Grand Master.
John J. Loring, Esq., Boston, Senior Grand Warden.
Col. Thomas M. Vinson, Dorchester, Junior Grand Warden.
Thomas Tolman, Esq., Boston, Grand Treasurer.
Charles W. Moore, Esq., Charlestown, Recording Grand Secretary.
Rev. Samnel Barrett, Boston, Corresponding Grand Secretary.
Rev. Addison Searle, (U. S. N.), Charlestown, } Grand Chaplains.
Rev. Stephen Lovell, Boston, }
G. Washington Warren, Esq., Charlestown, Grand Marshal.
Abraham T. Lowe, M. D., Bridgewater, Senior Grand Deacon.
Thomas W. Phillips, Esq., Boston, Junior Grand Warden.
Samuel Millard, Boston, }
Rev. Lucius R. Paige, Cambridge, } Grand Stewards.
Merrill Pettingill, East Boston, }
Henry Earl, Worcester, }
William D. Coolidge, Esq. Boston, Grand Sword Bearer.
John Jarvis, West Cambridge, } Grand Pursuivants.
Asa Woodbury, Sutton, }
Henry G. Clark, M. D., Boston, Grand Organist.
Josiah Baldwin, Boston, Grand Tyler.

R. W. C. Gayton Pickman, Esq., of Boston, was announced as District Deputy Grand Master, for the first District. The appointments for the other Districts were not announced.

A KIND ACT.

How sweet is the remembrance of a kind act! As we rest on our pillow, or rise in the morning, it gives us delight. We have performed a good deed to a poor man; we have made the widow's heart rejoice; we have dried the orphan's tears. Sweet, oh! how sweet, the thought! There is a luxury in remembering the kind act. A storm careers about our heads, all is black as midnight—but the sunshine is in our own bosom—the warmth is felt there. The kind act rejoiceth the heart, and giveth delight inexpressible. Who will not be kind? Who will not be good? Who will not visit those who are afflicted in body and mind? To spend an hour among the poor and depressed—

Is worth a thousand passed
In pomp and ease; 'tis present to the last.

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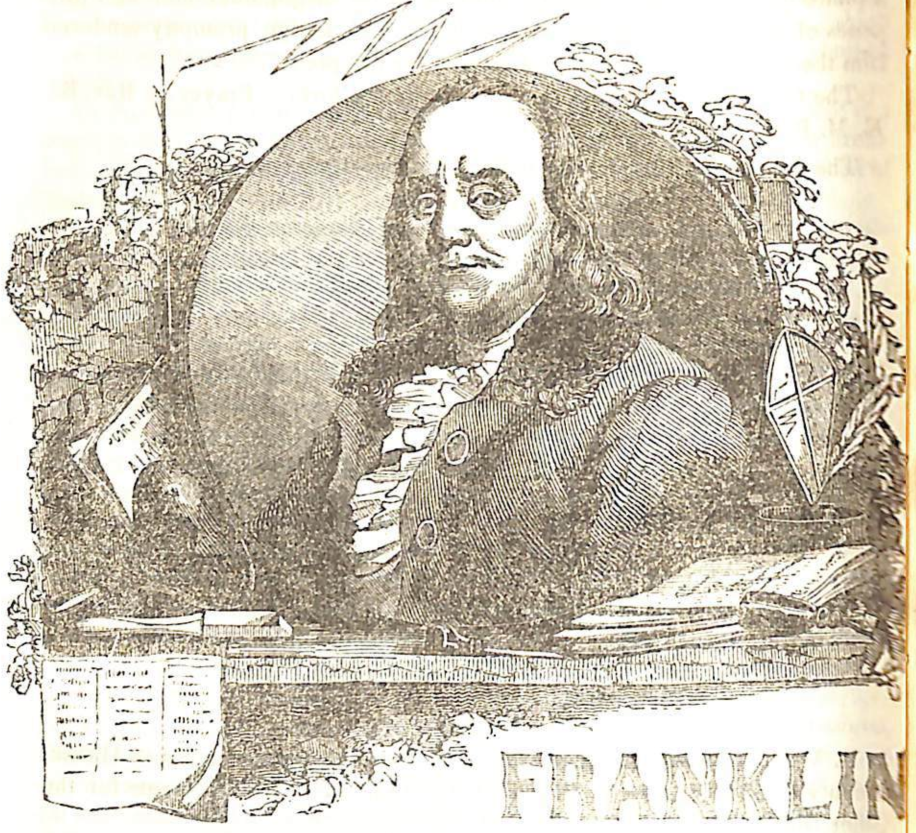
*The Convention is to be held at the Masonic Temple in this city, on the 7th instant. The differences referred to are such as may be easily adjusted, and we cannot doubt that the result will be an entire uniformity of work among the Lodges throughout the Commonwealth. This having been once fully established, the annual meetings of the Grand Lodge, which are held on the 27th December in each year, for exemplifying the work and lectures, if attended as heretofore, cannot fail to preserve it. The Convention will assemble at 11 o'clock in the morning.



The above is believed to be as correct a likeness of Franklin as is now attainable, and it will be acceptable to our readers.

Franklin was born in Boston, on the 6th of January, 1706, and is recorded in the books of the Old South Church, as having been baptised on the day of his birth. He is generally supposed to have been born in an old-fashioned two-story wooden house, which, until 1810, (when it was burnt down,) stood nearly opposite to the south entrance to the above church, on Milk street. On the spot which it occupied has recently been erected a magnificent granite building, bearing the inscription—" *Birth Place of Franklin.*" Dr. Snow, however, in his history of Boston, states, on " the estimony of Franklin's own declaration to a lady, now (1825) living, that the scene of his nativity was at the sign of the Blue Ball, corner of Union and Hanover streets, where his father exercised his trade," as a soap and tallow chandler. That his father occupied the storehere designated, there appears to be no doubt; and, as he was a man of limited means, it is probable that he lived where he transacted his business,—a practice which then almost universally prevailed among tradesmen of small capital. The building was continued to be used for this double purpose, until within a few years past. It is still standing.

Franklin was early apprenticed to his brother James, to learn the " art and mystery" of printing. Here he contracted that strong attachment for the press which continued to the end of his life; and to this circumstance he was probably greatly indebted for the distinction to which he subsequently attained in public life. His brother was at this time the publisher of the " New England Courant," (the third newspaper in Boston,) in the columns of which Franklin commenced his literary career, and of which he was afterwards the nominal publisher. Becoming dissatisfied with his brother, before he had reached his majority, he removed to Philadelphia; but not meeting with encouragement, he went to England, where he arrived in 1724, and worked at his profession, as a journeyman. In 1726, he returned to Philadelphia, where he established himself in business. His subsequent career is familiar to our readers. He died at Philadelphia, April 17, 1790, and was buried in Christ's Church grave yard, in that city.

He was a **Freemason**; and this is the only additional point in his life to which it is our purpose, at the present time, to refer. We have not the means of knowing where or when he was initiated into the Fraternity. We have seen an old engraving representing his reception in a Lodge at Paris, and we have heard it stated, that he is recorded in the books of one of the Lodges in that city, as having received the degrees there.* But this can hardly be true; because we know that he was a Mason prior to 1734, and he did not visit France until 1766. It is possible that he may have been initiated in England, prior to his return to America in 1726; but the probability is, that he received his degrees in this country, at some period between 1726 and 1733; for on the 24th June, 1734, a petition, signed by him and " several Brethren residing in Philadelphia," was presented to the Grand Lodge of Massachusetts, praying for a " Constitution for holding a Lodge in that city." The prayer of the petition was granted, and Franklin was appointed the first Master of the new Lodge. He was probably invested with special powers; for we find, that in November following, he affixes to his name the title of "Grand Master of Pennsylvania," and gives to his Lodge the rank of a Grand Lodge.

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*The following is a description of a Medal, which was presented to Franklin by his French Brethren; but on what occasion, is not known to us. Probably on the occasion of his " reception," above referred to. It is from the Mass. Historical Collections, vol. vi., third series.

Masonic Medal.—Diameter, 1 3-5ths inch. Obverse—Fine bust of Franklin. Legend—Benjaminis Franklin. Reverse—Masonic Emblems: the serpent's ring; carpenter's square and compass; in the centre a triangle, and the sacred name in Hebrew, &c. Legend—Les Mac: Fran: a Franklin M: de la L—des 9 Sœurs, O: de Paris, 5778.

This brings us to the particular object we have in view, namely, to lay before our readers the following interesting and valuable letters, the originals of which are now before us. They belong to the archieves of the Grand Lodge of Massachusetts, and have never before been published.*

Letter from Benjamin Franklin to the Grand Lodge of Massachusetts, Nov. 28, 1734.

Right Worshipful Grand Master and
Most Worthy and Dear Brethren—

We acknowledge your favor of the 23d of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition; and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.

We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America, which advice we hope is true, and we heartily congratulate him thereupon. And though this has not been as yet regularly signified to us by you, yet giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodges their due weight) to wit, a Deputation or Charter, granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens, and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his Chair when the Grand Master of all America shall be in place. This, if it seem good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation of Masonry in these parts. We therefore submit it for your consideration, and, as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as abovementioned, witnessed by your Wardens, and signed by the Secretary: for which favors, this Lodge doubt not of being able to behave as not to be thought ungrateful.

We are, Right Worshipful Grand Master and Most Worthy Brethren,
Your Affectionate Brethren and obliged humble Servants.
Signed at the request of the Lodge. B. FRANKLIN, *G. M.*
Philadelphia, Nov. 28, 1734.

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*We have also before us the originals of two letters from Gen. Washington to the Grand Lodge of Massachusetts.

Private letter accompanying the foregoing, to HENRY PRICE, Esq., *Grand Master.*

Dear Brother Price—

I am heartily glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the expectation you were so good as to give me; but since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before the Spring, when a deputation of the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you, that some false and rebel Brethren, who are foreigners, being about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch, and the Craft is like to come into disesteem among us unless the true Brethren are countenanced and distinguished by some such special authority as herein desired. I entreat, therefore, that whatever you shall think proper to do therein may be sent by the next post, if possible, or the next following.

I am, your Affectionate Brother and humble Servant,
B. FRANKLIN, G. M. Pennsylvania.
Philadelphia, Nov. 28, 1734.

P. S. If more of the Constitutions are wanted among you, please hint it to me.

The "Constitutions" referred to in the postcript to the above letter, was a small volume of Masonic Constitutions, printed by Franklin, in 1734. It was the first Masonic book ever published in this country.

KENTUCKY MASONIC COLLEGE.

THIS institution is now, we believe, in the fifth year of its existence as a Masonic College. It is beautifully and healthfully located in the flourishing town of Lagrange, in the vicinity of Louisville. It was established by the Grand Lodge, and has thus far been supported by the Masonic Fraternity, of Kentucky. If is emphatically a Masonic institution in its origin, administration and policy. It is intended, primarily, to afford the means of education to the indigent orphan children of Freemasons,—to extend to them the aid, support and encouragement which are required to make them respectable and useful citizens, and which they, in their comparative destitution, can obtain in no other way. It is, therefore, an institution in which every right-thinking and right-hearted Mason must feel a deep and an abiding interest. We are assured that it has foundations and equipments and character enough to forbid any apprehension of failure; but, like all great beneficent enterprises, in their infancy, it requires the sustaining hand of the philanthropic and liberal. Within the limits of the State in which it is located, it has received this; but not to the extent of its necessities. It now, therefore, comes forward with an appeal to the whole Fraternity of the country. Will this appeal be answered to the realization of the reasonable expectations of those Brethren who, in its behalf, have made it? We think so. It is an object so manifestly praiseworthy in itself—so well calculated to interest the general sympathies of the benevolent, and so entirely consonant with the spirit of Masonry, that the appeal cannot be disregarded.

The Rev. Dr. Leacock, the learned and estimable President of the College, has recently been on a visit to the Lodges and Brethren in this city, soliciting donations in its behalf; and we understand that it is his intention to visit most of the Lodges in this and the neighboring States, for the same purpose.

We most cordially recommend him and the object of his mission to the favorable consideration of the Fraternity.

THE RETURN OF THE JEWS.

The intelligent Freemason, who has rightly read and understands the history of his Institution, cannot be indifferent to the movements now making throughout the world, in promotion of the civil emancipation and return of the children of Israel to their beloved Jerusalem. The signs of the times do indeed indicate that the Lord has turned back the captivity of his ancient people, and that the day is drawing nigh when they "shall be built up and no more destroyed"—when Jerusalem shall again be "the joy of the whole earth"—when those who have long been in "darkness shall see a great light"—when the captivity of Judah shall be broken, and many shall go up to "help, aid and assist in rebuilding the house of the Lord."

"Of all subjects," says the St. Louis Post, "that can possibly engage our attention, there is not one more important than a well grounded faith in the authenticity of the volume of divine inspiration, and an honest and truthful reliance upon the promises and predictions which are scattered so profusely through its sacred pages.

"And it cannot but be a matter of heartfelt consolation to the true Christian, to find, that in the language of that inspiration—'the wrath of man is made to praise him;' and that, though unwittingly, the ceaseless billows of time in their changes, produce strange and unlooked for occurrences, which in their operation, develope the hidden plans which were, in the foreknowledge of the Creator, that these events are produced, controlled, and governed, according to the 'councils of his own will,' and for his ultimate glory, and for the permanent establishment of his kingdom, which is 'righteousness and true holiness.'"

No prophecy has been more literally fulfilled than the one foretelling the utter dispersion of the Jewish nation.

"And the Lord shall scatter thee among all people, from one end of the earth to the other. And among these nations shalt thou find no ease, neither shall the sole of thy feet have rest."

To the letter does truthful history proclaim the execution of this awful prediction. Eighteen centuries have passed away, and the judgments of God have been laid "to the line, and righteousness to the plummet."

"The mighty changes which are taking place in the old world, are flashing upon us with meteor light; kingdoms and principalities and powers are passing away, and melting as the frost of winter before a summer's sun.

"These days were prophecied of by the inspired seers of old, and when those days shall come, the promise is that 'the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathos, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Isles of the Sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth.'"

"And I will bring them, and they shall dwell in the midst of Jerusalem. As the holy flock, as the flock of Jerusalem in her solemn feasts, shall the waste cities be filled with flocks of men."

Many Jews, (says another paper,) in Hungary, Prussia, Germany, and other countries, have recently embraced the religion of Christ, and many more have become convinced, that Judaism is to be improved by Christianity, and among other changes, have adopted the Christian Sabbath.

Yet the most remarkable indication of their approaching restoration to the Divine favor, is the fact, that the *governments*, which have so long oppressed them, are beginning to do them good. *Rome* has granted them "the freedom of the city." The first of December saw them there fully released, by a late order of the Pope, from their narrow and dirty lanes, known as the Jews' quarter, and from all the civil disabilities in the Roman states, under which they have groaned ever since the destruction of Jerusalem by Titus, in the year of our Lord 79.

And, what is perhaps even more wonderful still, the *Sublime Porte* has just issued a decree, placing the Jews of Turkey under the special protection of the British Embassador, supposed to be most friendly to them, and has instructed the Consuls throughout the Turkish dominions to protect and encourage them.

It is known also, that leading Jews are now seriouly contemplating the subject of re-building the Temple at Jerusalem.

Major Noah, in a recent address in aid of the new Temple at Jerusalem, says:

"It is not the least curious, in the erection of this new edifice in Jerusalem, that we can direct the builders to the spot where all the materials of Herod's Temple yet lie in silent grandeur. Beneath the Mosque of El' Aksa, the great chambers, the immense granite pillars, the magnificent marble columns with exquisitely carved tops and bases, the richly ornamented gates, the reservoirs still filled with water, in which the Priests and Levites bathed, are at this day to be found, not crumbling in ruins, but erect and majestic, and have been explored within the last two years by one of our people, now a resident of this city."

In this connection, the following little poem may neither be out of place nor wholly unacceptable to the readers of this Magazine :

THE RESTORATION OF THE JEWS.

O when shall the exiles of Israel assemble
To worship the God of their fathers again,
And build up the walls of their city and temple
Which so many ages in ruins have lain ?
O when shall they come from each far distant nation,
Present to Jehovah a precious oblation,
And strike to their harps, with devout adoration,
" The Shiloh of Israel forever shall reign."

Ye princes of Judah gird on your bright armor ;
The pillar of cloud will protect you by day,
The pillar of fire will by night be your banner,
The glorious Shechinah will point out your way,
The Rock will supply you with water still flowing,
The heavens, for food, the rich manna bestowing,
The leaves on the trees, as a Medicine growing,
For healing the nations, will never decay.

Go publish to Israel the King's proclamation,
And bid them prepare to return to their land ;
And hail the glad tidings of their restoration :
The day of their Jubilee now is at hand.
The long desolations of Zion are ended,
And peace and good will to her daughters extended,
Her sons, from the arms of her foes are defended,
The word of the Lord for her bulwark shall stand.

But when we shall make to them this declaration,
" The God of your fathers hath sent us to you,"
His name they demand as a sure confirmation,
O what shall we tell the inquiring Jew ?
" I am that I am," his memorial forever,
" I am hath sent us unto you to deliver"
From slavery and bondage, your fetters to sever,
And bid you arise and your journey pursue.

What though you're surrounded by foes without number,
With horses and chariots, array'd in a band,
Remember the vengeance of God will not slumber,
But he will deliver you out of their hand.
A voice from the city, like sounding of thunder,
A voice from the temple, shall fill them with wonder,
A voice of the Lord, shall divide them asunder
While on the fair mountain of Olives he 'll stand.

The earth and the ocean before him shall tremble,
The mountains and vallies astonish'd retire,
And now the loud trumpet shall sound, to assemble
Your legions in triumph, 'midst tempest and fire.
Then peace to the world shall flow forth like a river ;
The Lion of Judah from death shall deliver,
And God be thy glory forever and ever,
Though earth shall dissolve and all nature expire.

VICISSITUDES OF NEAPOLITAN MASONRY.

[Continued from page 82.]

I HAVE promised to continue my relation touching the fate of the Neapolitan Masons; but I beg to observe to my readers, that, as I have been a soldier all my lifetime, they must not expect a style of language interwoven with flowers. I can, however, assure them, that every thing I am going to state are real facts. If I were to detail these facts with precision, I should overstep the bounds I have proposed myself in commencing this narrative, and shall, therefore, only touch more minutely on those events which deserve the particular attention of the reader; but I beg to be allowed to give a simple account of my life, being also one of those unfortunate Masons who have suffered, and suffer still, for the love of the cause of the public welfare, and who are still the objects of the implacable rage of their tyrants.

In 1821, after the entry of the Austrians into the kingdom, and in spite of the general arrests which had taken place, there were still left some heroes, *children of the widow*, who possessed a sublime mind, and who were incapable of conceiving any fear. These men rose, in order to try a re-union of the true patriots, who were not in prison, and to attempt a re-action. Derosa Antoine, of the province of Salerno, a Mason, inflamed with the desire of saving his country from the most disgraceful slavery, joined himself with several Masons and with some Carbonari. They established a correspondence with other provinces; but at the moment of the explosion of the conspiracy they were discovered, and condemned to death. Among the victims of tyranny the following were remarkable for their intrepidity and constancy.

Father *Antoine of Laurenzana*, a monk, *Dedominices Teodosia, Calace Onofrio, De Mattia Emilio.* This last one, being in prison with his Brother, was awaiting the executioner, who came to fetch him in order to make his "*terrible toilet,*" and to conduct him to the scaffold. He was called to come out, his brother answered for him, in order to save him by this means, but Mattia denied it, and marched out courageously. This example of brotherly love, is it not worthy of being recorded ? Who would not appreciate the virtue of these two brothers, who were ready to give their life for one another ? But other facts, still more striking, I will cite in this essay, and before finishing it, will prove, to the astonishment of the reader, that this universal family of brethren has left to posterity exalted examples of their virtues, of their disinterestedness, and of their zeal for the amelioration of the condition of the human race.

After all these events, the Masons, more and more excited with ardour for the holy cause of freedom for their brethren and country, joined once more in the province of Bascilicata, and took to arms. A detachment was sent out for their pursuit, under the command of General Delcarretto. Having tried unsuccessfully to destroy them, he made use of the *ruse de guerre*, to capitulate with them in the name of the king, according to them a free pardon, and getting them into his hands by these means he had them shot without the exception of one.

Thus you may confide yourself to the word of kings and of their emissaries. These cruel instruments of the will of Satan sacrifice to their vain-glory the interests and welfare of an entire nation, and behold with a dry eye the irreparable evils which they inflict upon their people, and which do not afford them any benefit.

The cruelty of this Delcaretto was carried so far, that he had shot every one who was found in the fields carrying victuals, so that poor laborers and shepherds were compelled to submit to the greatest atrocity.

Such a violent state of things could not last long ; and how was it possible to live : it was even not allowed to converse in the streets, for it was forbidden that not more than two persons might stop together; and also it was not allowed to keep any company at home without permission of the authorities, under penalty of being considered conspirators, and as such to be condemned to death.

The Calabrians rallied after this, with the intention of getting the Sicilians to their interest. They assembled in the mountains and forests; but having been discovered, they decided on going over to Sicily every time they had to meet, and thus to elude the vigilance of the government, which had in its pay a great number of spies, who introduced themselves everywhere. These Masons and Carbonaris, who constituted a corps in order to attempt a last revolution, embarked in small vessels, that they might conspire at their ease and in safety; but the number of emissaries of despotism was so large, that the government received news for grounds for suspicion. The conspirators, therefore, were compelled to betake themselves entirely to Sicily, and by means of incessant labor and of constant perseverance, they at last succeeded in exciting the minds of the Sicilians. Some time passed away with the organization of the movement, and at the break of a fine day in 1837, the troops of liberty were seen floating in three different directions off Sicily. The Calabrians and Abruzzis took part, and the movement became almost general. General Delcaretto, before-mentioned, was ordered instantly to set off for Sicily with a large quantity of troops, and with unlimited power to act as he might think proper. A squadron set off from the port of Naples, with orders to bombard and burn down any town which should oppose itself to the will of government. The revolutionists defended themselves desperately, especially those of the town of Catania, the chiefs of which, to the number of eight, were shot in the midst of a rejoicing military to the sound of music, by order of the tyrant Delcarretto, who gave on the same evening a grand ball in honor of this butchery. In the small town of Misiloneri, this monster of humanity had shot a child of fourteen years; and as recompence for his unheard-of cruelties he was created marquis, and elevated to the rank of field-marshal. This demon in human shape went afterwards into the service of that most inhuman of beings the Duke of Modena, and by this one may judge what sort of a creature he must be. The Abruzzis and Calabrians losing all hope of success, afterwards retired.

I now leave my readers to judge, whether the facts I have just related are not worthy of notice to the Masons of England, and whether my native country, which is endowed by nature with all possible gifts, be deserving of such a cruel destiny.

A SUCCINCT ACCOUNT OF THE LIFE OF THE WRITER.

Belonging to a very ancient family of the kingdom, almost all the members of which were Masons, and having finished my studies for entering the navy, I was sent on board the brig, *the Eagle* of ten guns, as midshipman, at the commencement of 1810, being eighteen years old. My eldest brother, then a colonel in the army, knowing the vicissitudes to which a sailor was exposed in a time when there was war with England, had me initiated a Mason as *lufton*, or Mason's child.

On the 10th of May of the same year, after a fight against the English frigate, *the Sea-horse*, I was taken prisoner, transported with the whole crew to the Isle of Malta, and shut up in the Fort Emanuel. My friends in this island found means to effect my escape, and I embarked in a ship of Ragusa, which brought me over to Tunis, and from there to Naples. This was the first time that I profited by the advantages of Masonry. Young, eager for advancement, dissatisfied with having to do with a much stronger enemy, I had a distaste for the navy. I therefore petitioned to take part in the expedition to Russia, which was in preparation, as I expected to have then more chance of distinguishing myself, and of making my career more rapidly. After having made several appeals in vain, I addressed a petition to the king, who granted my wish, and I departed as a volunteer in the Horse-guards. It would be useless here to recount the exploits of this campaign, as they are known to every one. In regard to myself, I was among the prisoners of the last affairs, and was sent back into the government of Novorogod, where I remained till the commencement of 1815. At this period the prisoners departed to their own country; but the news of the descent of Napoleon into France was the cause of our changing our route and making for Hungaria, where we remained till the battle of Waterloo. After this we followed up our road towards Italy. In Hungaria I experienced for the second time the advantage of being a Mason. It can easily be imagined what was the condition of a prisoner coming from the north of Russia and arriving at Rape, the capital of Hungaria, after a march of two months, without pay, and almost naked. Our arrival on the drilling ground called together a great number of people of all grades, who directed many questions to us. I perceived a lieutenant-colonel of hussars passing our front, with a lady leaning on his arm. He approached me, saluting me with Masonic signs, and asked whether I was an officer. "Yes," I said, answering to his salutation; and after several other questions he left me, telling me not to stir from the place where I was until his return. Not many minutes afterwards he came in a carriage, with the same lady, and invited me to step in. What a pleasure it was for me to hear, that he had obtained permission from the governor for me to take up my abode with him. On arriving at a splendid mansion two miles from the place, I was received in the most cordial manner, and all possible care was lavished on me. A shoemaker and a tailor were ordered to attend me directly, and at dinner-time this brave and kind Brother came to my apartment, and conducted me to the dining-room. During the three months which I stayed at Rape I received every kindness, and on the day of my departure my generous friend gave me a letter for one of his friends, one hundred florins, and accompanied me more than six miles on the road. Could I, without the greatest sin of ingratitude, forget all these traits of love and fraternal generosity? The heart of man may be kind, but without practising the philanthropic virtues, which Masonry teaches us, it is imperfect. I relate these facts, not only as anecdotes of my life, but also in order to satisfy my feelings of gratitude, and to make known to the Masons who read this sketch that they may be proud to belong, by the ties of fraternity, to a society which is composed of such virtuous men.

[Concluded in our next.]

IMPORTANT MASONIC RECORD.

(*Copied from a MS. Book in the Lansdown Collection, British Museum, indorsed "Burghley Papers,* 98, *Plut.* lxxv. E." *Art.* 48.)

BY BR. EDWARD MULLINS, W. M. BANK OF ENGLAND LODGE, NO. 329.*

"Here begineth the true Order of Masonrie.—The might of the Father of the Heavens, the wisdom of the glorious Son, and the goodness of the Holy Ghost, three persons and one God, be with us now and ever. Amen.

"Good Brethren and fellows, our purpose is to shew you how and in what manner the noble and worthy Craft of Masonry was first founded and begun; and afterwards how it was confirmed by worthy kings and princes, and by many other worshipful men; and also to all those that be heere. Wee minde to shew you that the charge that belongs to every trew Mason to keep: for in good faith, if you take good heed, it is well worthy to be kept, for a worthy Craft and curious science. Sirs, there be seaven liberal sciences, of the which the noble Craft of Masonry is one, and the seaven be these—the *first* is gramer, and that teaches a man to spell and write trewly; the *second* is rethorick, and that teacheth a man to speake faire and subtill; the *third* is lodgick, and that teacheth a man to deserne the trew from the false; the *fourth* is arethmatick, and teacheth a man to recken and account all manner of accompts; the *fifth* is geometry, and that teacheth a man [mett] and measure of earth, and of all things, of the which this science is called geometry: the *sixth* is called musick, and that teacheth a man to sing with voyce and tongue, and organ, harp and trump; the *seaventh* is called astronomy, and that teacheth a man to know the course of the sunn and the moone and the starrs. These be the seaven liberall sciences, of the which all be founded by one, which is geometry, and thus a man may prove that all the seaven sciences be founde by geometrie, for it teacheth a man [mett] and measure, ponderation, weight on all things on earth; for there is noe workman that worketh any craft, but he worketh by some mett or measure; and every man that buyeth or selleth, they buy or sell by some weight or measure, and all this is geometry; and the merchants and all other craftsmen of the seaven sciences, and the plowmen and tillers of the earth, and sowers of all manner of graines, seeds, and vine plants, and setters of all manner of fruits. For gramer, or arithmatick, nor astronomy, nor none of all the seaven sciences, can no man finde mett or measure in without geometry. Wherefore methinks that the said science of geometry is most worthy, and all the others be founded by it. But how this worthy science and Craft was first founded and begun I shall tell you;—Before Noyes flood there was a man which was called *Lameth*, as it is written in the bible, in the fourth chapter of Genesis, and this Lameth had two wives, the one called Ada, the other called Sella, by the first wife Ada he begat a sonne and daughter, and by the second, two sonnes. And these four children found the beginning of all these crafts and sciences in the world; for the eldest sonne Gabell found the Craft or geometry, and he fed flocks of sheep and lambs in the field, and first wrought houses of stone, and he and his Brother Jubal found the crafts of musick, song of mouth, harp and organ, and all other instruments; the third Brother Tubalican found the smith-craft of gold and silver, iron and copper and steel; and the daughter found the craft of webbing; and these children knew well that God would take vengance for sinn, either by fire or water, wherefore they wrought the sciences they had founded in two pillars of stone, that they might be found afterwards; and the one stone was called Marble, for that would not burne in the fire, and the other stone was called latherne, and that would not be drowned with water. Our intent is to tell you in what manner these stones was found, that these sciences was written on; the Herminerus, that was Cubb his sonne, the which Cubb Semet sonne was Noath's sonne, this same Herminerus was afterwards called Armes, the father of the wise men, he found one or two pillers of stone, and found the science written thereon, and he taught it to others. And at the making of the tower of Babilon, was Masonrie first made there much of; and the King of Babilon, called Nemroth, who was a Mason himselfe, and loved well the rest, as is said with the masters of stories. And when the city of Ninevey, or the city of the East Port, should have bin made, Nemroth, the King of Babilon, sent thither sixty Masons of his region to the King of Ninevy his cozen; and when he sent them forth he gave them a charge in this manner:—The first was, that they should be trew to their king, lord, or master that they served; and that they should ordaine the most wise man to be master of the king or lord's worke that was amongst them; and neither for love, riches, nor favor to sett another, that had little cunninge, to be master of that worke, whereby the lord should bee ill served and the science ill defamed. Secondly, that they should call the governor of the worke Master, all the time they wrought with him; and other many more charges that were to long to write; and for the keeping of all these charges he made them sware a great oath, which men used at that time; and ordained for them reasonable pay, that they might live with honestie; and also he gave them in charge that they should assemble together every yeare, once to see how they might worke best to serve the king or lord, for their profitt and their owne workship; and also that they should correct within themselves those that had trespassed agaist the science or craft. And thus was this noble Craft first grounded there; and the worthy Mr. Ewclides gave it the name of geometry. And how it is called throughout all the world Masonrie, long after when the children of Israell were come into the land Berhest, which is now called the countrey of Jerusalem, where King David begun the temple, that is now called Templum Dei, and is named with us the Temple of Jerusalem; and the same King David loved Masons then right well, and gave them good pay, and he gave the charges and manners that he learned in Egipt, which were given by that worthy, Doctor Ewclid; and other more charges that you shall heare afterwards. And after the decease of King David then reigned Sollomon, that was King David's sonne, and he performed out the temple that his father had begun; and sent after Masons into divers countreys and into divers lands, and he gathered them together, so that he had twentyfour thousand workers of stone, and were all named Masons; and he chosed out of them three thousand, and were all ordained to be masters, rulers and governors of his worke; and then was there a king of another region, which men called Iram, and he loved well King Soloman, and gave him timber to his work, and he had a sonne that was called a man that was master of geometry, and was chiefe Master of all his Masonrie, and of all his graving, carving, and all other masonry that belonged to the temple; this is witnessed in the Holy Bible *(in libra regium quarto et tertio,)* this same Sollomon confirmed both the charges and the manners which his father had given, and thus was the worthy Craft of Masonrie confirmed in that country of Jerusalem, and many other regions and kingdomes men walked in divers countreys, some because of learning to learne more cunning, and some to teach them that had but little cunning: and soe it befell that there was a curious man named Namas Grecious, who had beene at the making of Sollaman's temple, and he came from thence into France, and there he taught the science of Masonrie to men of that land; and so there was one of the royall line of France called Charles Marshall, and he was a man that loved well the said Craft, and took upon him the rules and manners; and after that by the grace of God he was elect to be the King of France; and when he was in his estate he helped to make those Masons that were now, and sett them on work, and gave them charges and manners and good pay, as he had learned of other Masons, and confirmed them a charter, from yeare to yeare, to hold their assembly when they would, and cherished them right well; and thus came this noble Craft into France. And England in that season stood void as foraging charge of Masons until St. Albanos and St. Albanos was a worthy knight, and steward to the king of his household, and had government of his realms, and also of the making of the walls of the said towne; and he loved well Masons and cherished them much, and made there their pay right good, for he gave them three shillings and sixpence a-week, and three pence; before that time in all the land a Mason took but one penny and his meat till St. Albanos mended it; and he got them a charter of the king and his councell for to hold a generall councell, and gave it to name assembly, thereat was he himselt, and did help to make Masons and gave them charges, as you shall heare afterwards. Soone after the decease of St. Albanos there came diverse warrs into England out of diverse nations, so that the good rule of Masons was dishired and put downe until the tyme of King Adilston; in his time there was a worthy king in England that brought this land into good rest, and he builded many great workes and buildings, therefore he loved well Masons, for he had a brother called Edwin, the which loved Masons much more then his brother did, and he was soe practized in geometry that he delighted much to come and talke with Masons, and to learne of them the Craft; and after, for the love he had to Masons and to the Craft, he was made Mason at Windsor; and he gott of the king his brother a charter and commission once every yeare to have assembley within the realme where they would within England, and to correct within themselves faults and trespasses that were done as touching the Craft; and he held them an assembley at Yorke, and there he made Masons, and gave them charges and taught them the manners, and comands, the same to be kept ever afterwards, and tooke them the charter and commission to keepe their assembly, and ordained that it should be renewed from king to king; and when the assembley were gathered togeather he made a cry that all old Masons or young that had any writeings or understanding of the charges and manners that were made before their lands wheresoever they were made Masons, that they should shew them forth; there were found some in French, some in Greek, some in Hebrew, and some in English, and some in other languages; and when they were read and over seen well, the intent of them was understood to be all one, and then he caused a booke to be made thereof, how this worthy Craft of Masonrie was first found, and he himself comanded, and also then caused that it should be read at any tyme when it should happen any Mason or Masons to be made, to give him or them their charges; and from that time untill this day manners of Masons have been kept in this manner and forme as well as men might governe it. And furthermore, at diverse assemblyes have been put and ordained diverse charges by the best advice of Masters and fellows *(tunc unus ex senioribus tentat librum et ille ponent manum suam super librum.)* Every man that is a Mason take good heed to these charges. If any man finde himselfe guilty IN any of these charges, wee pray that he may amend himselfe, or principally for dread of God, you that be charged take good heed that you keep all these charges well, for it is a great perill to a man to forsweare himselfe upon a booke.

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*Our distinguished and learned Brother, Rev. Dr. Oliver, in a note to our not less distinguished Brother and friend Dr. Crucifix, in relation to this old record, says:—"It is extremely valuable as an additional link in the chain of evidence to refute the absurd assertions of De Quincy, Dallaway, Soane, and their coadjutors, that Freemasonry was unknown before the seventeenth century, because these papers must have been written in the sixteenth."

"The first charge is, that you shall be true to God and holy church, and to use noe error or heresie, you understanding, and by wise men's teaching; also that you shall be true liege men to the King of England, without treason or any falshood, and that you know noe treason or treachery, but that ye amend and give knowledge thereof to the king or his councell; also that ye shall be true to one anoter (that is to say,) every Mason of the Craft that is Mason allowed you shall doe to him as you would be done to yourselfe.

"Secondly, and ye shall keep truely all the councell of the lodge or of the chamber, and all the councell of the lodge that ought to be kept by the way of masonhood; also that you be noe theefe nor theeves; to your knowledge free; that you shall be true to the king, lord, or master that you serve, and truly to see and worke for his advantage; also you shall call all Masons your fellows or your brethren, and noe other names. Fourthly, also you shall not take your fellows wife in villoney, nor deflower his daughter or servant, nor put him to disworship; also you shall pay truely for your meat or drinke wheresoever you goe to table or board, whereby the Craft or science may be slandered. These be the charges generall that belong to every true Masons, both Masters and fellows.

"Now I will rehearse other charges for Masons allowed.*

"First, that noe Mason take on him noe lords worke, nor other mans, but if he know himselfe well able to performe the worke, soe that the Craft have noe slander.

"Secondly, also that noe Master take noe worke but that he take reasonable pay for it, so that the lord may be truely served, and the Master to live honestly and to pay his fellows truely; also that no Master or fellow supplant others of their worke (that is to say,) if he have taken a worke, or else stand Master of a worke, that he shall not put him out, without he be unable of cunning to make an end of his worke; also that noe Master nor fellow shall take noe prentice for less then seven yeares, and that the prentice be able of birth, that is, free borne and of limbs whole as a man ought to be; and that no Mason or fellow take no allowance to be maid Mason without the assent of his fellows, at the least six or seaven; that he that be maide be able in all degrees, that is free borne and of a good kindred, true and no bondsman, and that he have his right limbes as a man ought to have.

"Thirdly, also that a Master take noe prentice without he have occupation sufficient to occupie two or three fellows at least.

"Fowerthly, also that noe Master or fellow put away lord's worke to take that ought to be journey worke.

"Fifthly, also that every Master give pay to his fellows and servants as they may deserve, so that he be not defamed with false working.

"Sixthly, also that none slander another behind his back to make him loose his good name.

"Seaventhly, that noe fellow in the house or abroad answer another ungodly or reprovably without cause.

"Eighteley, also that every Master Mason reverence his elder; also that a Mason be no common player at the dice, cards, or hazard, nor at other unlawfull playes, through the which the science and Craft may be dishoner'd.

"Ninthly, also that noe Mason use no lethery, nor have been abroad, whereby the Craft may be dishonored or slandered.

"Tenthly, also that noe fellow goe into the towne by night, except he have a fellow with him, who may beare record that he was in an honest place.

"Eleventhly, also that every Master and fellow shall come to the assembly, if it be within fifty miles of him, if he have any warning, and if he had trespassed against the Craft, to abide the award of Master and fellows.

"Twelfthly, also that every Master Mason and fellow that have trespassed against the Craft, shall stand in correction of other Masters and fellows to make him accord, and if they cannot accord to goe to the common law.

"Thirteenthly, also that a Master or fellow make not a mould stone, square, nor rule to no lowen, nor sett no lowen worke within the lodge nor without to no mould stone.

"Fourteenthly, also that every Mason receive or cherish strange fellows when they come over the countrey, and sett them on worke if they will worke as the manner is (that is to say) if the Mason have any moulde stone in his place on worke, and if he have none, the Mason shall refresh him with money unto the next lodge.

"Fifteenthly, also that every Mason shall truely serve his Master for his pay.

"Sixteenthly, also that every Master shall truely make an end of his worke, taske, or journey, whether soe it be.

"These be all the charges and covenants that ought to be had read att the makeing of a Mason or Masons.

"The Almighty God who have you and me in his keeping, Amen."

MASONRY IN INDIA.

THE MASONIC FRATERNITY OF BENGAL AND EARL DALHOUSIE.

To the Most Worshipful the Right Honorable the Earl of Dalhousie, K. T. Governor-General of India.

MY LORD,—On the part of the general fraternity of Freemasons in Bengal, and its territories, we, the undersigned Provincial Grand Master, Wardens, and other officers and members of the Provincial Grand Lodge of Bengal, as a deputation, beg to wait upon your lordship, in order to express how cordially we rejoice at your lordship's having been selected to preside over the councils and to direct the destinies of the British Empire in the East.

While hailing your advent among us, with feelings of the liveliest satisfaction, we beg most heartily to thank your Lordship, for so promptly and kindly granting us this opportunity, as members of an ancient and honorable Fraternity, to welcome among us, so distinguished a pillar, and ornament of the Order, recogni-

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*There is another ancient copy of these old charges in the archieves of the Lodge of Antiquity at London, from which the verson given by Preston, was taken. That verson was however written in the time of James 2d, and must therefore have been taken from an earlier copy, as that here given from the Landsdown collection was, according to Dr. Oliver, written before 1600. James 2d began his reign in 1685.—[*Ed Mag.*

zing, as we do, in your lordship's arrival in India, an event full of promise for the moral enlightenment and advancement of the country.

Though Masonry, as your lordship is well aware, be a catholic Institution, yet has it certain landmarks of nationality—accordingly each of the threefold divisions of the British Empire, has its own Grand Master, and G. Lodge. Though officially, then, belonging to the Institution of English Masonry, yet do we congratulate ourselves on the opportunity of personally doing honor to so illustrious a Master of Scottish Masonry as your lordship is known to be; it being a matter of historical, no less than of traditional testimony, that Scotland has always been looked up to, as a sure and orthodox asylum of the Craft. We cannot doubt, therefore, that your lordship will extend to Masonry in the East, a portion of that good will, which is so gratefully remembered in Scotland.

It is a matter of honest pride to us, as Masons, to think, that of all the Governor-Generals who have ruled in India, the only two who were members of our Order, were as distinguished philanthropists as statesmen. Indeed, the probability is, that the two characters, properly speaking, are one and indivisable; they assuredly may be considered so in this case. It is, therefore, my lord, with feelings of delight, and the most auspicious anticipations, that we behold the accession of your lordship to the chair erst occupied by the illustrious Marquis of Hastings. That nobleman, my lord, from first to last, took a lively interest in the welfare of the Craft, and never was it more prosperous than during his connection with India.

To one of your Lordship's experience and penetration, it were superfluous to more than hint, how an Institution, whose chief aim it is, to promote good will and moral progress, is susceptible of being made subservient for social good in a country like this, standing greatly in need, even of latent aids and indirect means to benevolent purposes. We look, therefore, for that encouragement from your lordship which in some measure as a member of our ancient Order, it may not be deemed unbecoming in us to expect. Without being based upon practical principles of charity and beneficence, no one knows better than your lordship that Masonry were a hollow pretence.

Your name alone, my lord, must be to us, a tower of strength, from the shafts of misconstruction, and the assaults of prejudice. It is not the practice of our Institution to blazon forth its measures of relief or usefulness; suffice it my lord, that the vital principle of our Order is in active operation, and that philanthropy, moral subordination, and charity, in the full apostolic sense of the term, have as much as lay in our feeble power, been ever the landmarks of our associated endeavors.

It were unreasonable to expect, that your lordship could do more than countenance our Order, by permitting your name, as it were, to honor our banners. In a variety of latent ways, unnecessary particularly to define, it cannot but prove advantageous to the Institution, that your lordship should be believed to take an interest in its welfare. On the part of the Masonic Fraternity of Bengal, and its territories, we can assure your lordship in all sincerity, that it has been our constant endeavor to fulfil the "farewell injunction," of (that most worshipful and noble brother) the Marquis of Hastings, to "keep pure the Craft." Much my lord depends upon personal purity of character in all stations, but especially in those of authority in the Craft. It might be indelicate to say more than that we count much upon the moral influence of exalted example, in our hopes of still further keeping pure the Craft.

The favor that we have now earnestly to crave therefore is, that your lordship would so far admit our claim to kindly recognition, as to permit us, now and in future, to consider you, as the most worshipful Lord Patron, of the Masonic Fraternity throughout Bengal and its territories.

Again begging to tender our thanks for the honor of this audience, and praying that the Almighty Architect of the Universe, may ever have your lordship and family in His holy keeping, we now respectfully and fraternally beg to subscribe ourselves your lordship's most devoted and obedient humble servants.

Signed by the Grand Master, Deputy Grand Master, Wardens and Officers of the Grand Lodge of Bengal, and the Masters and Wardens of the several Lodges in Calcutta and its vicinity.

LORD DALHOUSIE'S REPLY:

Right Worshipful Sir and Worthy Brethren,—It is with heartfelt pleasure that I receive the address which you have done me the honor to present to me, and thank you most sincerely for the congratulations and expressions of kindness and welcome which that address contains. I consider that Masonry, when under the control of proper discipline and the good example of those high in office in the Craft, to be calculated to effect much good in bringing into social union men of different grades and professions, and promoting harmony and good feeling between the highest and the lowest; but it is only under the influence of strict discipline and example that good can be effected, otherwise a Mason's Lodge will tend to become a mere convivial meeting, and believe me, my brethren, that it is that laxity of discipline, that gives cause to those who are unfriendly to our society, and who do not understand our principles and our objects, to represent a Mason Lodge as a scene of revelry and drunkenness. But you, sir, I feel confident will maintain a strict discipline in the Craft, and that your own example and that of those holding high office in the Grand Lodge of Bengal, will keep pure the Craft. I feel particularly gratified by your congratulations, R. W. Sir, on my accession to the most ancient and honorable Order of the Thistle, by the favor of our most gracious Sovereign, who has been thus pleased to mark her approbation of my services; but you justly remark, that it is not only the honor itself that must be so gratifying to my feelings, but the way in which that honor has been conferred. There are, I have no doubt, many Scotshmen among you, and they will, I am sure, fully sympathize with a brother Scotshman in his feelings of pride and gratification on attaining so high an honor as that of the most ancient and noble Order to which it has pleased my Sovereign to nominate me—an honor of which every Scotsman, be he who he may, would be justly proud. Indeed, I am beholden to her majesty's ministers for many acts of kindness and favor, the more gratifying as conferred on one not of the same political party with themselves—and, I gladly avail myself of this opportunity of publicly expressing to a body of men, whom I may consider to represent, in a great measure, the community of India, my deep gratitude for, and appreciation of, the kindness and support which I have received from her majesty's ministers. Placed by their favor in the high position I occupy as Governor General of India, I shall make it my aim to carry out all objects that tend to the moral advancement and benefit of the inhabitants of this vast empire.

I fear, R. W. Sir, and worthy brethren, that you have too highly rated my position in the Craft. It was with great pleasure that I served my apprenticeship, and my brethren in Scotland subsequently nominated me to the highest post in the Craft; but the toils and engagements of political life have interfered with my taking any active part in the concerns of the Craft for a long time past. It is, however, most gratifying to me to be received with so hearty a welcome on my arrival in this remote land by a body of Masons—and I shall be ever ready to promote the interests and benefit of the Institution in this country on your pointing out to me the mode and opportunities of doing so.

You ask me to become the patron of the Order in Bengal: understanding from the excellent sentiments embodied in this address, that strict discipline will be observed, that precept and example will go hand in hand, that temperance will guide you, and that the Craft will be kept pure—I accept with pride and pleasure the office you ask to me fill, and I do trust that I shall not have cause to regret that I have complied with your request, that I shall not have to be ashamed of any brother of the Order, or blush to hear myself named as a free and accepted Mason.

After mutual salutations, the Lord Dalhousie and the deputation withdrew from the hall of audience.

MASONIC CORRESPONDENCE WITH SIR CHARLES NAPIER.

Our attentive Irish correspondent has obligingly favored us with a copy of the following interesting correspondence between the Union Lodge No. 13, at Limerick, and the celebrated Sir Charles Napier, the "hero of Scinde," and one of the bravest and most distinguished officers in the British army :

"*To Lieutenant General Sir Charles Napier, G. C. B.*

"Sir and Brother: Allow us, 'The Worshipful Master, Officers, &c. of the Union Lodge No. 13 on the Registry of Ireland,' to offer you our most sincere and cordial congratulations, on your arrival in the City of Limerick from the far distant scenes of your recent and glorious military career, during which the greatness and superiority of the British Arms have been so often and so nobly sustained; and to add that the proud gratification we feel at the honor you have conferred by your visit to our City, is doubly enhanced by the reflection that the ancient and honorable Craft has enrolled amongst its members the name of the "Hero of Scinde!!" And we cannot suffer this occasion to pass without requesting you will afford us the opportunity of still further evincing our admiration of your heroic fame, religious character, and Masonic worth, by accepting an invitation to our festive board; and also kindly permitting us to inscribe your name as an honorary member of our ancient Lodge.

"Done in open and full Lodge at Limerick this 30th day of November, 1848, and A. L. 5848.

"H. Vereker, W. M. No. 13.
(Seal.)

"G. A. Dartnell, Pro. Sec."

"*To the Worshipful Master, Officers, &c., of the Union Lodge, No. 13.*

"Worshipful Master, Officers, and Brothers: The honor which you have bestowed upon me is most flattering to me, both as a soldier and a Mason. The troops which served under my orders, among whom were many Masons, won a country by their courage, and held it by their good conduct; to them I owe the honors which you have now paid to me. It will, I hope, gratify the Worshipful Master, Officers, and Brothers to know that we built and established a Masonic Lodge in Scinde, and there found many natives who were, I believe, initiated into the mysteries of the Craft previous to the arrival of our countrymen among them; and thus was an additional bond of union established. I have great pleasure in accepting the honor of being admitted as an honorary member of the Union Lodge No. 13, but I deeply regret that it is not in my power to have the honor of dining with the Lodge, as I am obliged by pre-engagements to leave Limerick to-morrow morning. C. Napier, Lieut. General."

Dec. 2.

GRAND LODGE OF VERMONT.

The Grand Lodge of Vermont held its annual communication at Masons Hall, in Burlington, on the 10th ult., and we are informed was attended by a large assemblage of Masons from different parts of the State. As we have been requested to give this notice, says the Burlington Sentinel, we subjoin a short account of the meeting handed us by a past officer of that body.

"The Grand Lodge of Vermont was opened on the 10th inst., with solemn prayer by the Grand Chaplain; P. C. Tucker, Grand Master, then made an able address to the Grand Lodge. Two interesting events occurred during the meeting, tending to show the strong attachment of the aged, to this venerable Institution; the *first* was in the person of a venerable Brother of over eightyfive years, who came a great distance to signify his devotedness to a cause in which he enlisted in early youth. On inquiring, it was found he was poor, and the Grand Lodge being destitute of funds a voluntary contribution was taken up and a sum placed in his hands, to relieve his present wants. The *second* was the surrender of a beautiful Masonic Apron, long worn by an old and distinguished Mason of this county, whose head is bleached by the frosts of over eighty winters, and who being too infirm to attend, requests that it may be received and laid among the archieves as a memorial of his attachment to the Masonic Institution, of which he had been a member for over half a century.

"The committee who had charge of the correspondence with Foreign Grand Lodges appeared with a mass of documents containing the proceedings of twentysix State Grand Lodges, and made a report of great interest, showing that at no period since the formation of this government, has the Masonic Institution been in a more flourishing condition than at the present period. At the South and West portions of our Union the Masonic Grand bodies and the Fraternity are exerting a praise worthy influence, by advancing and promoting the cause of education. It is stated, that in *Carolina, Alabama, Mississippi, Missouri, Tennessee, Kentucky,* and in *other States,* Colleges and Public Schools have sprung up, entirely through Masonic munificence. In *Kentucky,* one hundred and twentynine students are enroled, receiving at their College a free education. The Grand Lodge of *Missouri* say, in speaking of the cause of education, we commenced *without a dollar,* we have now an edifice costing *fifteen thousand dollars,* and funds in a safe condition amounting to more than *seven thousand dollars,* which will soon produce an annual income; there is also real estate to the value of *five or six thousand dollars.*

"The difficulty heretofore existing between the Grand Lodge of New York and Vermont has been happily adjusted, and the honor of Vermont sustained, and it is hoped it ever will be, by all true descendants of the Green Mountains, when called to defend it in council, or in the field. Sixteen Grand Lodges bear testimony to the Masonic fidelity of Vermont, and as the proceedings of the Grand Lodge will soon be published, I only add, that no change was made in the Grand Officers, and the Grand Lodge, after a laborious working session, closed in harmony, invoking divine aid for protection and guide in all its doings.

CORRESPONDENCE.

Noxobee Co. Miss., Dec. 15, 1848.

Our noble Fraternity in our State, as you are advised, is highly prosperous; I fear there is often a disposition to throw open the doors too wide, and selfish men come among us for mercenary ends. If the Magazine were generally read by our Brethren, I think it would prove a sure antidote against innovations and indifference to the general welfare and prosperity of the Fraternity.

We have had a little sprinkle of the old antimasonry among us here; but the enlightened state of the public mind has placed the seal of disapprobation upon the movers and caused them to seek seclusion, rather than publicity. The days have passed when men can be permitted to condemn a good Institution, of which they are totally ignorant. But I am wandering. In the absence of a General Grand Lodge, I conceive it all important to the end of uniformity, harmony and prosperity in the Masonic Fraternity, that the Magazine be read by every Mason. And I think every Mason who has the good of our beloved Order at heart, should make an effort to that end. As the most speedy method of getting our Brethren to see the importance of reading the Magazine, I intend to bring the subject before our Lodge.

You will please receive the assurance of the highest esteem from a young Brother. Thomas H. Dixon

C. W. Moore, Esq.

Kingston, Canada, Dec. 27, *A. L.* 5848.

Sir and Brother,—I have the pleasure to transmit, herewith, by command of the Worshipful Master, the list of the Officers of St. John's Lodge, No. 3-491, Kingston, Canada West, for the ensuing Masonic year.

The St. John's Lodge tender the customary congratulations of the season. We trust that our united efforts will add yet another Pillar to adorn our time-honored Institution, and that Brotherly Love will ever prevail among us.

W. G. Goodeve, W. M.; James Alex. Henderson, P. M.; M. W. Strange, S. W.; Thomas Briggs, J. W.; John Grist, Treasurer; S. D. Fowler, Secretary; John Patterson, S. D.; John Shaw, J. D.; Richard Schobell, Inner Guard; John Midcalf and I. Hope, Stewards; H. Yates, Director of Ceremonies; W. Kerns, Tyler. I beg to remain, Sir and Brother,

Yours Fraternally,

Samuel D. Fowler, *Secretary.*

To C. W. Moore, Editor of Freemasons' Monthly Magazine, Boston.

East Machias, Me., Jan. 10, 1849.

Dear Sir and Brother,—Enclosed I send you a list of the Officers of Warren Lodge, chosen at the annual meeting, Dec. 7, 1848.

J. F. Harris, W. M.; F. L. Talbot, S. W.; F. A. Wilson, J. W.; Walter Robbins, Treasurer; C. H. Talbot, Secretary; Wm. H. Tobey, S. D.; Caleb Cary, J. D.; S. T. Foster and Elijah Hall, Stewards; W. F. Hovey, Marshal; C. Townsend, Tyler.

Brother Caleb Cary died suddenly, in East Machias, Dec. 30. He was passing from the road to his house, was seen to fall, and on being taken up life was extinct. His funeral was attended by Warren Lodge, of which he was an esteemed member.

Fraternally yours, F. A. Wilson.

MASONIC INTELLIGENCE.

SCOTLAND.

Supreme Grand Royal Arch Chapter of Scotland. -Royal Arch Masonry appears to be progressing in a satisfactory manner. The Quartely Communication, *inter alia*, promulgates that the law declaring "that no Companion shall fill the first chair of a civil Chapter in Scotland for more than three years in succession, nor the second or third for more than two years successively," be abrogated; and that "Companions may occupy these chairs for any length of time, if duly elected annually."

And that for the future the power of granting the degree of Mark and Past Master be vested in chapters only.

Also that none but those whose names are enrolled on the books of the Supreme Chapter shall be eligible to be a member thereof, or to be an office-bearer in any subordinate Chapter; neither shall he have any claim on the charity of the Supreme Chapter.

UNITED STATES.

IOWA.

We have had a copy of the proceedings of the Grand Lodge of Iowa, had at its annual communication in June last, for some time upon our table. The session was a business one, and the proceedings possess a high degree of interest. The opening address by the Grand Master, M. W. Anzel Humphreys, Esq., is an interesting paper. We have room only for the following:

NON-AFFILIATED MASONS.

On my visits to several Lodges, I have found that there are many Masons who have not united as members, with any Lodge since they came to the country. And there are those who have petitioned for the mysteries of the Order, who have been entered, passed, and raised; and there are instances where Masons, after having received the three degrees, refuse to admit that they are members of the Lodge, or liable to pay Lodge dues. And there are others, who, for a time, after having received the degrees, remained with the Lodges as members, who, from indifference, lukewarmness, or some other cause, have asked for demissions, which have been granted; and those men, (perhaps I should have said Masons) have since that time remained *unaffiliated* with any Lodge. They do nothing by which they manifest the spirit of Masonic benevolence, or that they possess hearts, capable of feeling for, or sympathising with the unfortunate and distressed members of the Fraternity. In short it would seem that they possess more of selfishness than of love. And it would be difficult to determine that they are Masons, except from the fact that they sometimes attend a Lodge, and some of them are fond of our festivities, installations, &c., and seem to manifest satisfaction to join in our processions clad in the regalia of the Order. And perhaps they may be found with a procession following the remains of a deceased Brother to his final resting place. *These* are *pretty much* all they care for, or possess of Masonry, except they are at all times ready and willing to partake of the benefits—receive the charities of the Institution, and the sympathies of the Brotherhood. In fine, it would seem they manifest a willingness to *have and receive*, but a great reluctance to aid or assist. And when I have said this, I feel no disposition to underrate or disparage any individual, who may have applied for, and been admitted to partake of the Order. Nor do I desire to interfere with the private concerns or vocations of any one. *These* belong to the individual himself. The usual vocations of Masons are on no account to be neglected. Yet there is something beyond this. The Mason is reminded that there should be no drones in the hive of nature—that "man was formed for social and active life,"—that he is "the noblest part of the work of God"—and that he who will not be endeavoring "to add to the common stock of knowledge and understanding" is a *useless* member, and "unworthy of our protection as Masons." The Mason should also be reminded that he has important duties to perform—that he should inculcate universal benevolence, and by the regularity of his own conduct, afford an example for others to follow—that for the performance of these, his virtue, honor and reputation are pledged. And this is not all—the duties incumbent upon him as a Mason, are imperiously demanded at his hands. By admonitions to which he has assented—by *injunctions* which he has received—by emblems which have been presented for his consideration; and by obligations which he has voluntarily taken. How then, let me ask, can the Mason claim to be consistent, while he remains unaffiliated? If he claims to be worthy, he should come. If he pretends to be for us, he should be with us. It matters not whether the non-affiliated Mason be rich or poor; the only inquiry to be made is: "is he worthy?" If the rich Brother is so in fact, he will find a little leisure to devote to the service; and a small portion of the means which a bountiful Providence has bestowed upon him, to give to the support of our charitable, ancient, and benevolent Institution. Its passport to favor, is *Charity!* its *Jewel* is love! Surely, the *good Mason* wont withhold his mite from worthy, suffering penury, and want! If the unfortunate poor Brother *is worthy*, extend to him the hand of fellowship, and present him the *Jewel* of love; bid him *welcome to come*, "without money and without price." Greet him with a smile, sympathize with him—bestow your charity upon him and alleviate his distress—remembering it is the "*internal* and not the external qualifications that make the Mason." Perhaps I have already said too much upon this point, yet I trust I may be permitted to say, that I consider the discussion of this subject all important, and earnestly recommend it to your candid consideration, and will suggest that it may be well to adopt a standing regulation in relation to it. It would seem that every Mason should be a member of a Lodge, or do something, as far as he has ability to do so, for the support of the Order. If he is poor and unable (being worthy) this should not bar him from a participation in all the rights and privileges appertaining thereto.

The report of the committee on foreign correspondence drawn by R. W. Br. Parvin, is an able and well written paper. We extract as follows.

PAST MASTER'S DEGREE.

"*Resolved*, That it is highly improper and unmasonic to confer the Past Master's Degree upon any Master Mason who has not been elected to preside over a regularly constituted Lodge." Your committee entirely concur in the soundness of the principle contained in this resolution. Some of our sister Grand Lodges have gone so far astray from the plain path of duty, and in contravention to the ancient usages and customs of the Craft, as to confer this degree upon the Wardens of a Lodge, which has been a precedent for the Brethren in other jurisdictions to go still further, and confer it indiscriminately upon all Masons of the third degree. When Grand Lodges go astray, subordinates can hardly be expected to go right. This error is so palpable, and its practice so unmasonic, that it should be checked at once. He who has been elected or appointed to preside over a regularly constituted (chartered) Lodge, should receive it as a qualification for the discharge of the important trust he has assumed, and a Master Mason, may, if found worthy, receive it as one of the Chapter degrees in its regular course, and none others are entitled, or should ever receive it.

TEXT BOOKS.

First, we had the "Monitor," by Webb, which has been since its publication, and is still by old Masons, regarded as a standard Manual of Masonry. But it had no *pictures.* To remedy this evil defect, the "Chart," by Cross, was published, which differs from the Monitor only in this essential particular, as far as the Monitor goes. But the Chart goes farther, and furnishes the "Chapter Degrees," which is well enough for the Chapter, but of no service (rather a disadvantage) to Craft Masonry, which deals with the Blue or Lodge Degrees alone. These two works continued to be used and recognized by the Grand and subordinate Lodges of the Union as text books, until the meeting of the Masonic Convention at Baltimore to revise the Work and Lectures, which ordered the publication of the "Trestle Board," which is the Monitor with pictures, and the Chart, without the extraneous matter pertaining to the Chapter organization of Masonry. An improvement, we believe, as a Manual, upon both of its predecessors.

This work has received the approbation of a majority of the State Grand Lodges, and been extensively introduced at home and abroad, wherever the English language is read and spoken. Here we believe all such publications should have ceased. If brethren wanted an old standard work without illustrations, they had Webb's Monitor; if they desired one with them, they had Cross' Chart; and if they wanted a new one sanctioned by high authority, they had the Trestle Board of the Convention.

Our Grand Lodge has adopted the latter as a Text-Book to be used as a Manual by all the subordinate Lodges under its jurisdiction, furnishing, as it does, all that is proper to be published, of the Work and Lectures of the Symbolical Degrees, arranged after the order of Webb and Cross, and approved by the Baltimore Convention. It is all that the Blue Lodges or the Craft need or want in the successful execution of all degrees that their Master may place upon his Trestle Board.

DEPOSITION OF A GRAND MASTER.

On the opening of the Grand Lodge of Indiana, the Grand Master declined to take his station, because of his having been "suspended by the Chapter" of which he was a member, and by a note called the attention of the Grand Lodge to his anomalous position. Whereupon, a committee was appointed, who reported in favor of the Grand Master taking his station, which was not adopted; but the Grand Lodge passed the following resolution, to wit: "Resolved, That all Masonic inercourse with the Grand Master of Masons under this jurisdiction, is highly improper, and should be totally interdicted during his *suspension* by King David's *Chapter*, of which he was a member." The italics are ours. We are satisfied the committee in their report was right, and the Grand Lodge in its resolution wrong, decidedly wrong. We had always supposed, until we received their luminous proceedings, that a Grand Lodge was a sovereign and independent body—dependent upon no other organization, much less a subordinate Chapter, which by *ex parte* testimony, on the absence of the accused, and by a sweeping resolution, had suspended one of its members; and by that act, claimed to depose from its highest office, a member of another body. We hope yet to see our sister re-assert her rights, and declare her independence of all other bodies of whatever name. Your committee would submit the following resolution:

Resolved, That a Grand Officer, if elected, can be deposed from his station only by the Grand Lodge; if appointed, by the officer appointing him; and that to recognize, or submit to a contrary doctrine or practice, would result in making the Grand Lodge a dependent, instead of an independent body.

[The above case presents a striking practical illustration of the absurdity of the doctrine that a Brother may be expelled from his Lodge through the action of a Chapter.]—*Ed.*

WITHDRAWAL OF MEMBERSHIP.

We do not believe that a Grand Lodge has the power to compel a Brother, a Free and Accepted Mason, to unite with any Lodge, and when he has united, it has no power to prevent him from demitting, if he be in good standing. He is a free agent, may come and go when he pleases, but if he will not come, the Grand Lodge may withhold from him certain privileges. For instance, if he be a non-affiliated Brother, and will not affiliate himself with some Lodge; it may demand some Lodge dues from him, and if he will not pay, may debar him the privilege of visiting the subordinate Lodges, and withhold from him the charities of the Grand Lodge, but cannot "suspend him from the rights and privileges of Masonry."

WORK AND LECTURES.

On motion of Brother Patterson,

Resolved, That the Grand Master be, and he is hereby requested to summon the Masters of all the Lodges under this jurisdiction to attend upon him at such time and place as he may designate at his earliest convenience for the purpose of receiving from him instruction in the work and Lectures of the Third Degree of Symbolical Masonry, and that each subordinate Lodge be required to defray the necessary expenses of the Master.

MARYLAND.

WE have received a copy of the printed proceedings of the Grand Chapter of Maryland, at its annual communication in November. The session was opened in person by our aged and estimable Companion Jos. K. STAPLETON, Esq., who delivered the following interesting address on the occasion:

Companions,—By Divine permission we are again assembled in Grand Chapter, to deliberate and commune together, to aid and advance the interests of Royal Arch Masonry within our State and jurisdiction, and I humbly pray that in your deliberations you may be guided by wisdom from on High, so that all your actions may tend to advance the cause of truth, love, and charity, among the great family of mankind, to the honor and glory of our heavenly Father, God over all.

I sincerely congratulate you and the great Masonic family on the prosperity of the Royal Arch Degree in the United States; the annual proceedings of our sister Grand Chapters, in correspondence with this Grand Chapter, give a striking evidence of the advancement of their subordinate Chapters, and of the healthy and prosperous condition of those Institutions, unequalled in previous years. Under our own jurisdiction, we may say in truth all is well, and that the Masonic Fraternity is advancing in a sound and useful acquisition of members to this ancient and honorable society. So mote it be.

I pray your indulgence for bringing before you at this Communication, a subject of deep interest in this Grand Royal Arch Chapter; it is the repeated agitation of the Select Degree among several of the State Grand Chapters, which for years has been unsettled by them as to the general head of this degree; and it is with regret I find a proposition, eminating from a distinguished member of the Grand Chapter of South Carolina, recommending a call for a Convention of the several Councils of Royal and Select Masters, (at some central point in the United States,) for the purpose of taking this Degree from the jurisdiction of those Grand Chapters, who have for years past held it subordinate to their authority—thereby creating an authority independent of State Grand Chapters, and that of the General Grand Chapter of the United States, under whose jurisdiction and authority, I contend, properly belong every degree appertaining to the Royal Arch. I recommend the consideration of this subject to your deliberation, also the state of Masonry in the United States; I also remind you of that good work so happily commenced by the Grand Lodge of Maryland and this Grand Chapter, that the annual contributions to the Grand Charity fund may not be lost sight of, but that additional exertions may be made to advance and sustain this noble charity, in the erection of an asylum for the destitute widows and orphans of Masons.

[Further extracts next month.]

REGISTER OF OFFICERS.

MAINE ENCAMPMENT, PORTLAND.

Sir Joseph M. Gerrish, G. Com.
" John C. Humphreys, Gen.
" Charles Megquier, Capt. Gen.
" R. P. Dunlap, Prelate.
" Moody F. Walker, S. W.
" Oliver S. Hartshorn, J. W.
" William Lord, Treas.
" Arthur Shirley, Recorder.
" Artemas Carter, Jr., St. B.
" Seth Clark, Sw. B.
" Arthur McArthur, Warder.
" Thomas P. Tufts, } Guards.
" Oliver Pierce, }
" Isaac Davis, Sentinel.

MOUNT HOREB CHAP., LOWELL, MASS.

Prentice Cushing, High Priest.
Colburn Blood, Jr. King.
Luke Whitney, Scribe.
James Russell, Treas.
Benj. Mather, Sec.
Edward Sherman, R. A. C.
Maynard Bragg, C. H.
S. K. Fielding, P. S.
Peter Lawson, }
Zenas Crowell, } Masters of Veils.
L A. Fletcher, }
David Tanell, } Stewards.
Joel Williams, }
Rev. Theodore Edson } Chaplains.
" Henry A. Miles, }
Manassah Bailey, Tyler.

UNITED LODGE, BRUNSWICK, ME.

Samuel S. Wing, Master.
John D. Lincoln, S. W.
Theodore S. McLellan, J. W.
Benjamin Furbish, Treas.
George C. Swallow, Sec.
Horace P. Hubbard, S. D.
Octavus A. Merrill, J. D.
Leonard P. Merrill, Marshal.

UNITY LODGE, COWETA COUNTY, GA.

M. P. Kellogg, W. M.
C. B. Taleaferro, S. W.
W. P. Menifee, J. W.
J. H. Johnson, Treas.
R. D. Cole, Sec.
J. H. Bell, S. D.
J. F. Cook, J. D.
J. P. Shropshire. T.

GOSHEN LODGE, NO. XII., INDIANA.

E. G. Chamberlain, W. M.
James H. Barns, S. W.
E. W. H. Ellis, J. W.
Azel Skinner, Treas.
Washington Earle, Sec.
Smith Chamberlain, S. D.
John Worster, J. D.
George Parsons, Tyler.

GRAND LODGE OF VIRGINIA.

M. W. Sidney S. Baxter, G. M.
R. W. James Points, D. G. M.
" James Evans, S. G. W.
" E. P. Hunter, J. G. W.
" Thomas U. Dudley, G. Treas.
" John Dove, G. Sec.

MT. ANTHONY LODGE, BENNINGTON, VT.

J. A. French, Master.
J. B. Chandler, S. W.
H. Tuttle, J. W.
S. H. Blackmer, Treasurer.
H. Kellogg, Secretary.
L. Fairbanks, S. D.
S. Montague, J. D.
L. Cady, S. Steward.
J. Hicks, J. Steward.
A. J. Haswell, Tyler.

WASHINGTON LODGE, CUTHBERT, GA.

Bennet H. Perkins, W. M.
Edmund W. Hodges, S. W.
Richard Spence, J. W.
James L. Sweet, Treas.
Elias H. McMullen, Sec.
William D. Lynch, S. D.
John H. Gilbert, J. D.
William Morgan, Tyler.

PERON LODGE, ROXBORO', N. C.

Benjamin M. Williams, W. M.
E. G. Reade, S. W.
Wm. M. Denny, J. W.
J. Drumright, Treas.
Wm. S. Webb, Sec.
L. C. Edwards, S. D.
C. Hamblin, J. D.
Wm. O. Boler. Tyler.

Meets on 3d Saturday in every month; St. Johns' days, and Tuesday night of each Cty. and Supreme Court.

SOMERSET LODGE, SKOWHEGAN, ME.

Joseph Philbrick, Master.
Eusebus Weston, S. W.
Samuel Philbrick, J. W.
John Whitten, Treas.
Henry A. Wyman, Sec.
Moses Haggett, S. D.
Wm. B. Morrill, J. D.

MAINE LODGE, FARMINGTON, ME.

Henry Johnson, Master.
Moses Sherburne, S. W.
Wm. Tripp, J. W.
James Butterfield, Treas.
Joseph D. Prescott, Sec.
John Gower, S. D.
John T. Maylor, J. D.
Hiram Webster, Tyler.

MASONIC CHIT CHAT.

Early Lodges in Massachusetts and Rhode Island.—From memoranda in our possession, written in 1761, by Br. B. Jenkins, the Grand Secretary of the Grand Lodge of the Province of Massachusetts, we learn that the "First Lodge in Boston," constituted 1733, then held its meetings at the "Exchange Tavern, in King (now State) street, on the 2d Wednesday" in each month.

The "Masters' Lodge," constituted Dec. 22, 1738, met at the "British Coffee House," in King street, on the 1st Friday. In this Lodge the 3d degree, only, was conferred. It was not then conferred in a common Lodge.

The "Second Lodge in Boston," constituted Feb. 13, 1749, met at the "Bunch of Grapes Tavern," in King street, (corner of Kilby street,) on the 3d Wednesday. Lord Colvell was Master. In this, as in the "First Lodge," the first and second degrees, only, were conferred. In this sense, it was the second Lodge. More correctly speaking, it was the second Fellow-Craft's Lodge in Boston. Masters' Lodges have since taken the place of this class of Lodges.

The first Masters' Lodge in Rhode Island, was held at Newport, in 1759 A Craft Lodge had then been in existence there ten years. In 1757, "Providence Lodge" (R. I.) held its meetings twice a month, at the "Two Crowns Tavern," in that city. Each Lodge at this time paid a fee of three guineas to be registered in the books of the "Grand Lodge at London."

☞A correspondent writing from Fort Jesup, La., Dec. 18, 1848, says—

"We formed and opened our Lodge on the 22d of June last. The first regular meeting was in July. We have met regularly at our stated meetings, and have had several called meetings. We have conferred about ninety degrees, and will, perhaps, make out some 94 or 95 before the return of our Dispensation to the Louisiana Grand Lodge of A. Y. M. We shall then apply for a Charter. A better Lodge I never saw. The 133d Psalm is quite applicable to the condition of our Lodge. God bless all the members. Amen. J. N. H."

☞Our Brethren will find several articles of more than ordinary interest and value in the present number of the Magazine. We intend that the current volume shall be at least equal to any of its predecessors. Any Brother subscribing now, can be furnished with the back numbers of the volume, and they will be forwarded to all new subscribers, unless we are otherwise directed.

☞The answers to several inquiries in discipline and practice, which we had hoped to be able to give in the present number, are necessarily deferred, in consequence of the crowded state of our pages, until next month.

☞The favor of our correspondent at Clinton, La., is on file. We have not yet been able to examine it with the care which the subject demands, but shall do so in season for our next.

Beautiful.—*Where is God?*—A Bishop once said this to the young Chateunof, "If you will tell me were God is, I will give you an orange." "If you will tell me where he is not, I will give you two," was the child's answer. The poet beautifully answers this question—"Where is God":—

"In the sun, the moon, the sky;
On the mountain. wild and high;
In the thunder, in the rain,
In the grove, the wood, the plain,
In the little birds that sing;
God is seen in every thing."

☞We suppose it is understood by all parties interested, that the obligation on the part of the Lodges to send one delegate, each, to the Convention, to assemble at the Temple in this city, on the 7th inst., is imperative. Such is the nature of the call. These delegates, with the Permanent Members of the Grand Lodge, will compose the Convention. No Lodge can appear by proxy, and the delegates chosen must be actual members of the Lodges they represent. The Convention will assemble at 11 o'clock in the morning.

☞The narrative of Neapolitan Masonry will be concluded next month. This will be followed by an article on the more general state of Masonry in Europe at the interesting period of which the writer treats. An article on the origin and designs of the Illuminati by the Editor of this Magazine, will conclude this series of papers.

☞Our readers will be gratified to learn from the notice in a preceding page of the doings of the Grand Lodge of Vermont, that the difficulty between that body and the Grand Lodge of N. York, has been amicably adjusted.

☞The favor of our esteemed correspondent at Worcester came to hand too late for the present month.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. VIII.] BOSTON, MARCH 1, 1849. [No. 5.

THE POWER OF GRAND MASTERS TO CONFER DEGREES AT SIGHT.

A correspondent has sent us the following statement, and asks our opinion on certain questions to which it has naturally given rise, in his own and the minds of Brethren attached to the Lodges referred to by him. We presume the facts are correctly stated. If so, they present a case of unusual occurrence, if it be not wholly unprecedented, in the history of Masonic government in this country. At least, we are not able, at the present writing, to call to mind any corresponding case, if such exist. It is, therefore, one of considerable interest, and perhaps of importance, as establishing a precedent that may hereafter be cited in justification of similar proceedings. Our correspondent states it as follows:—

———, *Jan. 9th*, 1849.

Br. Moore—Permit a contributor to your excellent Magazine, to call your attention to a subject of vital importance to the Fraternity. It is for the purpose of eliciting your opinion on the subject. I allude to the prerogatives of a Grand Master of a Grand Lodge. In the city of ——, there are two Lodges, No. 3 and No. 15. A citizen of that city, through a friend, presented a petition for initiation to a member of Lodge No. 15; the member of that Lodge intimated, from what he had heard, that the petitioner would be rejected, consequently the friend of the applicant withheld the petition, and requested a member of Lodge No. 3 to present it to his Lodge. The member of Lodge No. 3, ascertained that a similar petition had been presented to a member of Lodge No. 15, and was informed that it would have been rejected by that Lodge. He, therefore, took some pains to investigate the moral character of the applicant, and found there were some objections; but, perhaps without a cause. Immediately upon this, the Grand Master summoned together a number of the members of both Lodges and observed, that he was about to exercise his prerogative by conferring upon the citizen above alluded to, the three first degrees in Masonry, and therefore opened what he called the G. Lodge of W——, in the city of M——. The Constitution had established the location of the Grand Lodge at M——, the capital of the State. After the Grand Lodge was opened, the Grand Master observed, that if any Brethren present had any objections to the citizen about to receive the degrees, they were at liberty to state them,—none were made, neither was the *ballot passed*—the Grand Master conferred the three degrees. The object of this inquiry is, has a Grand Master any such power, by the ancient regulations of the Order? and if so, is it not a dangerous prerogative? In the case above alluded to, there is a probability at least that the candidate would have been rejected as unworthy in either Lodge. The Grand Master takes the responsibility, and forces him upon these Lodges, by conferring the degrees upon him!

Again. From what Lodge does the initiated hail? from the Grand Lodge of W———, setting in the city of M——— ? Such Grand Lodge is not recognized, and further, what body of Masons are entitled to the fees for conferring those degrees? They certainly do not belong to Lodge No. 3 or Lodge No. 15, for they did not receive the petition; yet, if the applicant was a worthy man, were not one or the other of those Lodges entitled to the fees? The Grand Lodge cannot receive it, for they do not recognize any such power; the Constitution gives no authority for conferring degrees as a Grand Lodge. Is the Grand Master himself entitled to it? If so, and the power of conferring the degrees at will is granted to him, then it seems to me, there is no necessity for subordinate Lodges, for the Grand Master can travel the country and not only confer the degrees, but establish the price and appropriate the funds to his own use.

The editor of the "Masonic Review," at Cincinnati, has treated somewhat at large on the "powers and prerogatives of Grand Lodges," but I believe not on this particular point to which I call your attention. He says, "up to the year 1717, every Lodge was an independent body; in the year 1718, it was provided by the Constitution that the Grand Lodge thereafter should be a representative body, to which should be granted certain *limited powers*,"—such, I suppose, as legislation, and judicial, in all cases of appeal from subordinate Lodges, but had no authority to initiate, pass or raise candidates, as that power has never been surrendered by subordinate Lodges; neither were the Grand Lodges clothed with that authority by the Masonic body from which they were created. Now, then, if the Grand Lodge has not authority to confer degrees, from what source does a Grand Master derive that power? I discover from the reports of committees on foreign correspondence of the different Grand Lodges, much said about the ancient landmarks of the Order,—do the ancient regulations authorize a Grand Master to confer degrees in Masonry *at sight*? It seems to me, that those ancient landmarks cannot be too clearly defined.

Your opinion on the subject to which I have called your attention, will not only afford satisfaction to a numerous class of your subscribers, but highly gratify

Your obedient and humble servant,

D. F. L.

Before noticing the particular inquiries presented by our correspondent, we take permission to remark, that, on the facts stated, the proceedings of the Grand Master, if not positively irregular and unauthorized, were injudicious, as tending to disturb the harmony and disaffect the Lodges more immediately interested. It was a matter over which, by the Masonic usage and government generally recognized in this country, they alone had exclusive jurisdiction, and with which the Grand Master was not required, nor by the Constitutions of his own Grand Lodge, authorized to interfere.

That a Grand Master is empowered by the Constitutions and usages of Masonry, to assemble the Grand Lodge, for a specific purpose, in any part of his jurisdiction that may be most convenient for the object in view, does not, perhaps, admit of a question; but that he may call together any number of Brethren, without notice to the Grand Officers, and constitute them into a Grand Lodge, is what we are by no means prepared to concede.

The Grand Master is a constituent part of the Grand Lodge, and so are his Wardens and other officers; and it is no more competent for him, with such Brethren as he may see fit to call around him, to resolve himself and them into a Grand Lodge, without the usual and proper notice required by the Constitution, than it would be for the Grand Wardens, with such Brethren as they might select, to resolve themselves into a Grand Lodge, without notice to him. The Constitutions clearly prescribe what officers shall constitute the Grand Lodge, and how they shall be elected and qualified; and they also prescribe the manner in which the Grand Lodge shall be assembled together and opened. To the observance of these requirements, the Grand Master is bound, equally with the lowest officer in the body.

Our correspondent does not state the manner in which the Grand Lodge in question was called together, and the preceding remarks may be altogether irrelevant to the case under consideration; but from the terms in which he expresses himself, he leads us to an opposite inference.

Our correspondent has not stated his case very systematically, nor proposed his questions with much regard to their relation to each other. We will endeavor, however, to follow him in his own order.

The Brother initiated as above will, then, hail from the Grand Lodge in which, or under whose authority, he was received. The location of the Grand Lodge is immaterial.

The fees belong to the body in which he was made; though we are free to admit, that in the present case, Lodges Nos. 3 and 15, would seem to have an equitable claim to them, inasmuch as the Grand Lodge has, by its own voluntary action, assigned to them a certain jurisdiction, and granted to them the right to make Masons within its limits, as the means of their support and maintenance. With this right the Grand Lodge cannot equitably interfere, nor without a violation of its own good faith to those Lodges; for, as our correspondent very properly suggests, if it may do this, through its Grand Master, or other of its officers, the necessity for subordinate Lodges will be materially lessened, and their prosperity essentially endangered.

Our correspondent is not altogether correct in his views of the "powers or prerogatives" of Grand Lodges. Nor is he more correct in his historical quotations and references. But, without entering into any very formal discussion of the question, whether Grand Lodges, subsequent to 1718, have possessed the power to make Masons, it will be sufficient for our present purpose, to cite a single historical fact, which will probably satisfy him on this point. We quote from the proceedings of the Grand Lodge of England, as follows:—

"June 24, 1721, George Paine, Esq., Grand Master, assembled a

Grand Lodge at the Queen's Arms, in St. Paul's Church Yard, London, made some new Brothers, particularly Philip, Lord Stanhope, (afterwards Earl of Chesterfield,) and then marched, according to the manner of Masons, to a noble feast, prepared for them at Stationer's Hall."

At this time, Lodges were empowered to confer only the first degree, unless by a dispensation from the Grand Master. Subsequently, this regulation was so modified as to enable them to confer the second degree, and finally, the third. But the Grand Lodge of England never surrendered its right to make Masons, though it has rarely exercised it. This power has also, within our own recollection, been exercised by one or more of the oldest Grand Lodges in this country; but never, except upon extraordinary occasions.

In connexion with this branch of the inquiry, and in answer to the question of our correspondent as to the power of Grand Masters to confer degrees *at sight,* we give the following extract from one of the early books of Constitutions:—

"It is nevertheless still the prerogative of the Grand Lodge, and the R. W. G. Master has full power and authority, (when the Grand Lodge is *duly assembled,*) to make, or cause to be made, in his Worship's presence, free and accepted Masons, *at sight*, and such making is good; but they cannot be made out of his Worship's presence, without his written dispensation for that purpose; nor is any warranted Lodge obliged to receive any of the persons so made, as members, except by vote, and with the full consent of the body of such Lodge; but the R. W. G. Master, with the authority of the Grand Lodge, may grant them a warrant, and form them into a new Lodge."

This regulation was thus declared to be in force many years subsequently to the period when the power to confer the three degrees was delegated to the Lodges. It reserves the right to the Grand Lodge, and to the Grand Master, "when the Grand Lodge is *duly* assembled," to make Masons *at sight;* but it does not authorize the Grand Master, of himself, nor by virtue of the presence of any given number of Brethren, to make Masons, at all. He can only do it when the Grand Lodge is "duly assembled." Nor is any subordinate Lodge required to receive as a member, a Brother so made,—an exception to what was then a general rule, manifestly intended to restrict the making of Masons in the Grand Lodge, by rendering such making undesirable, and less advantageous to the initiated. In reserving to itself this right, the Grand Lodge evidently did not contemplate the exercise of it, except under peculiar and extraordinary circumstances,—such as the initiation of a distinguished foreigner, or some gentleman of the nobility, whom it might find it advantageous to compliment in this manner.

We have thus, frankly though briefly, endeavored to answer the inquiries of our correspondent. We have no other knowledge of the facts in the case, or the parties interested, than he has seen fit to communicate. Our opinions are predicated entirely upon the former, and the latter will give to them such consideration as in their judgment they may deserve.

ADMISSION OF CANDIDATES FOR THE DEGREES.

Br. Moore,—Granting (which you do not fully admit, as I perceive by some remarks in a former volume of your Magazine,) that a Lodge cannot try a Brother for offences committed prior to his initiation, if it appear that a Brother has obtained initiation through false representations and in a collusive manner, cannot the Lodge try him for that offence, as not being committed prior to his initiation, but contemporaneously therewith?

This must depend very much upon the character of the misrepresentations made. If the Brother has before applied to a Lodge for initiation and been rejected, and then testifies, under the sanctity of a pledge, given in the usual manner, to the contrary; and thus, through fraud and falsehood, gains admission, this would probably be sufficient cause for expulsion.

But in ordinary cases, the candidate offers himself for what he is. He is presumed to know little or nothing of the rules of the Order, and he is not required to denounce himself as unworthy of its privileges. It is the duty of the Lodge to ascertain his true character, through the ordinary channels; and having satisfied itself in this respect, it takes him "for better or for worse;" nor can it, as a geneal rule, afterwards put him off for any pre-existing cause. If the Lodge subsequently finds that it has been deceived,—that the newly admitted Brother has not previously sustained a reputable character,—its duty is to endeavor to encourage a reformation,—not by harsh measures, to drive him back into his former habits. If, however, it fail in this, and the evil propensities of the Brother continue to manifest themselves in his daily life and conversation, the Lodge has its remedy and may apply it.

The great difficulty—the prevailing evil among us is, that the characters of candidates for the privileges of the Institution are not sufficiently investigated. The doors of our Lodges swing too easily upon their hinges. The tyler is not always sufficiently vigilant. Let us be more particular in this respect, and we shall have fewer complaints of the admission of improper persons. As has been prettily said by another, it behooves those who have "watched through the night," to exercise a strict surveillance over the crowds who seek to enter in the morning.

Another prolific source of evil is the initiation of sojourners, or persons who are travelling about the country on business, or for pleasure,—of whose characters and fitness the Lodges receiving them can know but little, and frequently nothing. Such cases are of too common occurrence, and should be discountenanced, and prohibited by Grand Lodge enactment, in every State in the Union. Aware of the existence of this practice, many persons avail themselves of it, who, through their unworthiness, could not gain admission at home; and thus the Institution is dishonored.

REJECTION OF PETITIONS FOR MEMBERSHIP.

Paris, Tenn., Jan., 1849.

R. W. Br. Moore,—Will you be kind enough to answer the following inquiry, through your excellant Magazine:—A Brother has presented a petition for membership, which is acted upon and rejected by the Lodge—is he then to be considered a Mason in good standing, or is he unworthy?

Fraternally, J. S Dawson.

The rejection of his petition to be admitted a member of a particular Lodge, does not, in any manner, affect the standing of a Brother as a Mason. The members of a Lodge may select their associates,—reject and admit whom they see fit. There is this difference only in the result. If the petitioner be admitted, it is at least presumtive evidence that he is acceptable to all the members; while on the other hand, if he be rejected, it is more than presumptive evidence that he is not personally acceptable to them all. The rejection is not, however, to be regarded as evidence that his moral character is objectionable; for it may have originated in personal dislike, or a supposed or real deficiency of those social qualities which are essential to the harmony of the Lodge, and the individual comfort of its members.

NEW WORK ON MASONRY.

The Mystic Tie: or, Facts and Opinions, Illustrative of the Character and Tendency of Freemasonry. By Albert G. Mackey, M. D. pp. 220.

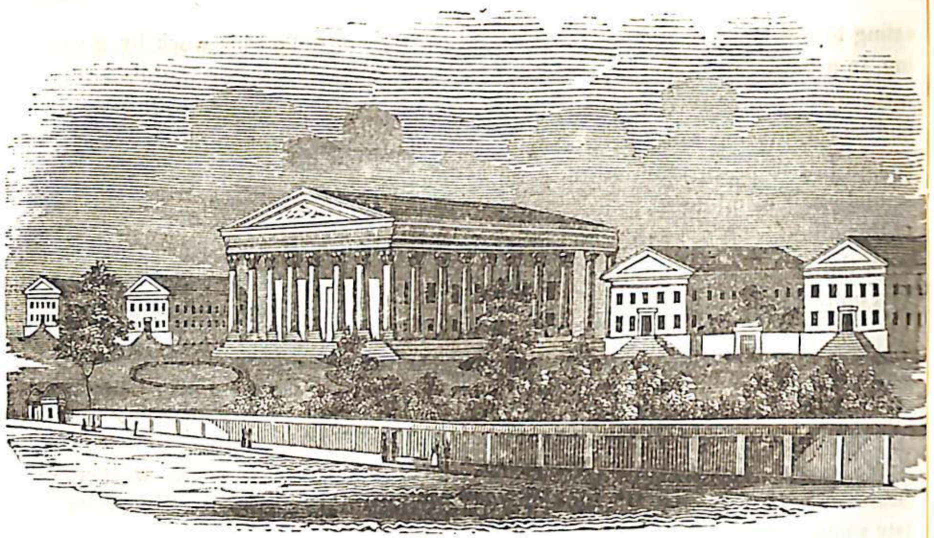
The above is the title of the new work on Masonry, by Br. Mackey, of South Carolina, announced by us a few months since as in press. It is a compilation of anecdotes, facts, and opinions, illustrative of the nature and working, so to speak, of the Masonic Fraternity. To these, the author has added several well written essays on a variety of subjects interesting to the Brotherhood. He has also further enriched his work by giving, in a compact form, the opinions of distinguished Masons on the character and tendency of the Institution. The work is an interesting one, and its circulation among the Brethren, and among those not of the Order, cannot fail to be productive of good. We therefore cordially recommend it, and shall be pleased to answer any orders for it that may be addressed to this office. We have given in preceding pages, two or three extracts from the work, by which the reader may be able to form a tolerably correct opinion of its character and merits. The price is one dollar a copy.

MASONIC LIBRARIES.

We make the following extract from an able report by R. W. Br. Mackey, Secretary of the Grand Lodge of South Carolina, presented to that body at its late annual communication:

> Freemasonry has claimed for itself the exalted rank of a scientific Institution; and some of the most philosophic minds of England, Germany, and France, have been, and still are, devoted to the illustration of its principles, to the examination of its antiquity, and the arrangement and study of its literary system. Scholars of profound genius and learning have entered its portals, not so much as patrons as disciples, that they may find, in its hidden and mysterious lore, assistance in their archæological researches. The Grand Lodge of England, looking to this elevated character of our Institution, has declared a proficiency in some of the liberal arts and sciences to be a prerequisite qualification of her candidates. One of the profoundest Masonic writers of the present day, the Rev. Dr. Oliver, of England, has said that "the scientific philosophy of Freemasonry forms a rational employment of the time in acquiring the wisdom and experience resulting from human knowledge." This philosophy has now been diligently studied by our masters in the craft, and the labors of such men as Oliver, Crucifix, Godwin, Mant, and a host of others, in England; of Ragon, Rosenberg, Clavel, and Marconnay, in France; of Kloss, Belzoni, and others, in Germany; and of Moore, Yates, Tannehill, Chandler, and a bright galaxy of genius in our own country, have given to the science and study of Freemasonry so elevated a position, that it is no longer possible for any Brother, however zealous he may be, to claim, without much literary labor, the title of a "bright Mason." It becomes then the duty, as well as the interest of our Lodges, to facilitate, in every practicable way, the efforts of their members in the acquisition of Masonic knowledge, and I know of no method more appropriate than that of establishing a Masonic Library. A small annual contribution from each member of a Lodge, or an appropriation from the Lodge itself, would, in a few years, furnish the Craft throughout our State with valuable means of Masonic research. I can scarcely suppose that I shall be considered as transcending the limits of my official duties, in earnestly recommending such a course to my Brethren.

The above suggestion is eminently worthy of the consideration of the Lodges throughout the country; but more particularly of the Grand Lodges. They, at least, should be furnished with good libraries, to which intelligent Brethren may refer, as they shall have occasion, or be disposed to improve themselves.



GIRARD COLLEGE, PHILADELPHIA.

The accompanying view of the magnificent College buildings erected in pursuance of the will of the late Mr. Stephen Girard, cannot be out of place in our pages. The generous founder of this College was a Mason; and it is not presuming too much to premise, that in his Masonic associations, those kindly feelings and generous sympathies which have forever endeared his name to the widow and the orphan, were aroused, nurtured and strengthened, until they finally developed themselves in one of the most splendid charities the world ever saw.

In speaking of the beauty of these buildings, the intelligent editor of the Pictorial National Library, remarks as follows:—"The lover of art can almost excuse the prevalent American error, of which the genius of T. U. Walter, Esq., the architect of Girard College, has taken advantage in order to design five splendid buildings that, in point of magnificence and beauty, are not surpassed on this continent. Indeed, the writer can assert that he has seen in Europe no more successful imitation of a Grecian temple than the main building represented in the accompanying view. The famous Church of the Magdalen, at Paris, is not more impressive than this superb structure. It is two hundred and eighteen feet long from north to south, one hundred and sixty from east to west, and ninetyseven in height. It is surrounded by thirtyfour columns of the Corinthian order, with beautiful capitals, supporting an entablature; each column, including capital and base, is fiftyfive feet high and six in diameter,—leaving a space of fifteen feet between the columns and the body of the building. At each end is a doorway or entrance, thirtytwo feet high and sixteen wide, decorated with massive architraves, surmounted by a scriptural cornice. Each of these doors opens into a vestibule, twentysix feet wide and fortyeight long, the ceiling of which is supported by eight marble columns. Immediately above the vestibules, in the second story, are an equal number of lobbies, the ceilings of which are supported by Corinthian columns. In each corner of the building are marble stairways, which are lighted from above. On each floor are four rooms, fifty feet square, and the third is lighted by a sky-light, which does not rise above the roof. No wood is used in the construction of the building, except for the doors, so that it is fireproof. The remaining four buildings, situated two on either side of the main building, are each fiftytwo feet by one hundred and twenty, and two stories high, with commodious basements. The most eastern is so divided as to constitute four distinct houses for the professors. The other three are designed for the residence of the pupils. All of these buildings are of fine white Pennsylvania marble. Commenced in 1832, they have at length been finished at an expense of 1,900,000 dollars. The site on which they stand, in a commanding position, contains about fortyfive acres of ground, near the Ridge Road, in a north-west direction from the city proper, and nearly two miles and a half from the Exchange.

Our readers are doubtless aware that these costly edifices have resulted from a special provision in the will of the late merchant-banker, Stephen Girard, a native of France, who, at his death in 1821, bequeathed the sum of $2,000,000, to construct a college for the education of poor white male orphans, between the ages of six and ten years.

"The plan of eligibility," states the Saturday Courier, "embrace the following sequence:—'If at any time there shall be more applicants for admission than can be admitted, and the applying orphans shall have been born in different places, a preference is to be given—*first*, to those born in the city of Philadelphia; *secondly*, to those born in any other part of Pennsylvania; *thirdly*, to those born in the city of New York; and *lastly*, to those born in the city of New Orleans.' Indentures are made with each orphan to continue till the ages of 14 to 18 years, during which period, at the discretion of the Trustees, the orphan shall be bound out to such trade or profession as he may choose."

In addition to this magnificent charity for the relief of orphan children, Mr. Girard bequeathed $20,000 to the Grand Lodge of Pennsylvania, for a like purpose.

GRECIAN LODGE, LAWRENCE.

The officers of the above Lodge were publicly installed at the Lecture Room of the Congregational Society, in Lawrence, on Tuesday evening, Feb. 6. St. Matthew's Lodge, from Andover, and Pentucket Lodge, from Lowell, were present. The ceremonies of Installation devolved upon R. W. Br. G. G. Smith, of Boston. The following are the Officers:—

Benjamin Boardman, W. M.; Leonard Stoddard, S. W.. John B. Atkinson, J. W.; Fairfield White, Treas.; David Dana, Sec.; Thomas Wright, S. D.; John McGregor, J. D.; Rev. George H. Clark, Chaplain; George A. Lloyd, S. S.; Andrew J. Anderson, J. S.; Bartlett D. Crockett, Tyler.

The ceremonies of Installation having been concluded, (says the Lawrence Courier,) the audience, comprising about six hundred persons, listened attentively for about three-fourths of an hour, to an address by R. W. Rev. Geo. M. Randall, Deputy Grand Master, of Boston.

At the conclusion of the services at the church, the Masons, with their wives and families, and a large number of invited guests, repaired to Masonic Hall, where a collation had been provided. The tables were spread in good taste, and the remains at the conclusion of the repast gave ample proof that they proffered plenty as well as hospitality. The company was large, and if conviviality and pleasant countenances can be taken as an index to the general gratification of the assembly, it would be difficult to find a happier company than the one here congregated. The company broke up about half-past ten o'clock.

MASONRY IN LOUISIANA.

Clinton, La., Dec. 7, 1848.

Dear Sir and Brother:—It is known to you, no doubt, that there now exists *two* Grand Lodges in the State of Louisiana, one of long standing and the other of very recent establishment. The circumstances which have led to this state of things are to be regretted. Nevertheless, the great object now is to heal the breach and to square the difficulty by the standard of justice and truth, that harmony may again rule the Brotherhood.

Each of these grand bodies, the old, or Grand Lodge of Louisiana, and the new, or Louisiana Grand Lodge of A. Y. M., claims to be in the right; but in our humble opinion both are in the wrong,—the former in departing from the ancient landmarks and usages of York Masonry, and the latter in its hasty establishment.

The eccentricities, if I may use such a term, of the Grand Lodge of Louisiana, have been made known to the Masonic public. They are gross violations of the ancient and fundamental principles of the Order.

First—In affiliating with other rights unknown to the Order of A. Y. Masonry.

Second—In permitting those rights to be represented in a G. Lodge of A. Y. Masons.

Third—In permitting those rites to exercise power and authority in controlling the concerns and workings of Subordinate Lodges of A. Y. Masonry.

Fourth—In creating life members of the Grand Lodge with power to legislate and vote on the matters and concerns of the Subordinate Lodges, controlling their rights and interests without being active members of any of them.

Fifth—In holding meetings of the Grand Lodge without notification to, or representation from, the Subordinate Lodges.

We might go on to enumerate other instances or acts of the Grand Lodge of Louisiana, equally strong in violation of the ancient land-marks of Y. Masonry, but sufficient are already cited to justify the necessity of taking the proper measures to arrest the further procedure in a course so utterly repugnant to the feelings of all A. Y. Masons, and so destructive of the harmony and good feelings of the Brotherhood in Louisiana.

Now, how are these evils to be arrested and the gross errors consequent thereupon, corrected? One plan has been adopted and that plan has originated a *new* Grand Lodge. A number of A. Y. Masons, feeling, and justly too, that they could no longer uphold and support such a course and procedure on the part of the Grand Lodge, united in different bodies and obtained Charters to establish Lodges in the city of New Orleans, under the authority of the Grand Lodge of the State of Mississippi. This done, they assembled in Convention and formed or constituted a new Grand Lodge, as the Louisiana Grand Lodge of A. Y. Masons.

Yet this plan, although laudable, we fear will not effect the object desired.

The plan was an impolitic one, because in my opinion it was hasty, and calculated to irritate instead of soothing the feelings, to widen the breach instead of healing it, to prolong the evils complained of instead of irradicating them by the power of truth and reason and argument.

It was in 1845 that we had the honor of laying before St. Alban's Lodge, in the town of Jackson, La., a set of resolutions, protesting against the illegal authority and acts exercised by the G. Lodge of Louisiana, and calling upon the sister Lodges to assemble in convention to reform the Constitution and regulations of said Grand Lodge. The resolutions passed and a copy was forwarded to each of the subordinate Lodges. They however made no response, and for our pains, the Grand Lodge arrested the Charter of St. Alban's Lodge, and withheld the Charter granted to a new Lodge in Clinton, La., because we who offered said resolutions happened to be the designated Master of the new Lodge at Clinton. Thus were our first efforts at reform met by the exercise of an arbitrary power and despotism, on the part of the Grand Lodge, unprecedented in the annals of Masonry. This however was no damper to our zeal. We wrung our Charters back in a few months, by the force of truth and right on our side,—made no concessions or apologies for what we had done, and soon after, the following circular was again sent round to the sister Subordinate Lodges:

CIRCULAR.

"To you, our Brethren of the ancient Order of York Masonry throughout the State of Louisiana, we send Greeting—Peace, Brotherly-love, Union, Prosperity.

We would desire to commune with you as a band of Brothers, to interchange our thoughts and feelings and opinions upon the laudable purpose of promoting the best interests and prosperity of our ancient and honored Institution.

The principles upon which, is founded the organization of the Masonic Fraternity in the State of Louisiana in the government and regulations of our M. W. Grand Lodge, in our humble opinion, most urgently call for re-organization and reform, and we do most respectfully suggest, for your consideration, the following basis for such action.

First—That the Grand Lodge of Louisiana is, or ought to be, *a simple representative body*, composed of the three first officers of the Subordinate Lodges, respectively, or their immediate representatives, by proxy, and deriving all its powers and authority from them as such.

Second—That these organs, or representatives of the subordinate Lodges thus assembled and constituting the Grand Communication, or Grand Lodge of the State, are the only rightful and legal supervisors of the rights and interests of the Institution and embody the only just authority and power to regulate the concerns of Masonry within the State.

Third—That no other membership of the Grand Lodge, *having a voice in its franchise*, have a right to exist.

Fourth—That the officers of the Grand Lodge ought to be annually elected from among the members constituting the body of the same.

Fully satisfied, as we are, that the power to alter, amend, or reform the Constitution of the Grand Lodge and to regulate all matters and concerns appertaining to Masonry in this State, *resides* in the Subordinate Lodges, *assembled*, through their duly appointed and authorised representatives, we do most respectfully invite your early and earnest consideration of the importance and necessity of uniting in *Convention* at such time and place as may be most appropriate for the great object proposed,—for diffusing more justly and liberally the benefits and blessings of our benign Institution, and uniting in more generous harmony and prosperous concord, the Masonic Fraternity of Louisiana.

Yours, dear Brethren, in the bonds of affection,

May 25, 1847. —— ——."

This was the plan which we considered best to pursue, and which, in our opinion, was most legal in its course; which was but calculated to concentrate our united action and thoroughly to eradicate the evils that existed, and which course we were determined steadily to pursue until we had effected the object desired; the first thing we knew, the Grand Lodge of Mississippi was authorising and instituting new Lodges within the State, which new Lodges, without inviting the A. Y. Subordinate Lodges, already existing, to unite with them or to await their action, soon assembled themselves together and constituted a new Grand Lodge. Thus the breach is widened.

And now we have, not only the errors of the old Grand Lodge to correct, but the additional errors of the new Grand Lodge, together with the conflicting difficulties naturally arising from the existence of the two,—but something must be done, such a state of things promises no good, and if longer continued may be productive of much evil, and ultimately render Masonry in Louisiana a farce, a by-word, and a reproach.

We are still of the opinion that the plan suggested in the foregoing circular is the only proper and legal as well as just one to pursue. Let all the A. Y. Lodges Subordinate to the old Grand Lodge, at as early a day as practicable, assemble in Convention and amend the Constitution; or remodel it, if you please, into such form as to be acceptable to the Craft in general, and the difficulty is at once at an end. The new Grand Lodge will yield, as it will be her duty to do, and her Subordinates will cordially unite with us. As to the Lodges working under *other rites*, they of course are not of us or belonging with us. And now which Lodge will be the first to make a move in this important matter?

E. D.

[We have omitted a single paragraph in the above communication, because we could not publish it without opening a discussion that we prefer to avoid. Of the plan proposed by the writer, as a means of reconciliation, we have nothing to say, except that, whatever may be the propriety of it, we do not readily perceive how the A. Y. Lodges, which are in the minority in the old Grand Lodge, are to secure the adoption of the Constitution when amended. If they fail in this, will they organize a York Grand Lodge? In this case, how is the difficulty mended?

Our correspondent must be aware, that the Grand Lodge has entire control over its own Constitution, and that it alone is capable of changing its present organization. He thinks the Lodges of "*other rites*," than the York, have nothing to do in the matter; but, will the proposed Convention be able to convince them they have not? And will they, when the proceedings of the Convention are brought before the Grand Lodge for adoption (and until this is done, they must remain inoperative,) consent to surrender their existing rights, and allow themselves to be disfranchised and repudiated? We cannot subscribe to all the views advanced in the Circular, in respect to the organization and powers of the Grand Lodge; but perhaps we do not fully comprehend the precise intention of the author.—*Editor Magazine.*

DERIVATION OF MASONRY.

There is no word in the language which has been traced to so many different roots, as Mason. One more—though you will see by the date not a new one—I send you; not because I have any confidence in its truth, but on account of its eccentricity.

A writer in the European Magazine, for February, 1792, who signs himself "George Drake, Lieutenant of Marines," attempts to trace the Freemasons back to the Druids, and derives the word Mason from what he calls *May's on*, "the men of May," that is, the men who, as the Druids did, celebrate the annual festival of May-day—*on* being *men*, like the French *on dit* for *homme dit*. He says Hiram is *Hi-ram*, the high pole, or May-pole; *hi* being *high*, and *ram*, a dead or withered bough, as in the provincial word *ram-pike*.

In a conversation, I lately had with Brother W. S. Rockwell, of Milledgeville, Geo., who has devoted much attention to this subject, he endeavored to trace the word to an older root. He finds it, he thinks, in the ancient Egyptian *Mes*, "begotten of," and *On*, the Egyptian deity. Thus *Mes-on*, "begotton of On," just as in the cartouches *Hor-mes*, begotten of Hor.

After all, I fear we cannot yet say "Eureka," but must continue our search.

Charleston, Jan. 20, 1849. A. G. Mackey.

INITIATION OF OMDIT-UL OMRAH BAHAUDER.

In the year 1774, *Omdit-ul Omrah Bahauder*, the eldest son of the nabob of Carnatic, was initiated into the Lodge of Trinchinopoly, which caused Masonry to progress with rapid strides in the East Indies. On the receipt of the news of this Initiation, by the Grand Lodge of England, they forwarded him a letter of congratulation, with an elegant apron, and a book of constitutions, to which, in the year 1780, an answer, written in the Persian language, was received enveloped in an elegant gold cloth. To such of our readers as have not seen the translation of this letter, it cannot fail to be highly gratifying. It is as follows:

"To the Right Worshipful, his Grace, the Duke of Manchester, Grand Mater of the illustrious and Benevolent Society of Free and Accepted Masons under the constitution of England, and the Grand Lodge thereof.

"*Most Honored Sir and Brethren*: An early knowledge and participation of the benefits arising to our house, from its intimate union of our councils, and interests with the British nation and a deep veneration for the laws, constitution and manners of the latter, have for many years led me to seize every opportunity of drawing the ties between us still closer and closer.

"By the accounts which have reached me of the principles, and practices of your Fraternity, nothing can be more pleasing to the sovereign ruler of the universe, (whom we all, though in different ways adore,) or more honorable to his creatures—for they stand upon the broad basis of indiscriminate and universal benevolence.

"Under this conviction, I had long wished to become a member of your Fraternity, and now that I am Initiated, I consider the title of an English Mason, as one of the most honorable which I possess: for it is, at once, a cement of the friendship between your nation and me, the friend of mankind.

"I have received from the advocate general of Bengal, Sir John Day, the very acceptable mark of attention and esteem, with which you have favored me. It has been presented with every circumstance of deference and respect, which the situation of things here, and the temper of the times would admit of—I do assure your grace, and the Brethren at large, that he has done ample justice to the commission you have confided to him, and that he has executed it in such a manner, as to do honor to himself, and to me.

"I shall avail myself of a proper opportunity to convince your grace, and the rest of the Brethren, that Omdit-ul Omrah is not an unfeeling Brother, or heedless of the precepts which he has imbibed; and that while he testifies his love and esteem for his Brethren, by strengthening the bonds of humanity, he means to minister to the distressed.

"May the one Father of all, the one omnipotent and merciful God, take you into his holy keeping, and give you health, peace and length of years, prays your highly honored and affectionate Brother OMDIT-UL OMRAH BAHAUDER."

To this letter a suitable reply was returned, and the original letter, with a translation copied on vellum, elegantly framed and glazed, was hung up in the hall at all public meetings of the Grand Lodge.

EXCLUSION OF THE LADIES FROM THE LODGE.

THE following pleasant address was delivered by Sir CHARLES LEMON, Bart., Prov. Grand Master, at the late annual festival of the Prov. Grand Lodge of Cornwall, England, to which the ladies had been invited:

* * * * "Brethren, the ladies are now kind enough to favor us with their company, but as I am afraid they are rather inconveniently placed, I take the liberty of departing from the usual course of our toasts in order to take the earliest opportunity of proposing their health. (Cheers.) Ladies, we have taken the liberty of requesting you to favor us with your company, that we might have the pleasure of drinking your health in your own presence. We always gladly avail ourselves of this opportunity, and it is the only one in which we can ask you to join in our ceremonies or our festivities. The rest of our business is, as you are aware, conducted with closed doors, within which none are admitted but those who form a constituent part of our brotherhood. For this exclusion, I beg to assure you, that we have cogent reasons in no way arising from an unwillingness to acknowledge the great pleasure and moral improvement to be derived from your society. (Cheers.) But we are bound by rigid rules from which we cannot depart, and these rules are the result of circumstances which necessarily arose from the foundation of Freemasonry itself. (Hear, hear.) If you look at its early history, you will see how naturally this exclusion became a part of the constitution of our body, applied as it has always been, not to your sex alone, but to all parties who have not been regularly admitted to the full knowledge and participation of our mysteries. In times long gone by, Freemasons were the only architects in the world, at least they were the only architects capable of producing the great works which we see and admire in our magnificent cathedrals. Their school was not merely English, or French or German, but was strictly catholic and universal, and they maintained a close correspondence and intelligence through the whole of Europe, and, perhaps, far beyond it. That their science was of the highest order, no man can doubt who has ever studied their works. It would be wasting your time to give many examples: but I will mention one which came under my observation only a short time ago, and showing that they could play with difficulties which seem to us almost insurmountable. I have lately visited Lincoln in company with the Archæological Society. That cathedral is one of the finest in the kingdom, and exhibits extraordinary mathematical skill in its construction. It seems as if its lofty roof were constantly sustained by a miracle; but the architect, not content with the natural difficulties of the work, has gone out of his way to create new difficulties, by giving false and unusual bearings which it required the most consummate skill to support: and yet his work has stood between seven and eight hundred years, and has not yet shown any defect in its structure. But it is under-rating the position of the Freemasons of the dark ages to say merely that they were the only great architects of those times—they were, in fact, the only men of science and philosophy. All the other sciences were buried under the ignorance of the dark ages—even the master science of astronomy was obscured; its ancient lessons were forgotten, and those who were destined to throw on it the new lights of modern researches, had not yet risen. Mr. Hallam thus describes the state of education in those ages. He says—'Of this prevailing ignorance, it is easy to produce abundant testimony. Contracts were made verbally, for want of notaries capable of drawing up charters; and these, when written, were frequently barbarous and ungrammatical to an incredible degree. In almost every council the ignorance of the clergy forms a subject for reproach. It is asserted by one held in 992, that scarcely a single person was to be found in Rome itself who knew the first elements of letters. Now this date preceded the first foundation of Lincoln cathedral by far less than one hundred years, and within that time some of our finest Norman cathedrals were built. It is inconceivable that in that short space of time any great change could have taken place in the general enlightenment of the world; and yet precisely at this period we find that there were men and Masons in possession of the most sublime truths of mathematical science, by which alone those great works could have been accomplished. (Hear, hear.) Now ladies, you will naturally inquire, if these men were such profound philosophers, why have we none of their writings remaining to attest their proficiency? The answer to this question is just the point to which I draw your attention; because hence arise the secrets of Freemasonry, of which some have expressed such jealousy. All their instructions were oral. There were mysteries in art in those days as there are now, and none but the initiated partook of them. First, the apprentices were taught such things as were necessary for their calling; afterwards, the journeymen learnt something more; and above them were the masters, who were admitted to the full knowledge of the art and science which belonged to the Craft. These gradations remain amongst us to this day. But with the diffusion of knowledge and the revival of science, all that pertains to architecture has passed into other hands. There are many men now capable of great works, but I do not know any one among us who could build Lincoln cathedral, or any one whom I could recommend to put a new roof to your house if you wanted it, especially in such a season as we have had (laughter.) Nothing remains to us but the forms and skeleton of an Institution, venerable from its antiquity, and for the great works which it has performed. We keep up these forms because we hereby prove that we are the representatives of the great upholders of science in the brightest ages of architecture. Our succession is direct, unbroken, and undisputed. No one ever heard of any second Institution or rival of Freemasonry; and every Lodge which has ever existed, has been instituted by the authority of a Grand Lodge, which has always been in existence. Our power is gone: but we preserve the frame of our society as a chest which once contained the precious jewels; and we show with pride the key that once held under lock the insignia of an empire which has left behind it such glorious monuments of its power. You cannot wonder, ladies, that we reverence this chest, though I confess to you that it is empty. Some of you may, perhaps, possess an old highly-carved wardrobe in which your great grandmothers used to put away their ruffs and hoops, and josephs and farthingales; and in which now repose the silks and satins of these degenerate days. Of course you reverence this wardrobe, and sometimes call to mind the treasures which it once contained, and in one respect you have as much reason to respect it, as we have to regard our chest. This insignia of your power still remains in safe custody; the emblems of a government which

has lost none of its power, I mean petticoat government. (Laughter.) From the petticoat on the throne to those which I now see before me, the petticoat commands respect and submission. (Renewed laughter.) That on the throne can make its rustle heard through the wide extent of the Queendom; and we have seen with delight how the Queen shook from it the dust of rebellion as you ladies shake from your petticoats the dust of the road. (Cheers.) The daughter of one Grand Master of our Order, and the niece of another, we have reason to believe that she bears good will to our Order; and on our part we acknowledge that we owe her a double duty of allegiance, and are willing to pay the debt as subjects, and if need be, as soldiers. (Loud cheers.) And you ladies, though your queendoms are less wide, and may not extend beyond your own front doors, within that barrier I trust that petticoat government is firmly established. (Laughter and cheers.) Freemasons are the last to rebel against your authority; and we would protect the petticoat by all the means in our power; but we are not sylphs, nor is this hammer Ariel's wand. In Pope's time Ariel thus gave his commands, which were duly obeyed :—

> "To fifty chosen sylphs of special note,
> We trust the important charge, the petticoat;
> Form a strong line about the solar bound,
> And guard the wide circumference around."

(Laughter.) Alas, ladies, we have no supernatural agencies to offer you, but we give you our best wishes; and with the sincere and genuine impulse of Freemasonry, we drink to your health and happiness in your own homes, and when you come forth into the world to grace it with your presence." (Loud cheers.)

ARCHBISHOP CHICHELEY.

In the year 1414, the benevolent and munificent founder of All Souls' College, Oxford, was raised to the Archiepiscopal See of Canterbury: and, in the year 1429, being nearly four hundred and twenty years since, he (the great Archbishop Chicheley) held a Lodge of Freemasons in that ancient city, and presided at its meetings, his grace being at that period the Grand Master of the Order. At a Lodge held in the year named, Br. Thomas Staplyton was the Master, Br. John Morris, the Warden, and there was present fifteen Fellow Crafts and three Entered Apprentices.

At this distant period, Masonic Lodges were, for a temporary season, regarded with considerable dread and alarm by the sovereign, and laws were enacted for their suppression. The good Archbishop, however, fully cognizant of their moral and philanthropic objects, did not hesitate to give them the *eclat* of his high name and influence, by accepting the supreme head amongst them, and to consort with them in their periodical assemblies. By an act of Parliament of the third Henry VI., cap. 1, A. D. 1425, Masonry was much persecuted from the ignorance of its benevolent purposes; and it was declared felony to convene and meet in chapter and congregation, under the pretence that such meetings were in violation of "the good cause and effect of the statutes of laborers." The archbishop, however, continued his sanction of the Order, and frequently met the Brethren in open Lodge; and the effect was, that in spite of the tyrannical edicts, Freemasons' Lodges were established in various parts of the kingdom. In many, the principles of science, alike in theory and practice, were cultivated; in others, and which system the modern Masons have universally adopted, the implements and instruments of labor were converted into emblems of social and moral virtues, and their uses applied to the inculcation of moral and religious duties. Notwithstanding the resistance offered in the early part of Henry VI.'s reign, that monarch himself joined the Order in the year 1442, and was indefatigable in obtaining a perfect knowledge of the art: and he at great pains revised the charges and constitution of the Order. A record of the reign of Edward IV. runs thus :—"The company of Masons, being otherwise termed Freemasons, of ancient standing and good reckoninge, by means of affable and kinde meetinges dyverse tymes, and as a lovynge brotherhode used to doe, did frequente this mutuale assembly in the tyme of Henry VI., in the twelfthe year of his most gracious rayne, A. D. 1434." And the same record proceeds to state, that the charges and laws of the Freemasons "have been seen and perused by our late sovereign, Henry VI., and by the Lordes of his most honnerable Councille, who have allowed them, and declared that they be righte goode and reasonable to be holden, as they have been drawne out and collected from recordes of ancient tymes," &c.

Many extensive and important alterations were made in the Cathedral of Canterbury, under the superintendence of Archbishop Chicheley, and which the duly versed Mason readily discovers by their accordance with the established laws and rules of the Order.

A rapid scrutiny of the curiously carved arches and intricate points of this magnificent pile, inspires a deeper feeling of admiration and veneration in the Freemason's heart, from the proof it affords of the fidelity with which its architects and builders have adhered to the fundamental principles of art, taught in the Lodges of Instruction in the early days of the ancient Order.

VICISSITUDES OF NEAPOLITAN MASONRY.

[Concluded from page 113.]

Arrived at Naples, I was placed as adjutant in the regiment of dragoons of King Ferdinand I., of the family of the Bourbons, who was re-established on the throne after the downfall of Murat.

Our party composing the staff were the officers of all regiments belonging to the army of Murat, and another were those who had returned with the king from Sicily. A certain preference which the government had given at one time to the former, and at another to the latter, aroused such a jealousy, that carried with it the greatest prejudice to the military service. Continued disputes and false reports, which were spread from the one about the other, had caused many duels, and the dissension in the army was complete. A general, whose memory is immortal, thinking to settle these differences, summoned several officers whom he knew, who had served under his command, and whose reputation were without spot. He communicated to them the plan he had conceived to put an end to these disagreements, intimating, that only the hand of Masonry could terminate the dissension. With the permission, and under the authority of the Grand Orient, he established Lodges in all regiments of cavalry. This wise and benevolent measure, only taken to establish peace among the officers, was the basis and instrument of instructing the troops, and the triumph of the revolution in favor of the constitution, which those same troops unanimously proclaimed on the 30th of June, 1820.

I will not speak of the pecuniary sacrifices, and of the unrelaxed labor, this short liberty has cost me; it will suffice to say, that I have been twentysix years since a stranger to my beautiful country, miserable, without support and friends, grown old in misery, chased from every where, and it is only to England I owe, if not my life, at least my tranquility.

Thus, after this dawn of liberty which lasted but eight months, not finding any asylum in my country, I was forced to expatriate myself, and went over to Tunis, and from thence to Spain, where I served two years, waging a continual war against despotism, and afterwards against the French, who interposed to put down the constitution; and at the battle of Lhers, on the 16th of September, 1823, I was taken prisoner. This sanguinary action was preceded by two others, much more murderous, on the 13th and 14th of the same month, the first at Mongat, and the second at Llado, in both of which I was engaged. Wounded, and almost dying with hunger, I found myself very miserable in the midst of the instruments of the downfall of liberty, and the shame I felt about it changed into vexation, nearly approaching to despair. In such a state of misery and rage, I resolved to withdraw myself out of the hands of my enemies, by taking to flight; but was at a loss how to execute such a hazardous determination. All my courage was required, and an unusual perseverance was indispensable in the position to which I was reduced.

I waited with patience mingled with indecision the arrival of night to put my project into execution, and giving myself the appearance of walking about, I retired gradually from the sight of my enemy; but, tormented by the fear of being surprised, I turned my eyes to the place of my capture, and remarking that all was quiet, took courageously the road towards the south, which was in the direction of the sea, whither I wanted to go for embarking and going over to Barcelona, which kept still firm, where I could devote my last efforts and my life for the maintenance of the rights of man and his liberty. Night arrived; I had penetrated a good distance into the mountains of the Pyrenees, when the doubt arose whether I should be able to continue my way; for I felt my strength was failing me, and was doubly tormented by the uncertainty whether I had taken the road towards the coast; but confiding myself to the Great Architect of the Universe, I took courage and continued my march. I cannot describe the pain it cost me to drag myself forth on the road, full of holes and mud, mixed with pieces of rock, now mounting, then descending, without finding a single cabin where I might have implored some assistance in the weak state I found myself. At last, however, I perceived the light of that beneficent orb, which rose in all its splendor to console nature, and to give back feeling to all creation. I sat down to dress my wound, by which I had lost much blood, and began to contemplate this happy solitude, yet it did not cheer me, but inspired me with horror at my position. I then left the spot where I was seated, and ascended to the top of a little hill, and to my great surprise discovered, in an extensive plain under me, two men leading two heavily laden mules, coming towards where I was. At first I believed them to be banditti; but at their approach I convinced myself that they were smugglers, who came from the coast with goods for the interior. I descended and went to meet them. Scarcely had they perceived me when they halted; but after I had waived a white rag, which served me as a handkerchief, they reassured themselves, and continued their march towards me. Arrived within hearing of my voice, which was not very strong, I wished them "*bon jour*," to which they answered cordially. I inquired my way, and requested them to give me a piece of bread, informing them of my situation, and of the result of the preceding day. The good people were touched at my misfortune, gave me a large piece of bread, a good slice of sausage, and a comfortable draught of wine. One of them, putting his hand into his pocket, presented me with a dollar, which I kept till 1829, a very remarkable epoch for me. They assured me of my right direction, and we parted most cordially. Partly relieved from my misery, my heart full of new hopes, I marched with great strides towards the coast, from which I was twelve miles distant, and at two o'clock in the afternoon it came to my view. It may be imagined with what joy my soul was filled when that ardently wished-for shore met my sight, to reach which had cost me so much exertion. My courage redoubled, and at six o'clock in the evening I arrived at St. Felin de Gecshuls, situated on the sea-shore. In this place I had been some time before with a detachment of troops, and I found there some old friends. One of them procured me a passage to Barcelona, and I sailed the same night. In the morning we arrived at our destination, and I remained at Barcelona till the 4th of November, the day of its capitulation. From thence I embarked for Gibraltar, and then for Portugal, where I continued in the war against slavery. But having the greater power of number, despotism triumphed, and I was obliged to return to Gibraltar. Without resources, without occupation, what had I to do at a place of war, where I had to pay every day threepence for the permission to stay there, and to find sureties? I had the good fortune of getting a situation as supercargo in a vessel of Mr. Giacome Galiani, armourer of the place, and I departed for Buenos Ayres, loaded with arms and munitions for the republican government of that country.

This passage did not terminate without disturbance; for in the 23° lat. S., we were chased by a war-schooner of the Brazils, then at war with Buenos Ayres. After having questioned us with what we were charged, they sent their boat, manned with ten marines, to board us, and thought us a good prize. I observed to the captain of our vessel that, being thirty strong, we might easily get rid of our assailants. Orders were given to that effect; we threw ourselves on the Brazilians, put them overboard, left them their boat to save themselves, and set all sail. The schooner was a fine sailor, and went faster than our vessel, but not liking to leave behind the ten men and the boat, they could not force all sail to reach us; they however cannonaded us until we were out of range. All went well, night arrived, we steered a little south west, and in the morning, by dawn of day, we saw the schooner fourteen miles distant to our east. As soon as we were perceived, she steered towards us with full sails, and approached so perceptibly, that at the decline of day she fired on us; the balls passed over our ship, and in an hour's time she would have boarded us. We however steered west, and perceived that she did not gain upon us. Her shot did no harm, and at eleven o'clock, not perceiving her any more, we steered S. S. W.; thus continuing our direction to the Gulf of la Plata, we arrived at Buenos Ayres.

I was tempted to accept of a place as commander of cavalry in the foreign legion, which was offered to me, but I had engaged with my armourer to return in order to give an account of my voyage; this reason, and the affection I felt for my country, and my enthusiasm for liberty, for which I had sworn to sacrifice my life, made me refuse the offer. We unshipped our cargo, and were freighted with leather, horns, old copper, and other goods, and after three weeks we weighed anchor to return to Europe. On this voyage my mind predicted something successful, and a journey of thirtyfive days seemed an eternity to me. Arrived at Gibraltar, and going to my consul to arrange my passport, I found a letter of one of my Brothers, who invited me to approach my country again, providing my pardon was on the table of the king. I took advantage of the opportunity of a galiot, which was going to Leghorn with Tuscan sheep, and I embarked to go to that town. After a prosperous sail we arrived, and after a quarantine of eight days I went on shore. Scarcely had I disembarked, when a policeman invited me to go with him to the commissary of police, who wanted to speak to me; I went instantly, but I had not expected to be treated harshly. "Sir," he addressed me, "you know that you are a political emigrant, and you cannot stay here. I acquaint you that, if you do not depart this day, I have orders to put you into prison." I wished to intimate to him that, by such a treatment, hospitality and the right of nations would be violated; but he would not hear me, saying, "You have comprehended what I said to you—retire." I went out to take a little refreshment in a restaurant, but scarcely had I finished my soup, when the same police-man came to tell me that the commissary wanted to speak to me. I went to him directly. "Sir," he said to me, "here is the captain of a vessel, who departs for Rome this evening. I will take care to have your passport rectified by the nuncio, and meanwhile send your effects; keep on board, for I have given orders to arrest you if you are seen an hour hence in town. Then, without going to finish my repast, I had my luggage fetched, and went on board. There, filled with grief at being treated so rudely, I said to myself: If you are treated thus in a liberal country, what will happen at Rome? You will be shut up for life, or they will send you back to your own country, where the executioner will make you die on the scaffold. I directed my fervent prayers to the Almighty, and nerving myself with a courage, proof for every thing, I was inspired with a profound tranquility of spirit.

After a short navigation we arrived at the Holy City, where I enjoyed a tranquil life. I received resources from my family, and occupied myself with copy-ing writings for an advocate; waiting for the time when I might return to my country, according to what my Brothers had written to me.

At four o'clock on the morning of the 21st of February, 1823, whilst I was quietly reposing in my bed, my landlady entered my room, telling me with agitation that a number of people were asking for me; she believed it was the police, and that, if I wanted to escape, I might jump out of a back window, whilst she was going to open the front door. At first I was confused, but resuming my habitual tranquility, I told her that I feared nothing, and that she might open the door to the men, who were knocking incessantly. In an instant my room was filled with men. Their chief, a man of the most horrible aspect, after having asked my name, commanded me to dress. I did so without answering, and when I had put my feet on the floor, two men took cords from their pockets, tied my hands and feet, and lifted me on a chair. Whilst this was going on, others rummaged among my papers, and then, having untied my feet, led me down stairs and put me into a vehicle, which was waiting at the door. After a quarter of an hour's ride we stopped; they made me go out and enter through a large gate, which closed directly after us. Then they conducted me into a room, untied my hands which were already swollen, and stripped me to the skin. They searched my clothes, and having found nothing, they told me to put them on again, and to follow a man who had a large bundle of keys in his hand. I descended and ascended several stairs, and found myself at last in front of a large door, which was opened and closed again after us. We had not gone many steps in this corridor, when my conductor told me to look behind me; and, pointing to a crucifix of a prodigious size, he said to me these words: "All your hopes are in his hands—commend yourself to Him."

I knew well the meaning of these words, and did not answer. We arrived at a small door, it was opened; I was told to enter, which I did by stooping, and I heard the door locked. I was now in utter darkness; and dared not stir from my place, fearing lest I was in an "oubliette," but stretching out my arms I could feel the four walls. Then I sat myself down, waiting for daylight; I saw it come through a small skylight, which was about nine feet high. Some hours elapsed, when my door was opened, and they brought me a piece of bread and some water. About three months passed with the same treatment, and I was reduced to such a state of weakness, that I was scarcely able to keep myself upright. One day, towards noon, I was called to go to my examination. Arrived in an apartment, entirely covered with black, at the bottom of which was a table with a black covering and a crucifix on it, with two candles, I perceived an ecclesiastic, and another man at his side, sitting behind it. Politely I was asked to sit down, and he assured me that I was more before a friend than a judge; he told me to banish all fear, and to speak the truth to all questions he should put to me, and that he would do his best to free me from the trouble in which I was. He asked my name, country, and the reason why I was a prisoner; then he inquired whether I knew a certain person, by name ——, and whether I belonged to Freemasonry. To this last I answered in the negative. After several other questions he addressed me thus: "I believe you to be not guilty of the crime you are accused of, but I cannot give you your liberty. I shall however make instantly my report, and you will hear of me in a short time. I shall give orders meanwhile that you be better treated." Then he ordered me to retire, and I was conducted to another room, well provided with bars, where there was a bed, a table, and two chairs. Eight days afterwards I was taken to another prison, called "le carcere nuovo," new prison, where I was well treated; and, after another examination, having been detained seven months and twentyfour days, I was set at liberty by a "motu proprio" of his holiness, under the following conditions, viz.:—To leave the papal states within three days, and to sign an obligation never to enter the states of Rome again, under pain of five years at the galleys. All this being done, I embarked and went over to Marseilles.

I learnt there that preparations were going on for an expedition against Algiers, and I requested the prefect of marine to give me a place for taking part in this campaign, as surveyor of the stores, and I obtained it.

After this expedition, I returned to France, and, not knowing how to employ myself, I resolved to go to Paris before spending the little money I had gained, thinking that I could more readily obtain in the capital an employment suitable for me; and on the 28th of July, 1830, at ten o'clock in the morning, I arrived there. I had heard already the news of the revolution. The most open streets were barricaded. I alighted near the Jardin des Plantes, went on foot through the town, in spite of the firing which was going on in almost all the streets, and came to the gate of St. Denys, where a platoon of the "Garde du Corps" denied the passage to every one. Unwilling to meddle with these affairs, not being a Frenchman, I requested the officer to let me pass; but instead of consenting to my entreaty, he rode up to me to strike me with his sabre. I stooped to avoid the blow, and lifting his right foot out of the stirrup, he fell from the horse. The revolters, having stopped till this moment in the doors of the houses, came out, and commenced a fire which forced the platoon to fall back. The revolters wanted to make me their leader, but I refused; and continuing my road up to La Villete, a village joining the capital, I went to a friend, with whom I remained several days.

The revolution had terminated, but the French had done nothing except change their masters, things remained on the same footing, the only alteration being in the name.

The government granted a pension to all exiled officers; but this assistance carried with it the most galling chains; they were obliged to live in an appointed spot, from which they might not stir without special permission of government, and three francs were deducted every year from the sum granted, so that, after a few years, it became so insignificant, that an officer was left no more than fortyfive francs a month, equivalent to thirtysix shillings English.

Being without friends in a strange country, and finding myself lonely, I thought of marrying, and in the month of November, 1835, I executed my plan, uniting myself to a lady who is now sharing my fate, and who has borne me three children.

Through my love of liberal principles, I could not avoid having intercourse with persons of the same opinions. This was sufficient for the police to make themselves acquainted with my political sentiments: several of my friends were arrested; I was informed of it, and fearing the same fate, I escaped to England, where, experiencing the generosity of her inhabitants, I have lived now eleven years, following the profession of teacher of languages. Unfortunately, I was visited last winter with a severe illness, which has thrown me into misery; but I live in the firm hope that the Almighty will take pity on five beings who have been up to this day the toy of injustice and misfortune.

If I had not such a dear native country as beautiful Italy, for the liberty of which I have suffered so much, I should like to finish my days and let my ashes rest in this hospitable soil, worthy of all blessings of Heaven.

Should my narrative have pleased my readers, and the Editor of this Review (also an old Mason) would allow me the indulgence of giving further scope for entertaining, I have matter sufficient, as yet unknown to Masons of the present day, and should be happy to do so.

"*March* 7, 1848. At last, after the sufferings of twentyseven years in my exile, I am allowed, through the late political changes in my country, to return to Naples, where I shall be re-instated in my former rank, and take possession of the house of my ancestors, with my wife and three children. The feelings which are aroused within me by this joyous prospect, and the ardent desire which has taken hold of my mind to leave as soon as possible the scene of my unspeakable sufferings, you can easily imagine."

[Thus wrote our Brother on the eve, as we presume, of his departure to re-visit the scenes of former happiness; may he find solace in past reflection, and peace and happiness in the future!—*Ed.*]

PHYSICAL BENEFITS OF MASONRY.

[From the "Mystic Tie," by Br. A. G. Mackey.]

THE FRENCH CHASSEURS.

F. B. T. Clavel, in his "Histoire Pittoresque de la Franc-maconnerie," relates the following circumstance which occurred at the battle of Genappe.

The 17th Regiment of French Chasseurs, entered the town of Genappe, made prisoners of all the inhabitants. In passing through the streets, some of the soldiers were wounded by musket shots fired from the windows of a house. They instantly attacked the house, and, excited by passion, determined, on getting possession, to put to death nine of their wounded enemies whom they found lying there. The commander of the Chasseurs was at their head, and at the very moment that they were about to perpetrate this act of revenge, he observed one of these poor wounded fellows, a Brunswick officer, who made a sign of distress. Vengeance ceased—the arm of war was paralyzed—the Masonic appeal conquered. The commander threw himself between his own soldiers and the wounded men, and then generously saved their lives. This noble action was not unrewarded, for on the morrow, being wounded in his turn, and taken prisoner by the Prussians, he was recognized as a Mason by an officer, who took him under his care, attended to his wants, and restored to him the money of which he had been despoiled by his captors.

THE INDIAN CHIEF TECUMSEH.

Br. Robert G. Scott, Past Grand Master of Virginia, in an Address delivered before the Grand Lodge of that State, in 1845, related the following anecdote, which, he says, "is well authenticated, and vouched for by several witnesses now living."

During the last war between this country and England, a large detachment of the Northwestern Army, under the command of General Winchester, was attacked at the river Raisin, and after a sanguinary engagement, was overcome by a superior English and Indian force. The ammunition of the Americans being nearly expended, and all expectation of succor vain, they surrendered, on the assurance of their conquerors that the prisoners should be treated with humanity. But they had scarcely laid down their arms, when the Indians commenced stripping them of their clothing, and beat and insulted all who ventured to complain of such treatment. At length the passions of the Indians becoming excited, many of the Americans were tomahawked and scalped. "It was," says Brother Roberts, "in the midst of such an excting scene an Indian Chief with a lofty bearing, and the expression of gratification and vengeance marked on his countenance, looked on this work of carnage and blood. Many of his best warriors had fallen by the sure fire of the Kentucky riflemen. He was chafed and maddened by the recent hot contest. In such a frame of mind he discouraged not the bloody tragedy. But behold now this red man of the forest. What superhuman influence has wrought such a change? Whither has gone that vengeful, that demon exultation? It is the cry of a Mason and a Brother which has reached him, a cry asking for mercy, and speaking in a language which he comprehends and obeys. He springs from the cannon on which he is resting, and with the swiftness of the deer of his native forest, he bounds among his followers and warriors, his tomahawk uplifted, and with a look and gesture which were never disregarded by his savage soldiers, utters the life saving command—'let the slaughter cease—kill no more white men.' This was Tecumseh, a Mason, who, with two other distinguished chiefs of his tribe, had years before been united to our order while on a visit to Philadelphia."

The Percy Anecdotes record another instance of the attention of Tecumseh to his Masonic obligations.

An officer, in a skirmish with a party of British and Indians, in the late war, was severely wounded and unable to rise; two Indians rushed towards him to secure his scalp as their prey; one appeared to be a chief warrior, and was clothed in British uniform. The hatchet was uplifted to give the fatal blow—the thought passed his mind that some of the chiefs were Masons, and with this hope he gave a Masonic sign—it stayed the arm of the savage warrior—the hatchet fell harmless to the ground—the Indian sprang forward—caught him in his arms, and the endearing title of Brother fell from his lips. That Indian was Tecumseh.

MASONRY AT WATERLOO.

Clavel relates the following incident, as another testimony of the happy influence which Masonry exerts in softening the harsher and more revolting features of the battle-field. Well did Gen. Shields observe, on the occasion of the reception of himself and Gen. Quitman by the Grand Lodge of South Carolina, after their return from Mexico, in December, 1847, that "it was not until he was placed in the battle field, and saw and partook of the fierce conflict of man with man, that he was able to appreciate the benign influences of that Order which humanized and civilized the human heart, and softened even the harsh feature of war." But to recur to the incident at Waterloo.

On the memorable 16th June, 1815, at the moment when the allied army commenced a retrograde movement, a Scotch field-officer, who had been seriously wounded in the affair of Quatre Bras, was left on the field of battle. Trampled on by the French cavalry, he thought of but death, when he perceived the French patrols, who came to succor the wounded. Rallying the little strength that remained, he endeavored to raise himself on his knees, and at all hazards, and in a faint voice, he called on the Brethren for aid. Notwithstanding the darkness, and the feebleness of his voice, in its piteousness, he attracted the attention of a French surgeon, who, recognizing in him a Brother, hastened to his aid. His wounds were numerous—and the means of transportation insufficient—but necessity made the professional Brother vigorous. He first dressed those wounds which presented the most formidable danger, and then raised and carried his patient to the sick quarters—placed him on his own pallet—watched by his side—and finally caused him to be conveyed to Valenciennes, where he was warmly recommended to his friends, from whom the officer received the kindest attention, and by whose care he was completely restored to health.

THE CORSAIR AND THE MINERVA.

On the 14th of June, 1823, says Clavel, the Dutch merchant ship Minerva was on her way from Batavia to Europe, having on board several wealthy passengers, and among them, Brother Engelhardt, a Past Deputy Grand Master of the French Lodges of India. When in the latitude of the Brazils, she was attacked by a Spanish privateer, which was provided with letters of marque from the government of the Cortes. After a sanguinary conflict she was compelled to surrender. The commander of the privateer, enraged at the obstinate resistance of the crew, ordered a general pillage and massacre. The work had already commenced, by several of the crew being tied to the masts, when the passengers, by the most earnest entreaties, succeeded in obtaining permission to repair on board their captor. There they sought, but in vain, by offers and supplications, to soothe the rage of the commander. In this extremity, Brother Engelhardt resorted to means, upon the success of which he hardly dared to reckon. He appealed to the privateersman as a Mason. The captain, hitherto insensible to prayers and tears, now appeared to be moved. He was himself, as well as many of his crew, Masons, and members of a Lodge at Ferol. But while acknowledging the appeal, he was doubtful of the legitimate right to it, of the one who used it. The necessary proofs were however furnished, and among other things, a parchment diploma, which Engelhardt had thrown overboard during the combat, fearing that his captors might be enemies of Masonry, was recovered as it floated on the waves. The Spanish captain once satisfied, recognized his Brethren, and restored to them their vessel and property; and after the necessary repairs had been made, allowed the Minerva to proceed, furnished with a safe-conduct for the remainder of her voyage.

QUARTER GRANTED.

The following interesting incident is recorded by Clavel, as having occurred at the close of the battle of Waterloo, on the 18th of June, 1815.

About fifty Frenchmen, nearly all of them wounded, the heroic wreck of a square of two regiments of infantry, which had been almost exterminated by the discharge of a park of artillery, found themselves, at the close of the day, surrounded by a considerable force of the enemy. After having performed prodigies of valor, perceiving that it was impossible that they could effect a retreat, they reluctantly determined to lay down their arms. But the allies, irritated at the loss which they had experienced from this handful of brave men, continued to fire on them. The French now perceived that their complete destruction was inevitable, unless some miracle should save them. The lieutenant in command was suddenly inspired with the thought, that this miracle might be achieved by Masonry. Advancing from the ranks, in the midst of a galling fire, he made the mystic appeal. Two Hanoverian officers perceived him, and by a spontaneous impulse they ordered the firing to cease, without the customary etiquette of consulting their commanding officer. Having provided for the safety of the prisoners, they reported themselves to their general for this breach of military discipline. He, however, who was also a Freemason, far from inflicting any punishment, commended them, on the contrary, for their generous conduct.

ANCIENT CORRESPONDENCE.

The following letters, which passed between the king of Israel, and the king of Tyre, are copied from Josephus' history of the antiquities of the Jews.

SOLOMON TO KING HIRAM.

"Know thou, that my father would have built a temple to God, but was hindered by wars, and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute; but I give thanks to God for the peace I at present enjoy; and on that account I am at leisure, and design to build an house to God; for God foretold to my father, that such an house should be built by me; wherefore I desire thee to send some of thy subjects, with mine, to Mount Lebanon, to cut down timber, for the Sidonians are more skilful than our people in cutting of wood; I will pay whatsoever price thou shalt determine."

HIRAM TO KING SOLOMON.

"It is fit to bless God, that he hath committed thy father's government to thee, who art a wise man, and endowed with all virtues. As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all that thou sendest to me about; for when by my subjects, I have cut down many, and large trees of cedar, and cypress wood, I will send them to the sea, and will order my subjects to make floats of them, and to sail to what place soever of thy country thou shalt desire, and leave them there; after which thy subjects may carry them to Jerusalem; but do thou take care to procure us corn for this timber, which we stand in need of, because we inhabit in an island."

MASONIC INTELLIGENCE.

MISSISSIPPI.

The Grand Lodge of Mississippi closed its annual session on the 18th January. The following officers were elected for the current year:

M. W. Charles A. Lacoste, Natchez, G. M.; R. W. Joseph O. Walker, Holly Springs, D. G. M.; Benj. Springer, Vicksburg, G. S. W.; John A. Wilcox Aberdeen, G. J. W.; Rev. Robert Morris, Jackson, G. C.; J. S. B. Thacher Natchez, G. O.; George J. Dicks, Natchez, G. T.; Wm. P. Mellen, Natchez, G S.; Geo. R. Kiger, Grand Gulf, G. S. D.; Charles Tullis, Rodney, G. J. D.; P B. Massey, Gallatin, G. M.; Charles Gouveneaux, Monticello, G. S. B.; Richard A. Inge, Natchez, G. P.; H. S. Kelley, Natchez, G. S. & T.

OHIO.

The annual communication of the Grand Chapter of Ohio, was held at Columbus, in September last. The session was an interesting one, though the business transacted was chiefly of a local character. The M. E. Grand High Priest, Comp. G. D. Hinde, Esq. read an interesting communication of his doings since the last meeting, the conclusion of which is in the following appropriate terms:

Having presented to you such matters as have occurred to me necessary for your consideration, permit me in conclusion to state that in the great work of elevating our Institution, every member has something to do, and this work is clearly pointed out. The credit of the Order in the estimation of the world, depends more upon the conduct and every day's walk of individual members, than the conduct of the Institution as such. The acts of these bodies are secret, and can be known only to those who are initiated. The different Masonic bodies may inculcate all the cardinal principles, but if these virtues are disregarded in private life, the world will be justified in the conclusion that Masonry has but little influence upon its members. The propriety (I may say the necessity) then, of acting in conformity with the injunction of our Order, as near at least, as human frailty will permit, must be obvious to all.

The following resolution, submitted by Comp. Jarvis, was adopted:

DRESS AT FUNERALS.

Resolved, That this Grand Chapter hereby declare the appropriate Masonic clothing to be worn by Royal Arch Masons on all funeral occasions, to be white gloves and white aprons, with the usual badge of mourning on the left arm, and it is hereby ordered that all subordinate Chapters conform to the same.

The next session of the Grand Chapter is to be held at Steubenville.

The following are the officers for the current year:

M. E. Jacob Graff, Cincinnati, G. High Priest; Jonathan N. Burr, Mt. Vernon, Dep. G. H. Priest; Platt Benedict, G. King; Nathaniel Benjamin, Eaton, G. Scribe; Isaac C. Copelen, Cincinnati, G. Treasurer; B. F. Smith, Mt. Vernon, G. Secretary; H. M. Stokes, Lebanon, G. Marshal; Erastus Burr, Portsmouth, G. Chaplain; Samuel Reed, Cincinnati, G. Lecturer; Thomas Jay, Troy, G. Captain of the Host; Wm. McCammon, Cincinnati, G. P. S.; Jno. Meredith, Mansfield, G. R. A. C.; J. Collins, Dayton, G. Master 3d Veil; Wm. Wilson, Greenville, G. Master 2d Veil; Samuel Lebanon, G. Master 1st Veil; Joseph Covert, Cincinnati, G. Guard.

The Grand Encampment held its annual Convention at the same time and place.. The proceedings indicate an increasing prosperity in this branch of the Order in the State. The following was adopted, as an amendment to the Constitution:

"It shall not be deemed regular for any Encampment under the jurisdiction of this Grand Encampment, to confer the orders of Knighthood upon any applicant whose fixed place of abode is nearer any other Encampment than the one to which said application shall be made; and in case any Encampment shall confer the said degrees, contrary to this section, such Encampment shall, on demand, pay over to the Encampment situate nearest the applicant's fixed place of abode, the whole amount of fees received for his admission."

The following are the officers for the present year:

Sir John L. Vattier, G. Master; Wm. H. Raper, D. G. Master; Kent Jarvis, G. Generalissimo; Wm. B. Thrall, G. Capt. Genl.; Jas. T. Donahoo, G. Prelate; George L. Shinnick, G. Senior Warden; Daniel H. Wheeler, G. Junior Warden; Timothy Griffith, G. Treasurer; B. F. Smith, G. Recorder; Thomas Orr, G. Standard Bearer; Jedediah Banks, G. Sword Bearer; J. Roop, G. Warder.

VIRGINIA.

The Grand Lodge of Virginia, held its annual communication at Richmond, in December. From the excellent report of the Committee on Foreign Correspondence, we extract as follows:

QUALIFICATIONS OF CANDIDATES.

The report of the Committee of Foreign Correspondence of this Grand Lodge, at its last session, furnishes a striking instance of an undesigned error,—one which we frankly and promptly admit, and desire now to correct. In treating of the subject of "an additional test" as "a pre-requisite to Masonic admission," the Committee deprecate in strong terms, this modern innovation, and use the following language: "It is by the *profession* of no man, be he Christian, Jew or Mahomedan, that we determine his fitness to enter our Order. We exact more than mere declaration. It is only by a moral, correct and unblemished life of action, and not by profession, that any can properly secure a Masonic association. To these are superadded one other requisite, that is a belief in a Deity and a *future state of rewards and punishments*." The words, "and a future state of rewards and punishments," were then inconsiderately inserted, and are, in effect inconsistent with what precedes as well as what follows them. This becomes the more obvious, when reference is made to the following sentence, at page 15, of the printed proceedings of the last Grand Annual Communication, and which runs thus, "We hold as our forefathers held, and as we hope our posterity will hold, that, from the votaries of Masonry is expected and required a sincere belief in the existence of a God, the Creator and Governor of the World: and that, beyond this great principle of faith, it is not lawful to impose any religious test as a requisite of admission to our mysteries." In this last quoted sentence is to be found embodied all that, as matter of faith, is exacted of one who seeks to become a Mason. The requirement of "a belief in a future state of rewards and punishments," goes beyond this, and cannot be sustained. Your Committee are unanimous in this view of this very interesting question, and voluntarily and without delay, present this correction of their former report. As pertinent to this great subject, it is to be remarked, that we have every thing to congratulate ourselves in reference to its proper settlement, when we observe the safe and conservative movements that are making in regard to it. The Berlin Lodges have receded in a great measure from the offensive position they had assumed, while all our own Grand Lodges are recognizing to the fullest extent, the old land-marks of Masonry, and we find ourselves acting in precise coincidence with them.

RULES OF ORDER.

The Committee regret to find among some of the proceedings of the different Grand Lodges, a determination to adhere to the departures noticed by the Committee in their former reports, from the ancient and long practiced forms of the Order. Among these are to be found the adjourning a Lodge—taking the "ayes and noes" and calling the "previous question." The old form of "*closing*" the Lodge seems to be put aside for the modern one of "*adjourning*" it. All this is wrong. It is improper. It has been in the last year's report fully exposed, and your Committee deem it unnecessary here to repeat the objections there stated.

EDUCATION.

Your Committee turn with pleasure to the bright prospects of the great cause of Masonry, springing from the diffusion of light and knowledge among the destitute orphans of Master Masons, in their education, by the charitable use of the accumulated funds of years of labor and of toil. In Kentucky and Missouri, in New York and Pennsylvania, a steady progress is making in this great and good work. In our own Commonwealth, its blessings are bestowed on nearly fifty beneficiaries. This is done in a quiet and unostentatious manner, and by mingling our pupils with all others who attend the schools, we avoid any separate organization that might produce jealousies, strifes and contentions. We are placed here by an overruling and wise providence to act our parts for good or for evil. As each generation passes off, it should leave to its successors an improved condition, in all that a great and good God designed them to be. Let us then do our share of this high duty. Let us leave to our posterity that advancement and improvement which they have the right to expect from us. That such may be the final result of our councils, none can more ardently wish or more honestly labor for, than the great Masonic body of this time-honored Commonwealth.

MARYLAND.

The report of the Committee on foreign correspondence is from the pen of M. E. Comp. Charles Gilman, Esq., G. G. Secretary, and is an able and interesting paper. We give below such extracts as we have room:

GRAND CHAPTER OF FLORIDA.

In January 1847, three Chapters of Florida, by their delegates, assembled in Convention, with a view of forming a Grand Chapter. They prepared a Constitution, which was unanimously adopted by the Convention. Subsequently, another article, sec. 7, was proposed, and upon the question being taken upon its adoption, it was found that there were two Chapters in favor, and one in opposition to it. It was, nevertheless, considered as adopted, and incorporated into, and made part of the Constitution. At this meeting, the present Grand Chapter was organized by an election of Grand Officers.

Upon the return of the delegates, to their respective Chapters, and upon the submission of the Constitution, formed as aforesaid, Magnolia Chapter, whose delegate objected to it on account of the so added section, refused to accept it, wholly rejected the organization as a legally constituted Grand Chapter, and still continue to work under their original Charter, derived from the Grand Chapter of Virginia. In the meantime another Chapter has been formed under the new Grand Chapter; and if the Committee rightly understand all the facts, those three Chapters constitute the Grand Chapter of Florida.

Your Committee would respectfully submit, whether the Companions of Florida have not been premature in organizing their Grand Chapter. In their opinion, the course to be pursued, in the formation of a Grand Chapter is this: The delegates, when assembled, having agreed upon a Constitution, by a majority of the Chapters represented, should submit it to the Chapters for their ratification or rejection. If, as in the case in Florida, there are but three Chapters, then all must concur in the ratification, or the Constitution is rejected; because, by universal consent, no Grand Chapter can be formed by a less number than three Chapters. In the event of all three concurring in the adoption of the proposed Constitution, then, and not till then, should the representatives of the Chapters meet, elect officers, and proceed to transact the business of a Grand Chapter.

It will not be contended, that the delegates from two Chapters only, could have formed a Grand Chapter. Then, if the delegate from one of the Chapters dissented from the others, in the matter of the Convention, and refused to adopt it, and his Chapter had justified him in his course, and again rejected it, was it not a virtual withdrawal on the part of that Chapter from the Convention? It so seems to your Committee.

At the time of the formation of the Grand Chapter of Florida, as above stated, a resolution was passed, proposing to place itself under the jurisdiction of the General Grand Chapter. This proposition being transmitted to the General Grand Secretary, in order that it might be in possession of all the facts in relation to the organization of the Chapters constituting that Grand Chapter, he asked their Grand Secretary to furnish him with an account of their origin, whence they derived their charters, &c. To these questions no anwer was returned. At the triennial meeting of the General Grand Chapter, in 1847, this proposition, together with the Constitution above mentioned, was laid before that body; but, nothing of the objection of Magnolia Chapter was then known. The proposition and Constitution were submitted to a Committee, who reported thereon, in substance, that, upon showing that the Chapters constituting that body had derived their Charters from legitimate sources, and so amending their Constitution as to make it conform to the Constitution of the General Grand Chapter, they should be admitted into the union. Which report was unanimously adopted.

It was not for a moment supposed there could have been any objection to this. And yet your Committee are sorry to find by the proceedings of that body, at their convocation in January last, these requirements were deemed unreasonable, if not offensive. And thereupon they withdrew their proposition; and at the same time passed a severe criticism upon the General Grand Chapter itself. The Committee to whom the matter was referred, seem to have been in error as to the object of a resolution passed in the General Grand Chapter in 1844, in the following words:

Resolved, That this General Grand Chapter having learned the history of the organization of a Chapter of R. A. Masons at St. Augustine, E. F., under the authority of the Grand Chapter of S. C., and aware that it was not legally instituted, will grant a Charter for the same, and legalize its previous work, on condition that it makes its returns from the time of its organization, delivers a copy of its By-Laws, and pays its constitutional dues.

The history of that matter is this. In 1813 the Grand High Priest of the Grand Chapter of South Carolina inadvertently issued a dispensation for this Chapter. But afterwards, learning that, by the Constitution of the General Grand Chapter, the Grand Chapters under that jurisdiction have no authority to establish Chapters beyond the limits of their respective States, the representative of that Grand Chapter, as an act of justice to the Companions at St. Augustine, to whom no blame could attach in the matter, and as an exoneration to the officer for his inadvertence in issuing the dispensation, the resolution was introduced and unanimously adopted. This was the first notice which that body had received of the matter. The *returns* mentioned, is but what is required of all subordinate Chapters held immediately under the General Grand Chapter; and the dues are two dollars for each exaltation had in the Chapter. Thus the General Grand Chapter, *at the request of the Grand Chapter of South Carolina*, proposed to heal the irregularity, and grant a Charter even without any charge therefor, and without demanding of that Grand Chapter, (as well enough it might have done,) the fee which had been received for the dispensation. So then it was not "a question of dollars and cents," as was supposed by the Florida committee.

The foregoing facts being familiar to one of your Committee, it was thought advisable to state them, that this Grand Chapter might be fully advised of all the circumstances.

Your Committee are fully persuaded that our Companions of Florida have misconceived the views of the General Grand Chapter, both with reference to the matter of the St. Augustine Chapter, and the proposal to receive their Grand Chapter under its jurisdiction; and that they will take pleasure in removing an unfavorable impression which may have been made by their proceedings of 1848.

GRAND CHAPTER OF TEXAS.

The question relative to the organization of Grand Chapters in Louisiana and Texas, was definitely settled by the General Grand Chapter at its triennial session in 1847. Upon a thorough investigation of all the facts, it was found that neither had been organized in a manner known to the Order, and therefore they could not be recognized. From facts which have come to the knowledge of the Committee, they are induced to believe that measures have been taken to reconcile existing difficulties with the Companions in Texas, by dispensations and Charters from the General Grand Chapter and its officers.

GRAND CHAPTER OF LOUISIANA.

Several Chapters having been established in the State of Louisiana under the immediate jurisdiction of the General Grand Chapter, application was made to the M. E. General Grand King for leave to form a Grand Chapter for that State. Permission was at once granted; and, on the first of May last, the four Chapters, by their representatives, met in Convention, adopted a Constitution and organized a Grand Chapter under the General Grand Chapter; the proceedings of which, together with a copy of their Constitution, have been placed in the hands of your Committee. Comp. Thos. H. Lewis, of New Orleans, was elected M. E. Grand High Priest, from whose ability and firmness much benefit may well be anticipated in that disturbed district of our Masonic field.

CORRESPONDENCE.

Worcester, Mass., Jan. 17, 1849.

R. W. Br. Moore:—Morning Star Lodge, located in this city, has done a good good work during the year past: there have been but few meetings, if any, except when degrees have been conferred. Several young men, have been *raised*, and there is a prospect of work enough, for every regular meeting for some time to come. Some of the experienced Brethren hold meetings for instruction, at the hall almost every week, and a good degree of interest is manifested among those lately Initiated. We hear of no opposition to the Institution now, in all this region,—there is not even a ghost of Antimasonry to interrupt the progress of the Fraternity, or to enlist a crusade against it. We have harmony, zeal and good will among ourselves, and will endeavor to be able to give you a good account of our proceedings at the close of the next Masonic year.

The officers of the Lodge were elected at the regular meeting in this month, and Installed last evening, the 16th. D. D. Grand Master Horace Chenery performed the duties of Installation in his usual correct manner. The former Master was retained in office for the ensuing year, and will go as a Delegate to the Convention ordered by the Grand Lodge. The Lodge was fortunate in securing his services as Master for the year to come.

Worcester Royal Arch Chapter, elected officers at the regular meeting on the second Friday in this month. The returns show that the Chapter has not been entirely inactive during the past year. The increase of members in the Lodge, and the general desire for exaltation among the Brotherhood, look like giving the Chapter abundant work during the year.

P. H. P. Case who has presided since the revival of the Chapter declined the office, and Companion Henry Earl was elevated to the office of High Priest. He brings to the important station a good degree of experience, and as much zeal as an officer in any place requires. He has able companions in Council and the Chapter will give a good account of itself hereafter. Companion Dryden resigned the office of Secretary, on account of ill health, and

Companion Clapp, the efficient and gentlemanly Secretary of the Lodge, was elected Secretary of the Chapter. At the close of the Installation of Lodge Officers, last evening, P. H. P. Albert Case Installed the newly elected officers of the Chapter. The Masonic year has now fairly commenced, and the Fraternity in this city, is prepared to labor and maintain for Freemasonry its exalted position.

Below you have a list of the officers of both Lodge and Chapter.

Officers of Morning Star Lodge –James G. Henderson, W. M.; Frances Davis, S. W.; Alfred Chaffin, J. W.; G. Blood, Treas.; Levi Clapp, Sec.; Henry Goddard, S. D.; Zebina Lee, J. D.; J. H. Mathews, Marshal; Thomas H. Rice, S. Steward; Y. A. Purington, J. Steward; E. Eaton, Tyler.

Officers of the Worcester R. A. Chapter.—Henry Earl, M. E. H. P.; Hollis Bull, King; James A. Whipple, Scribe; Y. A. Purington, Prin. Sojourner; Zebina Lee, R. A. Captain; A. Walker, Treas.; Levi Clapp, Sec.; Simon Thompson, Lewis Thayer, Billings Mann, M. of the Veils.

Rockville, Parke Co., In., Jan. 13, 1849.

R. W. **Br. Moore**: *Dear Sir*—Inclosed you will find four dollars to be credited to my account for the 7th and 8th volumes of the Freemasons' Monthly Magazine,—a periodical which I take great interest in reading, and wish it had a more extensive circulation among our Brethren in Indiana. In every number I find some mooted question settled, that has given rise to some debate in our Lodges. As far as I can learn, Masonry is flourishing throughout the jurisdiction of our Grand Lodge, and especially our Lodge, (Parke No. 8.) We have had work almost every regular meeting since the organization of our Lodge, in the year 1843. We number now about fifty resident members. The officers that were Installed on the 27th of last month were as follows:

Joseph C. Smith, W. M.; Irad Jones, S. W.; Charlton Britton, J. W.; Edward Browne, Tr.; Joseph B. Cornelius, Sec.; John Baker, S. S.; James Linkswelen, J. S.; Harvy H. Hess, S. D.; James Myers, J. D.; John Hart, Tyler.

Yours fraternally,

Peter Q. Stryker.

Mansfield, De Soto Parish, La., Jan. 12, 1849.

Charles W. Moore, Esq.:—*Dear Sir*,—As you well know, Masonry is in a very unpleasant situation in this State; the difficulties are indeed prodigious, *quæque ipse miserrima vidi*, and, so far as this place is concerned, it might be added, *et quorum pars magna fui*. Both Grand Lodges meet this month, and we are looking forward with anxiety at the result of their communications, especially to see whether the old Grand Lodge will come back to ancient craft masonry and thus be the means of healing the breach which has been made in our ancient and time-honored institution.

Yours truly and fraternally, **A. S. F.**

Obituary.

Warren Chapter No. 12,—*Pomfret, Con., January* 16, 1849.

Whereas, it has pleased the Supreme Ruler of the Universe in the dispensations of His all wise Providence, to remove from this world of sorrow and trouble, to the spirit land, our beloved Brother and Companion, **Leonard Haskell**. And whereas a proper respect for the worthy dead demands a suitable action of this Chapter on this melancholly occasion, therefore,

Resolved, That while we bow in humble submission to this dispensation of Divine Providence, we yet mourn the death of our worthy Companion, as a loss to the community, of one of its most industrious, enterprising, and upright citizens, and to the Fraternity of a devoted, zealous and virtuous Mason.

Resolved, That we are deeply sensible of the loss that our Fraternity have sustained by the death of so worthy a Companion; and that we deeply sympathise with his bereaved and heart stricken widow, children and relatives, in the loss they have sustained by this dispensation of an all wise providence.

Resolved, That this Chapter wear the usual badge of mourning, until our next regular communication.

Resolved, That a copy of these proceedings, duly attested, be presented to the family of the deceased, and also a copy be sent to the editor of the Freemasons' Monthly Magazine, with a request to publish the same, and that they be recorded among the proceedings of this Chapter.

Attest, **Mowry Amsbury**, *Secretary.*

Comp. Sir Knight Moore:—You will see by the Resolutions below, that I am requested to send you a copy of the Resolutions of Ruthven Encampment No. 2, U. D., and request you to publish the same. J. H. Walton is from your State, and was the brightest Mason from E. A. to K. T. that I ever met with. He was with us on the night of the 19th, and assisted in conferring the degrees on two Brethren, and did not leave until after one o'clock in the morning. He was taken with the Cholera at 4 o'clock A. M. (20th,) and died at 8 o'clock at night of the same day; and two others of his family, a step daughter and his niece, were taken within two hours of him, and both died before him, and I assure you, that to view the three coffins, all laying together—the broken hearted wife and mother—the two brothers, as they took the "last fond, lingering look,"—it was a deeply trying scene, and from many a manly eye that was unused to weep, the tears flowed freely.

Fraternally yours,

John N. Reed.

Whereas it has pleased the Supreme M. E. G. Commander of the Universe, in his infinite wisdom, to call our well beloved C. G. Sir Knight **John H. Walton**, from his labors in this earthly temple here below, as we trust, to share in the rewards that await the faithful in that temple not made with hands, eternal in the heavens. Therefore,

Resolved, That this Encampment neeply sympathise with the bereaved family of the deceased, in this afflictive dispensation. Yet, we would point them to the promise that is given to those that put their trust in Him, "that though his flesh shall see corruption, yet shall he see God;" that he will be a Father to the fatherless and the widow's God; that although it is their loss it is his eternal gain.

Resolved, That this Encampment has sustained a deep and irreparable loss in the death of our Comp. Capt. Gen. Sir Knight **John H. Walton**, which will be deeply felt in all the departments of the Masonic Temple, and that as a slight token of respect, we will wear the usual badge of mourning thirty days.

Resolved, That this Encampment invite the members of Holland Lodge, No. 1, Washington Chapter, No. 2, U. D., Houston Council, No. 10, and all the Fraternity, to join with us in paying the last tribute of respect to our departed Companion Sir Knight, this day at 12 o'clock, M.

Resolved, That the Recorder furnish the bereaved family with a copy of these proceedings. Also "the Texas Presbyterian," published at this place, Moore's Masonic Magazine," at Boston; and the Masonic Signet, at St. Louis, with a request that they publish the same. A true copy from the minutes, **J. N. Reed**,

Houston, Jan. 21, 1849. Recorder of Ruthen Encampment, No. 2, U. D.

MASONIC CHIT CHAT.

☞The Convention of delegates from the Lodges in this Commonwealth, as noticed in our last, assembled at the Masonic Temple, in this city, on the 7th ult., and was organized as follows:—M. W. Edward A. Raymond, President; R. W. and Rev. Geo. M. Randall, Vice President, and R. W. Charles W. Moore, Secretary. About sixty delegates were present, and the Convention continued in session two days. The Lectures were skillfully exemplified by Brs. Martin, Rogers, Bates, Crafts, and Jarvis, and carefully considered by the Convention. All existing discrepancies were reconciled, and a uniform system adopted, which we trust will not again be disturbed. The most entire harmony prevailed, and all the proceedings were characterized by those kind and generous feelings which always distinguish assemblies of intelligent and true Masons.

Grand Chapter of Texas.—We are happy in being able to state, that the difficulty heretofore existing between the General Grand Chapter of the United States and the Grand Chapter of Texas, growing out of the organization of the latter body, has been adjusted,—an event that will give the highest satisfaction to the friends of R. A. Masonry throughout the country. A correspondent writes, that the Companions in Texas, formerly attached to the late Grand Chapter, are taking the necessary steps for the legal organization of a new Grand Chapter. We wish them all the success they can desire, and do not doubt that every facility will be afforded them by the General Grand Chapter. In our next we shall give the particulars.

☞We learn from our Irish correspondent, that the "Freemasons' Pocket Companion," for Ireland, has been brought out the present year, by Br. Thomas J. Quinton, G. Treasurer, the R. W. Brother Michael Furnell, by whom it was last year projected, having relinquished his management of it. It is a useful and excellent companion for our Irish Brethren, and we trust the new propriety may find his labors amply sustained and rewarded by them.

R. and S. Degrees.—In answer to the inquiry of our correspondent at Roxboro', N. C., in relation to the number required for conferring the R. and S. degrees, we answer—that, there being no regular Council within seven leagues of the residence of the candidate, nor of the place where the degrees are required to be conferred, *three* Companions may confer them on any R. A. Mason, qualified by character to receive them. This is the only restriction imposed, as we received them; and we presume it to be general. Nine members are necessary to constitute a Council.

☞The Grand Lodge of S. Carolina, in the adoption of a report submitted by the Grand officers, on the 7th Dec. last, have incidently decided, that the appointment of the Junior Deacon of a Lodge belongs to the S. Warden, and not to the Master. And this decision is in conformity with ancient custom; but it is not now genetally followed. It has, also, in the same manner, very properly decided, that "Lodges never adjourn, but are closedby order of the W. Master."

☞The Grand Lodge and Grand Chapter of this Commonwealth hold quarterly communications in this city, the present month.

☞A correspondent at Anderson, S. C., writes that the Lodge is flourishing, and that a Chapter has just been established at that place.

☞Br. John Bowen, of Mobile, is an authorized agent for the Magazine and Trestle-Board, and will attend to orders for either of these works, from any part of Alabama; he is also authorized to receipt for payments on account of the same.

☞Br. Rev. T. Whitaker, of Janesville, Wis., is an authorized agent for the Magazine and Trestle-Board.

☞Br. C. H. Jordan, of Roxboro,' N.C., is an authorized agent at that place, for the Magazine and Trestle-Board.

THE
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PROCEEDINGS IN CASES OF DISCIPLINE, AND DIFFERENCES BETWEEN BRETHREN.

We owe an apology to the correspondent by whom the following inquiries are submitted, for the long delay that has occurred since they were received. They were accidentally placed on file with sundry miscellaneous papers, and overlooked. We trust this explanation will be satisfactory to him:—

> 1. A code of By-Laws prescribes the mode of proceeding to be followed, "when charges of unmasonic conduct are preferred against a Brother." Does it follow that the Lodge cannot proceed without charges? or, if a difficulty comes before the Lodge, and it appoints a Committee to investigate the matter, (which investigation is had with the full privity of the parties,) has it not power, on proper presentation of the facts of the case, to make a decision, without the formal preferment of charges by one party against the other?
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> 2. Again,—the By-Laws prescribe that in inflicting censure on a Brother, the question shall be taken by ballot: 1st, on his expulsion; 2d, on his indefinite suspension; 3d, on his reprimand in open Lodge. If the former inquiry be answered in the affirmative, suppose the Lodge should find both parties partially in the wrong, would it not have power to dictate to each terms of mutual reparation, notwithstanding such a By-Law? or, in other words, is not such a By-Law in contradiction of the spirit of Masonry, depriving the Lodge of the power to redress wrongs?

1. When charges are preferred against a Brother, the Lodge will usually proceed on them, if it esteem them to be of sufficient importance to demand investigation. But it does not follow, as a matter of obligation, that when charges are preferred, the Lodge must proceed to arraign the accused for trial. It may, and should, first satisfy itself that the charges are not urged through any improper motive on the part of the accuser, and that the evidence is such that, unexplained, it would probably lead to conviction. With a view to the attainment of this object, the Lodge may adopt any course it shall decide to be most convenient to itself and just to the parties concerned. It may, and usually will, when there is any doubt

existing, refer the subject to a committee of its oldest and best informed members, to investigate the grounds of complaint and recommend such further proceedings as in their judgment the case may demand. This recommendation may be a dismissal of the charges; or it may be in the form of a vote of censure. But in the latter event, as in cases of suspension or expulsion, the accused would be entitled to a trial before the whole Lodge; for there is no principle better settled than that an accused Brother cannot be condemned, without first having an opportunity afforded him to be heard before his peers in his own defence. This defence may be made either by himself or counsel. But, if he refuse to avail of this privilege, or in order to avoid a trial, or through fear of the legal consequences of his offence, is compelled to escape beyond the jurisdiction, the Lodge may, by the established usage in this country, proceed with the case, *ex parte*, and prosecute it to a final decision.

2. The regulation cited by our correspondent, might not, in cases of high misdemeanor, be objectionable. But it is made to govern the proceedings in all matters of discipline that may come before the Lodge, whether for a disregard of the fundamental laws of the Institution, or dereliction of duty in points of minor consideration. A member charged with personal disrespect to the Lodge, or any of its officers, is by it subjected to the same course of proceedings and to the same vote as he who is arraigned for the highest offence recognized in Masonic jurisprudence. This is the objection to the regulation: and it is a fatal one. As already suggested, a Brother may be guilty of an offence, which, under no circumstances, would authorize his expulsion, though it might be a proper cause for reprimand. It is absurd to require the Lodge to pass upon the question of a verdict that it has neither the power to render nor to enforce. How should we regard a jury that, in a case of petty larceny, before coming to the consideration of such a verdict as is authorized by the laws, should entertain and decide the question, whether the accused had been guilty of a capital offence? Every offence in Masonry, as in communities, has its appropriate punishment. The nature of the former having been established, there can be no difficulty in determining what the latter should be. This is a matter of much consequence; because, it is due to the accused, that he shall not be arraigned before his Brethren for a higher offence than that with which he stands charged, and that all the proceedings shall be kept within lawful and proper limits.

But the particular question raised by our correspondent is, whether, if upon investigation, it shall appear that both parties have been in the wrong, and that both are censurable, the Lodge has the power to "dictate terms of mutual reparation?" We answer, that the Lodge has this power, and that it is its imperative duty to exercise it, whenever and as often as occasion may require. A Lodge cannot set aside the established Constitutions of the Order, by any regulations of its own. "If a Brother does you injury," says one of the oldest Constitutions in existence, "or if you have any difference with him about any worldly or temporal business or interest, apply first to your own or his Lodge, to have the matter in dispute adjusted by the Brethren. And if either party be not satisfied with the determination of the Lodge, an appeal may be carried to the Grand Lodge." Again—in the language of another of the old Constitutions—"If any complaint be brought, the Brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies, (unless you carry it by appeal to the Grand Lodge,) and to whom they ought to be referred." In order to bring such differences between Brethren, before the Lodge, it is not necessary that specific charges should be preferred. A written statement of the facts, signed by one of the parties, is sufficient. On this statement, or "complaint," the Lodge may proceed in its investigations, and finally dictate terms of reconciliation.

MASONRY ON THE CONTINENT OF EUROPE AT THE CLOSE OF THE LAST AND BEGINNING OF THE PRESENT CENTURY.

The following paper will commend itself to our readers, as not an inappropriate affix to the narrative of Neapolitan Masonry, given in the preceding numbers of this work. In our next we propose to follow it with a short history of the society of the *Illuminati*, and its alleged connection with Freemasonry. Apart from their present interest, it is believed that this series of papers will be found valuable as furnishing materials for future reference and use.

Professor Robison, of Edinburgh, in 1787, published a book, (dedicated to Mr. Wyndham,) entitled, "Proofs of a conspiracy against all the Religions and governments of Europe, carried on in the secret meetings of Freemasons, *Illuminati*, and reading societies." The title was alarming enough, and the political convulsions of the period, when every sovereign trembled for his throne, and every bishop for his benefice, combined to give it interest and credulity.

The work, however, failed in producing the anticipated effect, though written with considerable vigor, and sent into the world under the name of a respectable alarmist, who vouched for many of the facts by his own personal experience. People could not exactly see why a man, well satisfied with government in the daily intercourse of society, should become all at once a rebel and a plotter, when he put on the apron; nor could they conceive how king, lords and commons, supported by army and navy, and fifty millions a year, could be destroyed by the secret machinery of a Lodge. A conspiracy against their religious creed—a plot, to make them infidels and atheists, against their will or conviction,—an organized attempt to blow up, some fine morning, the thirtynine articles and the bench of bishops, seemed still more improbable and preposterous. The Professor, therefore, made few converts to his opinions and his work was not much read. The Freemasons, whom the government and the ecclesiastical establishments of the continent had at that time most to dread, were the reformers of the camp, and not of the *square and compass*—the *Grand Masters* in the art of war, and not Grand Masters in the Craft of Masonry. The French revolution, after producing its series of crimes and atrocities, was then in its full career of foreign conquests; and the phantasmagoria of the mystical alarmist could command little attention amid the more formidable dangers of war, or the appalling spectacles of invading armies, and bloody conflicts. Though therefore, the Professor made it appear that Masonry, in France and Germany, had been perverted to political purposes; that, under the protecting secrecy of the Lodge, quacks, and projectors in government, religion, and morals, had preached doctrines to the initiated, which they could not proclaim to the world without incurring censure or suffering punishment; that revolutionary and impious innovators had employed the opportunity afforded them at the meetings of their society for propagating the subversive principles which they could not publish through the press, or broach in open day; and that many of the furious demagogues and agitators who covered themselves with blood and crimes during the anarchy of the Legislative Assembly and the Directory, had distinguished themselves as zealous supporters of the Craft—though all this, we say, had been apparently made out, every sensible man saw that the danger lay, not in the forms or privileges, of the obnoxious society, but in the oppressions and abuses which rendered the feeling of reform irresistible, and prevented the expression of political opinion till it became the explosion of the mine, instead of the salutary warning of approaching danger.

From the time of the French Revolution till the general peace in 1814, we hear nothing of political Freemasons. Secret societies were established in Germany by patronism, and encouraged by princes against their French despots; but Masonry, where it existed, was purified from politics. The associations of the students were of the former character. Masonry had not passed the Pyrenees, or at least was cultivated with no zeal. Having been prohibited by the Pope, and denounced by the governments, it could not flourish where it was to encounter the Inquisition. During the Peninsula war, and under the Constitutional Cortes, it made some progress in Spain, though opposed by the monks and priests, as an invention of Gallic impiety. The ecclesiastics felt a peculiar horror against its mysterious rites, from the impossibility of compelling a disclosure of its secrets, even by the tortures and terrors of confession.

An ordinary sinner, disencumbered his conscience of his venial or mortal offences, without difficulty, on the steps of the tribunal of penitence. The greatest criminal was often unable to conceal the hidden enormities of his life from the searching questions of a ghostly father—sometimes even the assassin would breathe into the ear of his confessor an acknowledgment of those deeds of blood which would have exposed him to the extreme vengeance of the laws; but the obdurate Mason resisted all adjurations—all interrogatories—all menaces of future punishment—without disclosing the perpetration of his guilt!

On the restoration of the old despotisms, at the peace in 1814, the people of the different nations of the Continent, who had been promised constitutional liberty as a reward for their exertions and sufferings in overthrowing Napoleon, broke into secret societies as the means of cherishing those sentiments and hopes which it was dangerous to disclose, or maturing those projects of reform which it was impossible immediately to execute. Then came the time of the *Bursenchafts* and *Tugenbunds* of Germany—of the Carbonari of Italy—and of the revolutionary clubs in the Peninsula. Then we heard of congresses, held by its itinerant sovereigns to secure the stability of arbitrary thrones—of holy alliance manifestos against popular claims—of great standing armies converted into an Amphyctionic police and of papal bulls against political sects and heresies. Then we heard again as in Professor Robison's book, of a conspiracy against all the governments and religions of Europe: of a society extending its ramifications from Sicily to Siberia—and an organized revolt from Greece to Calais. It is no doubt true that there was an universal feeling of dissatisfaction with existing despotism—that the instinct of liberty and independence had created a general, though unavowed sympathy—and the desire of change was no longer confined to secret societies, though its expression might be dangerous beyond them. The conspiracy of which the Carbonari and the Freemasons were then accused, was the unconcerted union of the friends of freedom and toleration against fanaticism and arbitrary power—of the partizans of institutions against personal caprices: of cheap and honest governments against extortion and corruption—and of equal rights against privilege and monopoly. It was this union, and not a handful of plotters, which brought about the revolution of Spain, Naples, and Portugal, in 1820.

In Italy, the sect of Carbonari had made a number of converts before the occurrence of the Neapolitan revolution; and, as their meetings or symbols had been prohibited by an arbitrary government, it was naturally supposed that they might become useful auxiliaries to a constitutional throne. The society, therefore, set no bounds to their initiations. The Lodges were opened to all classes indiscriminately: *compella intrare* seemed to be proclaimed at the door by the guardians of their mysteries; their meetings, in fact, ceased to have any character of secrecy or selection; and the spirit of sect evaporated by general diffusion. It is calculated that, before the Austrians entered Naples to execute the warrant of the Holy Alliance police, there had been initiated into Carbonarism two or three thousand persons, who all surrendered their Lodges and their liberties without striking a blow; and many of whom, even down to the Lazaroni, laughed at the farce in which they had been led to play a part.

The same career was run by Masonry in Spain and Portugal; and the same fate befell it. Being prohibited under the old regime, it was naturally cultivated with zeal under the new. Notwithstanding, therefore, the remonstrances and anathemas of the church, the chief towns were honored with Lodges, and Brethren multiplied as liberal opinions extended. Multitudes were initiated, without much regard to the obligations of secrecy or the honors of the Craft.

As the chief officers and great body of the Fraternity belonged to the constitutional party, the Freemason became easily indentified with the constitutionalist, and was consequently proscribed when the constitution was abolished. Hence the furious declamations of the monks and mobs of Don Miguel against Freemasonry—hence the attempt to defame the charter in conjunction with the abandoned symbols of the Craft; and to make the innocent Mason an object of abhorrence, that the meritorious supporters of public rights may be overwhelmed with the odium of ignorant bigotry.

The most effectual mode of accomplishing this object, in blackening the character of Masonry, is to invent or propagate the most horrible tales respecting the origin of the Institution, its rites of initiation, the design and principles of its founders, or the mysteries and operations of its Lodges. One author assures us, that Masonry was the contrivance of the heretic Faustus Socinus to overthrow Christianity. Another tells us that the suppressed order of the Knights Templars invented it with the same object; but it belonged to the fanatics of a country where the Jews are held in popular abhorrence, from having been burnt, to a late period, as sorcerers and heretics—to find out and prove that the venerable Fraternity belong to the race that crucified Christ, and celebrate their infernal orgies with the blood of Christian infants. The following account of an initiation by a French enemy of the Order, could not have inspired greater horror than the announcement of this discovery.

"A candidate for reception," says M. Latognaye, "into one of the highest orders, after having heard many threatenings denounced against all who should betray the secrets of the Order, was conducted to a place where he saw the dead bodies of several who were said to have suffered for their treachery. He saw his own brother bound hand and foot, begging his mercy and intercession. He was informed that this person was about to suffer the punishment due to his offence, and that it was reserved for him [the candidate] to be the instrument of this vengeance, and this gave him an opportunity of manifesting that he was completely devoted to the Order. It being observed that his countenance gave signs of inward horror, (the person in bonds imploring his mercy all the while,) he was told that, in order to spare his feelings, a bandage should be put over his eyes. A dagger was then put into his right hand, and, being hood-winked, his left hand was placed on the palpitating heart of the criminal, and he was then ordered to strike. He instantly obeyed, and when the bandage was taken from his eyes, he saw—that it was a lamb he had stabbed.

Soon after the overthrow of the Cortes, an article appeared in the Lisbon Gazette, or the official paper of the government, (August, 21st, 1823) to establish the above mentioned identity between the Jews and Freemasons.

After answering the several objections, and concluding, on the most careful review of the parallel, that Masonry is Judaism in a mask; and that the object of the Masons, like that of the Jews, is to re-establish the altar and the throne of that hated race, our author terminates his lucubrations by exhorting his country men to search out, destroy, and exterminate the execrable society of Brethren, which had, like Mount Vesuvius, thrown out its burning lava on the soil of Portugal.

This elaborately ridiculous view of Masonry and Jewry is not confined to one author. We have several pamphlets, in which the same absurdities are maintained, with the zeal of apparent conviction, and the pride of arrogated discovery. The object of them all is the same—to connect constitutional principles with secret societies—and then to make the latter objects of abhorrence, by shewing their indentity with a race, at whose heretical abominations the people shudder. The conclusion is evident and direct—that, as the Portuguese expelled the refractory Jews, who refused to renounce their errors, and burnt the hypocritical or relapsed, who concealed them or returned to them, they should inflict the same vengeance, or pass the same sentence, on the political heresies of the Charter. The zeal of its author, Don Pedro IV., for Freemasonry, has furnished an additional motive to the partizans of his Brother for calumniating and denouncing the Order. Accordingly, several disquisitions appeared in Lisbon on Brazilian Masonry, in which the constitutional emperor is not treated in any sense of the word, like a Brother. "They all assure us that its object is to abolish Christianity, or at least to destroy that true form and creed of it, called the Roman Catholic. They all declare that the dogmas of the *Grand Orient* of Brazil go the length of pure deism, if not farther; and the author of one of them, entitled, "A Free-Exposure of Masonry, by a Brother who has abjured the Society," tells us that, wherever the Masons are not regicides, they are infidels, though they generally are both. It would appear, however, that this point is made out in the same way as the University of London is proved to be an infidel establishment—namely, that no particular religious system is taught, and that religious controversy is entirely excluded.

After the establishment of the Charter of Portugal, no attempt was made to revive Masonry. It was generally felt by the friends of the institution that they might be exposed to calumny by recurring to the ceremonies of a Lodge, while they could gain no security by its union or secrecy. It must appear, therefore, not a little singular, that all the tumult about names—that all the declamations against secret societies, that all the fury against Jews, in the garb of approved conspirators, to which we have alluded, has not the least foundation in fact; that orders of the day to the troops, addresses to the court, and labored exhortations from the pulpit, which assumed the existence of the chimera, rest upon nothing but the invention of a faction—and that Portugal was convulsed by the rumored plots and atrocities of Freemasons, Jews and Jesuits, while, perhaps, in the whole country there was not a Jesuit, a Jew, or a Mason to be found.

RELIGIOUS INTOLERANCE.

It will be remembered that some time since the Catholic Bishops or some other authority of the Church, issued letters against secret societies of all kinds: and the clergy prohibited from encouraging them in any way. Yesterday, at the funeral of Mr. Ray Marsh, several Lodges of Odd Fellows, with their usual badges, followed his body into St. Patrick's Church. Father O'Reilly, however, before proceeding with the funeral services, gave notice that the rules of the church forbade the tolerance of such badges, and unless they were removed, the ceremonies could not proceed. Whereupon the Odd Fellows left in a body, followed by several of the citizens who sympathized with them, and repaired to their Lodge rooms.—*Rochester (N. Y.) Democrat.*

GRAND LODGE OF NORTH CAROLINA.

Windsor, N. C., Feb. 19, 1849.

Dear Sir and Brother:—The annual communication of the Grand Lodge of the State of North Carolina, to which as W. M. of Charity Lodge, No 78, I had the honor of being a representative, was held in December last, commencing its session on the 4th and ending the 12th of that month. With much pleasure I am able to state, that a larger representation was present during the whole communication, than in any year for twenty years previous, and that harmony and good feeling generally characterized the proceedings. According to returns for Subordinate Lodges, there has been more Initiations than for any two previous years, and reports from representatives declare the Institution in a highly flourishing condition throughout the State. One of the most important matters before the Grand Lodge for its consideration was the establishment of a Masonic College in the State. At the previous communication, the Subordinate Lodges had been requested to send up such subscriptions to this great enterprise as they might deem advisable. A circular from the Grand Master explanatory of the subject, having previously been, by order of the Grand Lodge, distributed with, them, and, as an additional inducement to obtain subscriptions, the Lodge, order of the Grand Lodge, which should send up the largest amount, should be entitled to the location of the College, a commendable liberality has distinguished many of the Subordinate Lodges, and one Lodge, I was pleased to see, guaranteed a subscription of five thousand dollars, and a promise founded on good reasons to obtain three thousand dollars more. The Grand Lodge decided not to locate the Institution at this communication, and an agent was appointed to traverse the State, soliciting subscriptions in aid of so noble an undertaking. I regretted very much to see a good deal of feeling manifested on the question of location, (and this was the only circumstance marring the harmony of the meeting,) and hope that calm reflection will soften down the feelings engendered on that occasion, and that the whole Fraternity, as one man, will come up and lend a helping hand to the establishment of so noble an enterprise as the erection of a *Masonic* College in the "Old North State," without regard to the question of its location. In connexion with the cause of education, the Grand Lodge was favored with an eloquent address by Br. Rev. M. Walter, of Ohio, as also one from Br. Lovejoy, of Raleigh, principal of the Male Institute at that place, which were listened to with much interest. I understand copies of those addresses have been procured and are to be published, with the able report of the Committee on Education, in pamphlet form. When published, I will send you one. Elections for officers for the ensuing year were made, with very great unanimity: R. W. William F. Collins was re-elected Grand Master; Br. John H. Drake, G. S. W.; Br. J. Hiatt, G. J. W.; Br. R. W. D. Hutchings, G. T.; Br. William T. Bain, G. Secretary. The Grand Officers were regularly Installed the last evening of the session of the Grand Lodge by P. M. W. G. M. Samuel F. Patterson, and on the 12th the Grand Lodge was closed in ample form, and the Brethren returned to their several Lodges, more strongly "confirmed in the faith," and with renewed determination to "render themselves more worthy" as Masons and as men. Upon the whole, we had a most interesting and pleasant meeting, and one much calculated to stir up the already awakened Masonic feeling in the State.

With sentiments of esteem, I am, fraternally yours,

K. Biggs.

REASONS FOR ATTENDANCE AT STATED MEETINGS OF THE LODGE.

NO. I.

By Albert Case.

There are many reasons to be urged in favor of a general attendance on the meetings of the Lodge. Our Lodges are deliberative assemblies, and the business they transact, I apprehend, is of more importance than many of the members imagine. The reception of members, the disposition of the funds, and all the immediate and direct operations of the Institution, is the work of the subordinate Lodges. The entire character, standing and success of the Order, depend, in a great degree, on the manner in which the business of the Lodges is conducted.

If the meetings of the Lodge are neglected by the members, the business may be transacted in a careless, loose and injudicious, if not in an unlawful manner. In such an event, negligence will be apt to mark all it operations,—the inevitable consequence of which must be, that from want of suitable attention to the qualifications of candidates, bad men will obtain admittance—the funds will be squandered, or applied to improper purposes, and the Lodge ultimately ruined, and an injury inflicted upon the character and interests of the Institution generally, therefore it is the duty of every member, to attend the meetings of his Lodge as often as circumstances will admit. He should not neglect them for any trifling cause. The interests of the Institution and his Lodge, which it is his duty to watch over and labor to promote, and to guard against abuse, demand it.

But it is not merely to watch and to guard the Institution and the Lodge from abuse—to prevent the admission of the unworthy, the squandering of the funds, or their improper application, that members should be constant attendants at their Lodge meetings. This is a mere negative purpose. But it is more especially, that they may act affirmatively, in promoting the welfare and interests of the Lodge and the Order.

It is an old saying and true, that in the multitude of counsel there is safety. Of deliberative assemblies this is as emphatically true, as of individuals.

There is much business that comes before our Lodges, in which the counsel and advice of every member are needed, in words and by vote. And this, the Lodge and the Institution have a right to claim of its members.

Besides this, it is only by attendance upon his Lodge meetings, that any Brother can become familiar with the work and operations of the Order, and be able to form an intelligent opinion of its practical utility. With the utilitarian which distinguishes the people of this country, little interest will be excited or felt in an Institution, until it is perceived, that it possesses some utility; that it can be applied to some practical purposes.

Again, the influences excited upon the mind and heart, by the meeting of a well regulated and harmonious Lodge of Brothers, is not to be overlooked. If candidates are to be initiated, crafted or raised, the solemnities of the service, will exert a good influence upon every serious mind. And then, if there is no work to be done, the lessons of the Lodge cannot fail to awaken thoughts and feelings of a noble and generous character, and inspire a generous mind, with a renewed interest in the welfare and happiness, not only of the Brotherhood, but of the human race, and make it feel more deeply for the race--to excite a general sympathy for our kind, and make the members more active for their relief and improvement.

MASONIC PRESENTATION.

The Grand Lodge of the District of Columbia, on the 7th February, held a special communication for the purpose of presenting to their excellent Secretary, R. W. Br. C. S. **Frailey**, a piece of plate, in token of their appreciation of his services as a faithful officer. The presentation was made by the M. W. **Benjamin B. French**, Esq., Grand Master. We give below the addresses delivered on the occasion:

Right Worshipful Brother:—The Grand Lodge of the District of Columbia, at its Installation meeting on St. John's day, last, passed a resolution, by a unanimous vote, appointing the M. W. Grand Master, and R. W. Grand Wardens a Committee, to have prepared and presented to the R. W. Grand Secretary some suitable testimonial, as a sense of the appreciation by the Grand Lodge of his services.

That Committee has, with great pleasure, attended to the duty assigned them, by procuring a silver pitcher, which, as the organ of the Grand Lodge I am about, in their name, and in their presence to present to you, in accordance with the terms of the resolution.

Accompanied by suitable Masonic emblems to designate your rank in this Grand Lodge, upon this pitcher is inscribed the following language: "Presented, by the Grand Lodge of the District of Columbia, to Right Worshipful Charles S. Frailey, Grand Secretary, as a token of their appreciation of the manner in which he has performed his official duties," thus expressing, as concisely as possible, the reasons which induced the Grand Lodge, to direct its presentation.

My Brother—The consciousness of having performed his duty, either in a public or a private station, is sweet to the memory, and to the reflection of man—doubtless, with no more public monitor than the "still small voice" that whispereth within the bosom "it is well," many a man is fully satisfied; and I do not doubt that this reflection, which may well occupy your mind, is to you a full reward for all your labors. This Grand Lodge has, however, seen fit to express their approbation of your services in a more tangible form—and when those who have bestowed upon you a public trust, are unanimous in thus giving expression to their approval of your official course, you have a right to feel proud of a distinction thus conferred upon you.

Solomon hath said that "a gift is as a precious stone in the eyes of him that hath it"—and some more modern writer has more elaborately expressed nearly the same idea, by saying, "even trifles in themselves, to the feeling heart, are of more worth than India's richest gems."

It is not the intrinsic value of the gift that renders it precious to the receiver. How many a simple band of gold, worn around the finger, is, in the eyes of the wearer, of more value than the riches of a world! The associations which it awakens in the mind, may set in motion a train of thought, going back, perhaps, to the brightest hours of childhood and youth, and recalling almost with reality, many a happy hour from the dreaming vista of the Past, which, but for the precious talisman, would have been forever lost in the wastes of memory. This gift, in itself but a trifle, will possess to you, I know, an inestimable value. As you look upon it, in after days, you will remember those Brothers of the mystic tie, from whose hands you received it, when many of them, perhaps, will have seen "the last of earth;" the happy hours you have spent with them will be vividly recalled, and, although it possesses no audible voice, it will speak a language which your heart can understand and appreciate.

No duty has devolved upon me, since I was first invested with the purple of this Grand Lodge, which I have performed with more heart-felt pleasure than I now perform this—I use no mere empty words when I say, what I so well know, that you have richly merited this mark of the approbation of this Grand Lodge.

To your hands I now commit this beautiful specimen of the skill of a master workman, and may your future existence while journeying through "this vale of tears," be as free from misfortune or distress, as this is from spot or blemish.

To which the R. W. Grand Secretary made the following reply:

M. W. Grand Master, R. W. Grand Wardens and Brethren of the Grand Lodge of the District of Columbia.

The presentation by this Grand Lodge of the handsome piece of plate just handed me, and the very handsome and complimentary terms you, my Brothers, as the organs of that body have been pleased to use, call for my most grateful acknowledgments--acknowledgments of the most profound character, due to the former for the flattering evidence of the appreciation of my humble exertions in its service, and to the latter, for the kind manner in which those exertions have been alluded to by the M. W. G. Master, in the address just delivered.

On an occasion like the present, there cannot fail to arise in the breast of any one, situated as I am, emotions of mingled gratitude and pride--emotions so strong in my breast, as to cause by their tumultuous and stirring character, a distrust in my head in framing, or in my tongue in giving utterance to language, expressive of the deep sense I entertain of the honor conferred upon me by the M. W. Grand Lodge, as well as by the gift itself, as by the mode and manner in which, at the instance of the Brethren, you my Brothers, have performed the duty assigned you by the M. W. Grand Lodge.

I beg therefore that in any estimate you may form, of the feelings I entertain towards the M. W. Grand Lodge, for the beautiful present I now hold in my hand, or of those for you my Brothers, for the kind expressions used in the presentation, you will be governed more by what each of you may deem the most appropriate to *have been* uttered, than by any words which I have or may use, confident that none of you, or *all* combined, could draw a draft on the treasury of my best feelings and affections, which would meet with the remotest probability of being dishonored by non-acceptance.

I may be pardoned, if under present circumstances, I refer in any way to the service I have endeavored to render to the Fraternity in my official position--I do it solely because the occurrences of this day so far give them the "Royal stamp," as to render them still more valuable in my eyes, by the evidence that they have been satisfactory to the body from whom I derived my authority, and for whose prosperity, honor, and advancement, my exertions have at all times been directed, and because to my own consciousness of right and of duty, there is added this testimony of my Brethren, of the faithful performance of what I essayed to do,—an approval of the past, inciting to and sanctioning in the future, a continuance of that course, which I am thus, by the manner of such approval, forced to believe, has been of some advantage to the interests of the Craft in this jurisdiction.

This day, my Brothers, is one to be indelibly fixed in my memory,--to be cherished as one of the most verdant spots in the varied journey of my life,— as one upon which my bark, in its onward course down the river of Time, has after a day of labor and of toil, suddenly emerged from a scene of rocks and shoals and sterile shores, to an open country profusely covered with the richest productions of nature and of art, and stretching far and wide as the eye can reach, with flowers decking the banks, flaunting their gaily colored heads to the sun and shaking their glorious perfume in the balmy air, and with friends and Brothers lining those banks, giving the voyager such greetings as to enhance the pleasure of the scene around, and lessen by their recollection the trials and hardships of the future which cannot fail to be encountered (let the journey yet to be made, be long or short) ere that bark emerges from this river of Time, leaving its rocks and its shoals, its flowers and the friends encountered on its bosom, all behind, and under the guidance of the Great Pilot above, launches itself into the broad and limitless expanse of the vast ocean of Eternity.

Brothers—I once more thank you—with all my heart I thank you—assuring you that I shall cherish this gift as the most valuable of my earthly goods, hallowed as it is by the associations of this day, and speaking, as it ever will, in graven characters, of your fraternal feeling.

TESTIMONY OF CLERGYMEN,
AS TO THE CHARACTER AND TENDENCY OF THE MASONIC INSTITUTION.

Chicago, Illinois, Feb. 10, 1849.

C. W. MOORE, Ed. Masonic Magazine—*Dear Sir and Br.:* The obligations of secret societies have been stated from our pulpits, as among the forms of the violation of the fourth commandment.

I have long desired to see a list of names of those whose fame as christians and philanthropists has been world wide,—of men, whose memories we have from our youth been taught to revere, and whose virtues to imitate, and who were Masons.

Will you please publish such a list, that we may see who are held up as authorities and patterns in matters of christian faith and practice on the one hand, and as such open and bold blasphemers on the other. Fraternally Yrs,

C. R. S.

We cannot more conveniently comply with the request of our correspondent, than by publishing the following from Br. Mackey's " Mystic Tie :"

Among the enlightened ministers of God we will find some of the most zealous defenders, and most estimable ornaments of the Masonic Institution. But clergymen, like other human beings, are obnoxious to the influence of prejudice and bigotry, and therefore, among this class, we must also look for some of our most inveterate foes. The opinion, however, of a learned, and upright, and pious server at the altar, should always carry with it especial weight ; and I have not, therefore, neglected to collect from some of these pure and intellectual men, their openly avowed opinions of what Masonry is. Gathering these testimonies, as I have done, from all parts of the world, and from all denominations of christians, our opponents, in reading them, must, in all honesty, come to the conclusion that Freemasonry is not deserving of the slanders which have been uttered against it ; or, if it is, that these ministers of a gospel of truth have united with the Masons in perpetuating the mighty importune, by falsehoods uttered even in the sacred desk.

In an address delivered in 1837, at Montrose, in Scotland, by the Rev. Br. Norval, Chaplain of St. Peter's Lodge in that city, he thus describes the objects of a Masonic Lodge :

"A Mason's Lodge is a school of piety. The principal emblems are the teachers. The All-seeing Eye teaches the omnipresence of the Deity. Its lessons are delightful and awful ; delightful, while we remember that we are under its guardian care ; awful, when we forget that to it, darkness is as the noon day. It is a school of brotherly love. The holy volume expanded, invites us to peruse its sacred pages, because in them only, are the words of eternal life."

The Rev. Dr. Dalcho, who was at the same time the assistant minister of St. Michael's Church, in Charleston, S. C., and the Grand Chaplain of the Grand Lodge of South Carolina, a clergyman highly esteemed and respected for the faithful discharge of his pastoral duties, thus offers his testimony, founded on long experience as a Mason :

"I highly venerate the Masonic Institution, under the fullest persuasion, that where its principles are acknowledged, and its laws and precepts obeyed, it comes nearest to the christian religion, in its moral effects and influence, of any Institution with which I am acquainted."

The Rev. G. Roberts, Vicar of Manmouth, in England, in a sermon preached at Newport, declares that " there is no subject existing within the range and grasp of the human intellect ; be it the most subtle and various ; be it high as the heavens above, or deep as the earth beneath—no secret of creation—into which the science of Freemasonry does not enter, in the pursuit of wisdom, knowledge, and virtue."

The Rev. Dr. Russell, Provincial Grand Chaplain for Devonshire, in England, gives his testimony in these words :

" The precepts of the gospel were universally the obligations of Masonry. So far from containing aught that is inconsistent with the gospel, the love of the brotherhood, the fear of God, and the honor of the Queen, are three of the brightest jewels of Masonry—three of its richest ornaments—three of its first and leading principles.

The Rev. Dr. Slade, Provincial Grand Chaplain for Straffordshire, England, thus eloquently expatiates on the religious tendency of Freemasonry, in a sermon preached in 1841, at Wolverhampton :

" Charity, or brotherly kindness, is as much a Masonic, as it is a christian virtue. It is professedly the ruling principle of the Masonic, as it is of the christian faith. The advent of the Messiah's kingdom was announced by angels with this celestial chorus—Glory to God on high, peace on earth, good will towards man. And the standard of Freemasonry bears upon its banner, in golden characters, the same token of its divine mission. The Gospel of Christ, the Epistles of his Apostles, teach one faith on this article of a christian's creed. The records and lectures of Masonry, take no other basis for instruction and initiation into its mysteries."

The Rev. Erastus Burr, Grand Orator of the Grand Lodge of Ohio, in an address before that body in 1845, has written this pleasing but faithful eulogy of our Order :

" From its origin to the present hour, in all its vicissitudes, Masonry has been the steady, unvarying friend of man. It has gone forth from age to age, the constant messenger of peace and love—never weary—never forgetful of its holy mission—patiently ministering to the relief of want and sorrow, and scattering, with unsparring hand, blessings and benefits to all around. It comforts the mourner. It speaks peace and consolation to the troubled spirit. It carries relief and gladness to the habitation of want and desolation. It dries the tears of widowhood and orphanage. It opens the source of knowledge. It widens the sphere of human happiness. It even seeks to light up the darkness and gloom of the grave, by pointing to the hopes and promises of a better life to come. All this Masonry has done, and is still doing. These are some of its benefits, the happy fruits of its benevolent principles. We speak of them in no spirit of vain boasting, but to wipe off injurious and unjust imputations. And we ask with confidence, can a system which inculcates such duties, and is productive of such results—duties and results so entirely accordant with the very spirit of the gospel, be found, by any possibility, in a position of hostility to the gospel? From every honest and unprejudiced mind, we anticipate a decided negative to this question."

I quote the following remarks from an admirable sermon, entitled "The Consistency of Freemasonry with Christianity," preached at Portsmouth, England, on July 4th, 1842, by the Rev. T. Tunstall Haverfield, D. D., Rector of Coddington, and Chaplain in Ordinary to the Duke of Sussex:"

"It would be presumptuous—I had almost said impious—to draw a parallel between any human institution, and that holy scheme of religious faith and practice, whose author is God—whose founder is God's only son. But we may, without being guilty of too unholy an intrusion upon sacred things, declare to those who are unacquainted with our principles, that—in humble obedience to the commands of him whose word is the truth—these principles instruct us *to do justly, to love mercy, and to walk humbly with our God*; that they teach us to dedicate our lives, and all our actions, to the service of the Supreme Being, by giving glory to God in the highest, by promoting peace on earth, and disseminating good will among men. We may tell them further, that loyalty to our Sovereign, and fidelity and obedience to the government of our country, are also among the foremost characteristics of our Order, into which no one is ever admitted, without having these principles duly impressed upon his mind; and being solemnly engaged to abide by them, and to prove himself in his Masonic life, precisely what Christ enjoined his followers to prove themselves in the Christian."

In 1798, at the period when, by the efforts of such men as Barruel and Robison, Freemasonry was in England beginning, for a season, to be confounded with the Illuminism and infidel philosophy of France and Germany, the Rev. Richard Munkhouse, D. D., of Queen's College, Oxford, gave the following testimony to the purity of the Institution, in an address which he delivered before Unanimity Lodge No. 202, at Wakefield, England:

"Whatever corruptions, religious, moral, or political, may (either upon the continent of Europe, or elsewhere,) have taken shelter under the hallowed appellation of Freemasonry, it does not concern me to inquire in this place. I will even admit, that amongst a people who have impiously revolted from the most sacred obligations and professions, this honorable Institution may have been perverted and abused to the worst of purposes. But I must repel the preposterous insinuation that involves, in one comprehensive and indiscriminate censure, the proceedings in our Lodges, with those in which it is asserted that men, calling themselves Masons, have deviated from the avowed spirit and integrity of the Order. No; than the true brethren of the Craft, there are not, I maintain, any descriptions of their fellow subjects, who more readily, more consistently, more conscientiously discharge their several duties as men, Masons, and christians. And in briefly bearing this testimony to the brotherhood at large, but most especially as existing in this country, I presume to the full extent of my own observation to add—'I speak that I do know, and testify that I have seen."

In a sermon preached at Gravesend, England, on St. John the Baptist's Day, 1793, the Rev. Jethro Inwood, Provincial Grand Chaplain for the county of Kent, made use of the following language:

"The institution of Masonry, so far from giving birth or growth to the commission of any thing inconsistent with the strictest part of our holy religion, whether respecting our duty to God or man, has a direct tendency to enforce and encourage the performance of every one of its holy precepts;" and in making this assertion, he says that he claims to be believed, "as one who dared not speak falsely before the awful presence of Almighty God."

The Rev. Mr. Dodd, a celebrated clergyman of the Church of England—celebrated for his talents and for his misfortunes, bestows this noble encomium on Masonry:

"Freemasonry is a singularly amiable Institution, which annihilates all parties, conciliates all private opinions, and renders those, who, by their Almighty Father, were made of one blood, to be also of one heart, and one mind; brethren bound, firmly bound together by that indissoluble tie—the love of their God, and the love of their kind."

There will be those who will sneer at the opinion of a man, whose life was paid as a forfeit to the offended laws of his country; but these we would remind of the assertion of that great moralist, Dr. Johnson, that the crime of Dr. Dodd, "morally or religiously considered, had no very deep dye of turpitude. It corrupted no man's principles; it attacked no man's life. It involved only a temporary and reparable injury." His death afforded triumph to no enemy, but regret to many friends; and his life was, except in one instance, such a pattern of virtue, as to give us no right to depreciate the value of his testimony in favor of an Institution, of which he was himself no unworthy member.

The Right Rev. Dr. Griswold, the learned and pious Protestant Bishop of Massachusetts, was a Mason—not a cold and nominal, but a zealous and practical one. In an interesting work, entitled "Stray Leaves from a Freemason's Note Book," the testimony of the Bishop, in favor of our Order, is given as follows. During the Anti-Masonic excitement, a wealthy layman called upon the Bishop, with several insinuations against the character of a clergyman, summing up his list of accusations by stating, as he supposed, to the diocesan's horror, that his presbyter was a Mason. "A Mason is he? I am one myself," replied Dr. Griswold; "I wish all my clergy were Masons; I wish they all belonged to the Craft; provided they would act up to its obligations, and fulfil its engagements."

To this testimony of an eminent American prelate, may appropriately be subjoined that of the Right Rev. Dr. Horseley, Bishop of Rochester, a distinguished member of the English hierarchy. In June, 1799, when, in consequence of the fears entertained by government, of the Jacobin clubs, the British Parliament was about to pass a law for the suppression of secret societies, on the discussion of the bill, several noblemen in the House of Lords publicly defended the character and designs of the Masonic Lodges. Among them, the Bishop of Rochester arose, and acknowledging himself to be a Freemason, with his hand on his heart, declared, "that versed in the Craft and mystery of the Fraternity, he agreed fully with all that had been said, with respect to the purity of the Institution as conducted in this country, and the charitable purposes which it tended to promote; that there existed nothing in the principles on which the societies of Masons were constituted, or in their practices that was in the smallest degree contrary to religion, to loyalty, to patriotism, or to the strenuous support of the government under which they flourished; that the innocence of the Institution was unquestionable, and the objects which it embraced were of the most laudable nature."

It was testimonies like this, given by the most distinguished British legislators, that induced Parliament to give to Freemasonry the sanction of protecting clauses, in the law which prohibited the meeting of secret societies.

Of innumerable passages in the writings of the Rev. Dr. Oliver, which embody his opinions of Freemasonry, I shall present but one. The difficulty here is not to find, but to select, an encomium. His whole life, devoted as it has been to the illustration of our Order, is one untiring eulogium. No man has written more, or written better for Masonry, than this great apostle of its mysteries. No man's labors have been more useful to the Institution, no man's virtues have been more creditable to its character.

"The study of Freemasonry," says he, "is the study of man for a blessed eternity. It furnishes examples of holy living, and displays the conduct which is pleasing and acceptable to God. The doctrine and examples which distinguish the Order are obvious, and suited to every capacity. It is impossible for the most fastidious Mason to misunderstand, however he may slight or neglect them. It is impossible for the most superficial Brother to say, that he is unable to comprehend the plain precepts and the unanswerable arguments which are furnished by Freemasonry."*

The Rev. Thaddeus Mason Harris, of Massachusetts, was another indefatigable laborer in the vineyard of Masonry. Of this eminently learned and pious man and Mason, it has been justly said, that "he brought the energy of his gifted mind—the patronage of his immaculate reputation—and the weight of his personal character, as a willing offering to the altar of Freemasonry."† One of his testimonials to the genius of our Institution is here presented to the reader, extracted from an address delivered at the consecration of Olive Branch Lodge at Oxford, Mass., in 1798; and let it be remembered, that for nearly half a century afterwards, Dr. Harris continued to cherish these favorable opinions of the Order—maintaining his allegiance to it with unshaken firmness, through all the trying exigencies of the Anti-Masonic excitement, and dying in 1842, at the ripe age of seventyfour, a faithful officer of the charity fund of the Grand Lodge of Massachusetts. The opinions advanced in the maturity of his manhood, were confirmed and strengthened by the long experience of his advancing years. That opinion is in these words:

"Freemasonry inspires its members with the most exalted ideas of God, and leads to the exercise of the most pure and sublime piety. A reverence for the Supreme Being, the Grand Architect of nature, is the elemental life, the primordial source of all its principles, the very spring and fountain of all its virtues.

"It interests us also in the duties and engagements of humanity: produces an affectionate concern for the welfare of all around us; and, raising us superior to every selfish view, or party prejudice, fills the heart with an unlimited good will to man.

"All its plans are pacific. It co-operates with our blessed religion in regulating the tempers, restraining the passions, sweetening the dispositions, and harmonizing the discordant interests of men; breathes a spirit of universal love and benevolence; adds one thread more to the silken cord of evangelical charity which binds man to man; and seeks to entwine the cardinal virtues and the christian graces in the web of the affections, and the drapery of the conduct. In its bosom flows cheerily the milk of human kindness; and its heart expands with love and good will. It wears 'the ornament of a meek and quiet spirit.' In one hand it holds out the olive branch of peace; and in the other, the liberal donation of charity."

With this "voice from the grave," I close these testimonials of the ministers of peace—not because others might not in abundance have been supplied, for Masonry has found its firmest supporters in the preachers of truth and righteousness, but because, if these memorials of their good opinion are not sufficient to answer the objections urged by our opponents, as to the unchristian character of our Institution, then surely "they would not believe, were one to rise from the dead."

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*Landmarks, vol. i. p. 266. †Huntoon's Eulogy on Dr. Harris, 1842.

KENTUCKY MASONIC COLLEGE.

The Rev. T. Leacock, having completed his tour over the State of Massachusetts, in pursuit of funds for our Orphan Masonic College, in Kentucky, has laid before us the following schedule for publication.

Boston—Rev. E. M. P. Wells, $25; Rev. Addison Searle, 7; Robert G, Shaw, 20; Edward A. Raymond, 5; A. T. Lowe, 2; James A. Dixon, 1; Martin Wilder, 1; Jonas Chickering, 5; Peter C. Jones, 5; David Parker, 2; St. Andrew's Lodge, 50; Columbian Lodge, 20; Mount Lebanon Lodge, 12; Massachusetts Lodge, 20; St. Paul's Chapter, 20; St. John's Lodge, 20.

Salem—Essex Lodge, $15; Henry Whipple, 2; Jos. G. Sprague, 5; Francis Peabody, 5; George Peabody, 5; Rev. M. Thompson, 1; Henry Hubon, 50 cts.; Jeremiah Robinson, 50 cts.; A. G. Brown, $1; A. Friend, 1.

East Boston—Mount Tabor Lodge, $10.

South Boston—St. Paul's Lodge, $12 75.

Chelsea—Star of Bethlehem Lodge, $11 50.

Charlestown—King Solomon's Lodge, $5.

Taunton—King David's Lodge, $10.

Beverly—Liberty Lodge, $7.

Marblehead—Philanthropic Lodge, $20 50.

Northampton—Jerusalem Lodge, $27.

Chicopee—Chicopee Lodge, $15.

Gloucester—Tyrian Lodge, $12 50.

Uxbridge—Solomon's Temple Lodge, $5.

The following Institutions have not been heard from:—Boston Encampment, Boston; St. Andrew's Chapter, do.; Jordan Lodge, Danvers; St. Matthew's Lodge, Andover; Aurora Lodge, Fitchburg; Grecian Lodge, Lawrence; Star in the East Lodge, New Bedford; St. Mark's Lodge, Newburyport; Pentucket Lodge, Lowell; Middlesex Lodge, Framingham; Olive Branch Lodge, Sutton; Morning Star Lodge, Worcester; Mystic Lodge, Pittsfield; Hampden Lodge, Springfield; Layfayette Lodge, North Adams.

As there are many Masons, and many Lodges, in our State, which our Reverend Brother has not seen, we take the liberty to state the object of the Institution, that such Brethren as are unacquainted with its existence and necessities, may have an opportunity of contributing towards placing it upon a more permanent and extensively efficient basis.

The object of this Institution is to support, and educate, the orphans of destitute Masons. It takes the orphan of any age, and from any State in the Union—carries him through a regular collegiate course of studies—compels him to learn some mechanic trade, during his progress through that course—and requires him, when he is graduated, to teach, for a year or two, in the public schools, which are now coming into operation in Kentucky. Nor does it allow him to leave its walls, till some such provision is made for his maintenance. Thus this noble Institution not only gratuitously feeds, and clothes, and educates the orphan, thus providing for his future maintenance, but it also raises up good teachers for the

State. Such is the Institution which calls so loudly, and so imploringly on us for aid.

Now, in all love and candor, Brethren, let me ask, can we conceive a more elevated charity? And have the Brethren of Massachusetts no more to give to an Institution, so noble in its object, and so exclusively Masonic in that object? We know that our Lodges are poor—and our Lodges should be poor. For how or why should we grow rich in the midst of so much poverty around us? We know that our Brethren are poor—but is any Lodge, is any Brother, too poor to give to an Institution like this? Too poor? Then who will take care of his orphans, when he is gone. Our poverty, therefore, is our strongest reason for giving. And whom are we aiding? Is it not ourselves? Are we not laying up a fund, from which our own children may, possibly be benefitted? And can they be placed in better hands? Can we have more reliable assurances of good from any quarter? Can we enjoy a less objectionable charity, than that, which our own hands have raised, and which our own Brethren control? No, no. Then, Brethren, bethink yourselves,—remember that it is the orphan—the orphan of our destitute Brother, that cries for bread, and let us hasten to assuage his hunger, and to dry his tears.

It is true the Institution is at a distance, but is not Kentucky as near the central point of Masonry, as we are in Massachusetts? And if we ourselves are so blessed as not to need its fostering hand, are there not Brethren in other States that do? And will the Brethren in Massachusetts refuse to extend their aid to the Brethren of other States, merely because they cannot, or because they need not, avail themselves of this Institution? Massachusetts! the first in public charities, the first in wealth, the first in the diffusion of education, shall she be the first, but the lowest, in the number of contributors to this noble enterprise? God forbid. Then Brethren of Massachusetts arouse yourselves to higher efforts. This Institution must be endowed. Thirty thousand dollars are needed for its endowment, and they must be raised—and Massachusetts, the first in every good work, must not be the last in this. She must occupy a more elevated stand in this noble Institution, alike blessed in its charity, and creditable to the Fraternity.

It may be said, and, indeed, it is said, that we need such an Institution in our own State, and therefore what we are able to give must be reserved for ourselves, and not be squandered on others. But they, who hold a language like this, know but little of the spirit of Masonry. Masonry knows no division, and will have none. The Mason of one State is the Mason of every State, and whatever is done within the borders of Masonry must be done for the benefit of the whole Fraternity. If Massachusetts want her Orphan Masonic Institution, let her raise it, and raise it, if she pleases, with her own funds; but she cannot close its doors against the orphans of other States. For no Masonic charity of one State can exclude from its benefits the Masons of other States. Masonry, in its feelings, embraces the Fraternity of the whole world, and, in its Institutions of Charity, it recognizes no bounds, but the bounds of its own country. The spirit of unity is the glory of the Masonic Institution, and this unity must not, it cannot be destroyed by the policy of narrow minds. Whatever Institutions of Charity are raised among us, should be raised by the Brethren among us. All must have an interest in them, and all should, therefore, help to raise them. And if Massachusetts should ever contemplate the establishment of such an Institution, as Kentucky is now endeavoring to enlarge, she should call upon Kentucky as Kentucky now calls upon her; and for the honor of Freemasonry we hope that this call will now be liberally responded to by the Fraternity.

For it is the Fraternity alone that will raise this Institution. Others will do nothing. When called upon for aid, they withhold their patronage, because the Institution is exclusive, because it is one, in which, they say, they have no share. What folly! Are not all equally concerned in the diffusion of education, equally benefitted by it? Can our government exist without education? And if the orphan must be educated, should they not regard us, as public benefactors, in educating our own? And if public benefactors, why not aid us? Are we not aiding them? If the object be exclusive, is not the effect diffusive, in its nature? Are not their children benefitted by the amount of light, the amount of virtue, spread abroad in our ranks? But those, who are willing to seek in the exclusiveness of this Institution, a pretence for their illiberality, a pretence, which is more the offspring of the heart, than of the head, I am willing to leave to themselves. But you, Brethren, I am not. We must help Kentucky in her enterprise, for no one else will—we must help her, for it is the orphan, our own orphans, she seeks to benefit. We must help her, for every department of human duty calls loudly upon us to help her—as Christians, as Masons, as men, as patriots, we are bound to help her. Then let us rally around her, and help her in the cause she is so nobly sustaining, and seek in the consciousness of having done our duty, our only reward for our conduct.

I pray you, then, Brethren of Massachusetts, let not our reverend Brother bear from our borders so poor, so discouraging, an effort on our part. Let every Brother give of his little, and send that little to our Brother Ferdinand E. White, No 22, Long Wharf, Boston, who will see that it is paid over to the Institution in Kentucky, and publish their receipts in some future number of this Magazine.

THE NEW MASONIC HALL OF THE GRAND LODGE OF INDIANA.

The Corner Stone of a new building designed for the accommodation of the Grand Lodge of Indiana, and the other Masonic bodies which hold their meetings at Indianapolis, was laid in "due and ancient form," on the 25th of October last. The ceremonies were unusually interesting. Representatives were present from several of the neighboring States, among whom was Br. Kreider, Grand Master of the Grand Lodge of Ohio, who made an appropriate and excellent speech on the occasion. The principal address, however, was delivered by M. W. Elizur Deming, Grand Master of Indiana, and we much regret that we cannot spare room for its insertion entire in our pages; but the following extract must suffice:

The Grand Lodge of Indiana, ever interested in the welfare of those youth, who by the regulations of Masons are its peculiar charge, have for many years been deeply and anxiously engaged in the preparatory steps of this great work, to provide means for the proper education of her own children, and others who may wish to avail themselves of those facilities, which it will offer for the attainment of a sound and useful education. By the munificence of the Brethren and other high-minded and liberal individuals, the materials have been obtained, and the Corner Stone laid, by solemn and impressive ceremonies.

The foundations we trust are secure, and we believe that many, very many cycles of time will test their strength, and the long procession of future generations as they pass, may read stability written there. But the glory of the building, consists more especially in the high and holy designs of its founders. They look for the time, when its walls will be irradiated with the light of science, and when educated mind in the development of its powers, will penetrate the *arcana* of nature's realms. From its future prospects, they look for a diffusion of "moral science that will fall in with God's benevolence." For a rich and pure literature, that will be the rightful inheritance of coming generations, that will finally go out into every lane of this "breathing world along its open highways

On the broad field of battle,
In the bivouac of life."

The fulfilment of these pledges belongs to Masonry and society. What has already been done is the earnest of the future. Situated in the growing capital of our State, surrounded by a population second to none for order, and a high moral sense, we feel confidently assured that success will crown our efforts, and that in due time our anticipations will be realized, and our hopes end in the full fruition of blessings for the orphan, and such as have no helper. That from the threshhold of our temple, the healing waters will go forth, bearing on their bosom, vessels richly freighted with truth, for God and Humanity.

The light of science will not only illuminate its walls, but they will also echo to the sound of the gavel in our mystic labors. There, year after year, will gather our solemn convocations charged with the great interests of our Order. Strong ties will be formed, human hearts will be more firmly united in the accomplishment of every great Masonic enterprise. Within its sanctum, the ancient light will shine with unclouded splendor. The teachings and usages that have elevated the genius and thought of the glorious past, will, we confidently trust, be embodied here in their spirit and power. Passion will be subdued, selfishness overcome, and over all and in all, peace will reign in the full meaning of the holy emblem, that the Dove, with her outspread and tireless pinion, bore over earth's olden flood, to the anxious watchers in the ark at even tide.

Within these walls, Science and Masonry will be united. They will here join hands in indissoluble friendship, not for an hour, or a day, but all future time. While those who have obeyed the injunction of Nehemiah, to arise and build, will follow their vocation. The youth under the watch-care and guardianship of the Craft, will here drink from pure fountains of classic Greece and Rome, as well as from the springs of modern literature. Mind trained to think, and act; mind prepared to originate, develope and comprehend science in her small things, and great in all her variety and vastness, will hereafter go forth with discipline and armor, to battle for truth and right, on the world's great theatre. These warriors for Humanity, who owe to you their strength, will in after time point from the various scenes of their conflicts, to the place where they were first girded with the truth, where their quivers were first filled with arrows, and say, we owe it to Masonry. And in whatever land they sojourn on earth's green surface, or at whatever alter they worship beneath the sun's bright light, they will lift their hands, and pray that this building may stand, like the watch-tower of Ptolemy, an eternal Pharos amidst the waves.

To the Independent Order of Odd Fellows, and the Sons of Temperance, who have honored us with their presence on this occasion, we return our thanks; and assure them, that their labors of love, in alleviating the distresses of suffering humanity, are most fully appreciated by the Masonic Fraternity. Go on then, in your holy mission; visiting the sick, feeding the hungry, clothing the destitute, plucking the inebriate as a brand from the burning, and filling the hearts of the

wretched with joy and gladness, and remember for your encouragement, that the blessed Saviour hath said, "Inasmuch as ye have done it unto the least of one of these, ye have done it unto me."

The presence and sanction of so many ladies on this interesting occasion, argues well for our cause. While the Institution by its necessary order, excludes females from a participation in its labors, at the same time, by its teaching and usages, it throws around them the broad mantle of its protection. In its success, perpetuity and purity, wives, mothers and sisters, have an abiding interest. All the ties of family and consanguinity, with the wide and universal relations of the social state, have led the Craft in all ages to enforce the protection of female honor and virtue, and to guard its sanctity with the cherubim and flaming sword of power.

Not only in this particular, but in the administration of its bounties, in its oversight of orphans and widows, in all its errands and visits of mercy, in all the duties of society, woman not only partakes of its blessings, but crowns the whole with her benediction. We feel assured that the great ends for which the foundations of our house are laid, will call forth from female hearts, renewed and fervent aspirations for the success of our undertaking; that they will give their moral influence in behalf of our cause, with that zeal, fidelity and earnestness, characteristic of the sex, until life's labors are done and

" Sisters, brothers, all unite,
" In that Grand Lodge that's far away."

The age in which we live, is pregnant with mighty issues to our race. The heart of civilization, is now pulsating with strong throes for human elevation in all lands. This great movement, this upheaving of mind, is the announcement of a new era of light and hope, it is the harbinger of a glorious day. The moral elements of the past, have all been tending to produce the events of the present. Freemasonry, with her calm eye has beheld the commotion, and seen in successive ages, light and order, from chaos spring. Standing on the everlasting pedestal of truth, unharmed and untouched, she has witnessed the ever-changing phases of human condition. In the light of her eye the walls of Babylon have long since crumbled into dust. She has witnessed the funeral cortege of the men who built the eternal pyramids, and in all the revolutions of time, she will be one of the enduring witnesses of human destiny.

Brethren:—This is the day of our Jubilee. From this time forth in Indiana, the cause we all love, the great cause of philanthropy and good will, has received an impetus, the influences of which will be lasting. If we all stand firm at the various posts of duty, the ark will henceforth move securely and triumphantly on.

What would our ancients have given to have seen this day and witnessed these scenes? Could those Brethren who first passed the Alleghanies, these antedeluvian redoubts, bringing with them the light from Jerusalem, anticipated the realities that greet us on every hand, how would they have exulted. What would have been the feelings of that illustrious Brother, "who was first in war, first in peace, first in the hearts of his countrymen," as he led his faithful men through the mountain gorges to the Monongahela, could his vision rested on the scenes of this day. The terrors of that battle field, would have been almost compensated in the holy and thrilling sensations of his spirit. Almost one century has been marked on the scroll of time, since his voice was heard in the deep western woods, since his majestic tread was seen at the head of serried columns. That Brother long since finished his work; he added a mighty nation to the muster roll of freedom, and now reposes on Virginia's bosom. But the tide of civilization followed his mark, and from the base of the mountains to the verge of the praries, every thing is redolent with life and blessing. Towns, Schools, Churches, and Lodges, have arisen and flourished, where but a few years since, the wild beast made his lair, and the only tones of the human voice that rang through the silence of the forest, were the echoes of the Indian's battle hymn, as he moved upon his war trail. These are all changed for brotherhood, peace, unity.

The light of Masonry is visible in this assembly. Before me are those who have just entered on the arduous work, some have progressed to Master's honors, some have received their proper wages, some have with exultation, laid the cap stone, others have found the hidden manna, others as Christian Masons, leagued for the holy purpose of rescuing the Saviour's tomb, bring to mind the high and enthusiastic chivalry of those Brethren who went to the holy land. Their symbol exhibiting the lofty idea of man's redemption. The elevated cross

> "The thorns all wet,
> The nail prints fresh."

We are many, we are one. Unity in our variety, produces harmony. Let us so conduct our work, that we may finally be gathered with the Craftsmen of the olden time, who saw the ark in its building, the first temple in its glory, in that Lodge where we may take our stand before the shekinah, and as we behold its opening mysteries, with the veiled ones, cry holy, holy, holy, and bow and worship "in that temple not made with hands."

THE GRAND ORIENT AND THE PROVISIONAL GOVERNMENT OF FRANCE.

We give below the address of the Grand Lodge of France, to the Provisional Government, delivered in March, 1848, and the reply of the latter. The deputation, commissioned to present the address on the part of the Grand Orient, proceeded at 4 o'clock in the afternoon of the 6th March, to the Hotel de Ville, where they clothed themselves in their Masonic insignia, and were introduced to Bros. Cremieux, Garnier Pages, and A. Marrast, members of the Provisional Government, and Bro. Pagnerre, Secretary, all of whom wore their Masonic clothing. The Grand Master, Br. **Bertrand**, then made the following

ADDRESS.

In the name of the Grand Lodge of France, and of the Lodges under its constitution, he begged to assure the Provisional Government of France of their entire confidence, and determination to support it. Although the Masonic raternity of France recognised no political doctrines, and never allowed such to form any portion of their discussions, they could not allow a time of such extraordinary social and political changes to pass without expressing their sympathy with those who had assisted to promote them. At all times on the banners of Freemasonry were to be found the motto, "Liberty, equality, and fraternity," and it might be considered a glorious initiation for the whole of France to stamp those words upon its flags, for they proved the triumph of the Masonic principles among their countrymen. They could not but admire the courage which induces so many men to advance from their ease and retirement to assist in establishing freedom and the public welfare, while they were also using the most strenuous efforts to forward the public interest by constitutional and quiet means. Forty thousand Freemasons assembled in nearly five hundred Lodges with one heart and one idea, assured the Provisional Government of their support and co-operation, and would support the undertakings so gloriously begun for the benefit of their common country. May the Great Architect of the Universe lend his assistance.

REPLY.

Br. **Cremieux**, in reply, said Citizens and Brethren of the Grand Orient of France, the Provisional Government receives with great gratification the assurance of your co-operation. The Grand Architect of the Univere created the sun to give light to the world, and freedom to maintain the same. The Grand Architect desires that man should be free. He gave us the earth that we might make it bring forth abundantly; but this can be done only by those who have freedom. Freemasonry, it is true, does not occupy itself with politics. But the politics of a more exalted nature—the politics of humanity and of mankind—have always been the object of the Lodges. There the true maxim of justice, whether enslaved by the force of tyranny in the mind, or the equally oppressive injustice upon speech—there, at all times, the love of equality, fraternity, and justice have shone forth and been triumphant. The Republic lives in the Masonic creed, and therefore it has, at all times, found favor in every corner of the earth. There does not exist a Lodge which would not greet another as a participator in its equality, and every Mason as a brother. Yes, where the rays of the glorious sun enlighten the earth, there the Mason gives the Mason his hand, and brotherly love predominates. That, my brethren, is likewise the object of the Republic. A grand lodge among mankind, fraternity on the earth, on every side of the triangle we hope for equality, and the Grand Architect of the Universe will sanction and bless the object of extending those feelings to all mankind. Citizens and brethren, may the Republic flourish.

Amid great cheering the deputation retired.

MASONIC INTELLIGENCE.

INDIA.

To His Excellency Sir James Brooke, K. C. B. Governor of Laboan, &c. &c. &c.

Lodge Zetland in the East, No. 748,
Singapore, July 18, 1848.

Dear Sir and Brother,—I have the honor to wait upon you with the following extract from the minutes of the proceedings of a Special Lodge, held on Saturday the 15th instant, and I am instructed by the Acting Worshipful Master to solicit that your Excellency will permit this Lodge the honor of enrolling among the number of its members so esteemed a Brother and so eminent a philanthropist.

"Proposed by the Acting Worshipful Master, seconded by the Senior Warden, and resolved unanimously, 'That His Excellency Br. Sir James Brooke, *K. C. B.*, Governor of Laboan, be elected an honorary member of this Lodge, and that he be solicited to accept a nomination which will be a source of the highest gratification to the Brethren, and it is hoped of the greatest utility to the Craft in these parts, as enjoying the distinction of his patronage and support."

I have the honor to be, dear Sir and Brother, your faithful and obedient Brother in Masonry,

(Signed) F. A. Cargill, *Secretary.*

To F. A. Cargill, Esq., &c. &c.

Nay House, July 20, 1848.

Dear Sir and Brother,—I beg you will return my acknowledgments to the Acting Worshipful Master and Brethren of the Lodge Zetland in the East, and assure them that I esteem it an honor to become an honorary member of the Lodge, and shall at all times be ready to forward the interests of the Craft as far as lies in my power.

Believe me, dear Sir and Brother, very faithfully yours,
(Signed) J. Brooke.

FRANCE.

PARIS.—Circulars have been issued to form one Grand Lodge for France, and to abolish or unite the present two systems; it is generally supposed not any great difficulty will be experienced in arranging this much wished-for union.

The Lodge Clemente Amitie have expressed to Dr. Crucefix, through Br. Le Blanc Marconnay, their affectionate wishes, with the expression of their gratification on the establishment of a Grand Council of the 33d degree in England.

We are happy to say that Freemasonry in France (which had been lately suspended voluntarily, owing to the state of siege) has resumed its labors on a more solid and brilliant basis than ever, being recognised and sanctioned by the law. No less than eighty zealous, eminent, and devoted members of the Order hold high position in the National Assembly.

DOUAI.—In order to give an impetus to Masonry in this department, and to further the intellectuality of the Craft, the Lodge Perfect Union, has offered prizes in money for the best written essays on the following subjects: 1. What social advantages have accrued to the public from Freemasonry since the revolution of 1789. 2. For the best history of Masonry during the 17th and 18th century. For the best Masonic song.

SWITZERLAND.

BASEL.—The Lodge of Friendship met on the 17th of November, 1847. After Br. Brenner had been succeeded in the chair by Br. Hofman, it was unanimously determined that, in consequence of the general distress, the sum then collected, amounting to 1800 francs (about 100*l.*) should be placed at the disposal of the ladies visiting committee, for the purpose of being given to the needy of the town. Comment on such an act would be superfluous.

SCOTLAND.

EDINGBURGH.—*St. Andrew's Day.*—The Grand Lodge of Scotland met in the hall, Waterloo Rooms, for the purpose of electing office-bearers for the ensuing year, when the following were unanimously chosen:—His Grace the Duke of Athol, M. W. Grand Master Mason of Scotland; the Right Hon. Lord Frederick Fitzclarence, *G. C. H.*, Past Grand Master; Br. John Whyte Melville, of Bennochy, Deputy Grand Master; Col. Kinloch, of Kilric, *K. S. F.*, Substitute Grand Master; Sir P. M. Triepland, Senior Grand Warden; Sir William Miller, Junior Grand Warden; Samuel Hay, Grand Treasurer; W. A. Laurie, Grand Secretary; James Linning Woodman, Grand Clerk; Colonel Belshes, Senior Grand Deacon; Sir John Dick Lauder, Junior Grand Deacon; Revs. Alexander Stewart and John Boyle, Grand Chaplains; William Burn and David Bryce, Architects, &c.

IRELAND.

WE are again indebted to our Irish correspondent for an interesting item of Masonic Intelligence:

CENTENARY CELEBRATION.—One of the most delightful reunions of the Brotherhood, which has occurred for many years, took place at Dublin, on Wednesday 24th January, on the occasion of the celebration of the 100th Anniversary of the Grand Masters' Lodge of Free and Accepted Masons in Ireland. The members of this ancient Lodge in order to mark the interesting occasion had a handsome medal struck, copied after a valuable antique in the possession of the Grand Treasurer. The members wore one of them in addition to the usual ornaments betokening the different grades to which such had attained. The Right Worshipful the Grand Master, His Grace the Duke of Leinster, presided on the occasion, assisted by Brother Viscount Suirdale, S. W., Brother N. Hone, A. S. W., Brother J. Hone, J. W., Brother Banks, S. D., Brother Sir John MacNeill, J. D., Brother G. S. Warren, J. G., and the Secretary. Amongst the Brethren were—The Marquess of Ormonde, M. 37; the Rev. Lord John Beresford, Lord Otho Fitzgerald, 12; Hon. Captain Jocelyn, G. L. Scotland; George Hoyte, D. G. M.; W. J. Fox, M. P., 76; Sir W. Hort, Bart., Grand Secretary; E. Grogan, M. P.; — Massey, D. P. G. M. North Munster; T. J. Quinton, Grand Treasurer; — Fowler, D. G. S.; Rev. Dr. Wall, G. C.; — Norman, P. D. G. M.; Professor Smith, Grand Organist; — Walmesley, G. S. L. England; Lieutenant Brereton, R. N., Lodge of Antiquity, England.

The Brethren assembled at five, P. M., in the Grand Hall, and at half-past six sat to dinner, which was served in the most sumptuous and admirable style by Brother Thompson. The wines, by Brother P. Roe Clarke, left nothing to be desired for excellence. The delights of the evening were greatly enhanced by the vocal exertions of the Grand Organist, aided by Brothers Magrath, R. Smith, Geary Mackay, Talbots, &c. &c. The usual loyal acknowledgments to her Most Gracious Majesty, and the rest of the Royal Family, were most enthusiastically accorded, as well as those to the heads of the Order in England and Scotland, and most fervently the health of his Grace, "Our own Grand Master," was responded to. In the course of the evening one of the Commemorative Medals was presented by the Grand Master to Brother Walmesly, of London, to evidence the reciprocal feelings of brotherly love existing between the Brethren of Ireland with those of the sister kingdom. The Hon. Captain Jocelyn presented to his Grace a superbly illuminated copy of the constitution of the Grand Lodge of Scotland, which was graciously accepted. There was nothing left wanting on the part of the stewards to make the festival in every way worthy of the occasion for which they had met, and it will long be remembered as a "red letter day" by all who had the happiness to be amongst those who assembled and parted in "peace, love, and harmony" on this interesting centenary.

TIPPERARY, *Sept.* 11.—Much important labor was accomplished by Br. Michael Furnell, in Lodge No. 55, which was succeeded by a banquet; and on the 20th he held successively meetings of No. 333, of the Prov. Grand Lodge, of Royal Arch, and of the Chivalric Orders, all of which were fully attended, commencing at eleven o'clock in the forenoon and closing at six in the afternoon. On the morning of the 21st he visited the Ancient Lodge No. 49, Charleville, where a number of distinguished Brethren met to celebrate the affiliation of the first of Irish Masons, Sir John Macneil, as a member of that Lodge, on which occasion, in consequence of the absence of Sir Michael Creagh, W. M., the chair was filled by Br. Jonathan Bruce, P. M., whose winning kindness and urbanity contributed to the general harmony.

UNITED STATES.

SOUTH CAROLINA.

IN his report to the Grand Lodge in September last, Br. Mackey, as Grand Lecturer, after enumerating the Lodges visited by him the past year, thus speaks of

THE CONDITION OF MASONRY IN THE STATE.

In all these Lodges he has found the Brethren zealous, and attached to the Institution. And in Lancaster and Anderson, where the Lodges have been but lately organized, and where at the period of their organization the spirit of anti-masonry was predominant, that spirit has been forever put to rest by the orderly and upright conduct of the Fraternity. To all our country Lodges, the Grand Lecturer cannot refrain from paying the just tribute of his commendation for the evidence they have afforded during his visit, of their just appreciation of the character of the Masonic Institution. Masonry is not with them a merely social organization for the purposes of pleasure or amusement. It is an order devoted to the propagation of morality, and the pursuit of knowledge. No candidate is received where previous character and conduct have not proved him "worthy to be taken by the right hand as a Brother," and no Brother, after his admission remains contented with the small share of instruction that he received upon his Initiation, but every one pursues with anxious perseverance the study of the profession and seeks from day to day, to add to the light that has already been bestowed upon him. Hence, every where, the Grand Lecturer has been received with apparent satisfaction; his instructions listened to with deep attention, and he, himself, treated with the utmost Brotherly kindness.

Not only are the country Lodges generally careful in their selection of candidates, unhesitatingly rejecting every one whose reputation is stained, and whose manners are not pure, but towards their members they are rigid in exacting a strict adherence to all the rules and regulations that require a Mason to be an observer of the moral law.

To the Grand Lodge, as the supreme authority of the State, I have found in every subordinate Lodge, that I have visited, the utmost deference and respect, nor have I ever found it necessary to perform that part of my duty which requires me to inculcate obedience and submission to the decrees of this body, since those virtues I already found to exist to the fullest extent that could be required.

On the whole, Masonry in the upper portions of this State is now progressive and prosperous. Since the month of June, two new Lodges have been organized; one at Laurens Court House, and the other at Pendleton. My firm conviction is, that in a short time, should nothing unforeseen occur to mar the pleasant prospect, there will be at least one Lodge constituted in every district of the State. To aid in the consummation of this desirable condition, will hereafter continue, as it has been heretofore, the most pleasant labor of my life, for I have been long convinced that the extention of Masonry must always be accompanied with the increase of knowledge, virtue and happiness.

DUELLING.

On motion of Br. Mackey, the following resolutions were unanimously adopted:

"*Resolved*, That the practice of duelling is repugnant to the principles of Freemasonry, and in all cases where two Brethren resort to this mode of settling their disputes, it becomes the duty of the Lodge, or Lodges, of which they are members, forthwith to expel them from all the rights and privileges of Masonry, subject as usual to the confirmation of the Grand Lodge."

"*Resolved*, That the Grand Secretary transmit a copy of this resolution to every Subordinate Lodge in this jurisdiction, for the information of its officers and members."

GRAND LODGE CERTIFICATES.

The following report of the Grand Officers, on the interpretation of the law of Certificates, was read and adopted.

The Committee of Grand Officers to whom was referred the subject of Grand Lodge Certificates, respectfully report:

That they consider that the presentation of a Certificate is required by this Grand Lodge, simply as a testimonial of good Masonic standing, preparatory to an examination; and that therefore, where the party can furnish other sufficient evidence of his Masonic standing, and assign a satisfactory reason for being without a Certificate, the Lodge which he proposes to visit may proceed to his examination.

In visitors from the State of New York, they recommend, however, that this rule shall not apply; but that in accordance with the request of that Grand Lodge, all Masons hailing from that State, be imperatively required to present a certificate of membership, signed by the Grand Secretary of that jurisdiction.

LITERARY QUALIFICATIONS OF CANDIDATES.

The Committee of Grand Officers, to whom was referred the question, whether persons who can neither read nor write, are competent candidates for Initiation, respectfully report the following resolution for adoption:

The Grand Lodge of South Carolina finds no injunction in the ancient Constitution, prohibiting the Initiation of persons who are unable to read or write; yet, as Speculative Freemasonry is a scientific Institution, the Grand Lodge would discourage the Initiation of such candidates as highly inexpedient.

VERMONT.

We have received a copy of the proceedings of the Grand Lodge of Vermont, had at its annual communication in January last. They are full of interest, and indicate a high and increasing degree of prosperity in the Fraternity throughout the State. The address of the Grand Master, M. W. Philip C. Tucker, Esq., is an able and interesting paper, from which we make the following extracts, being all that we have room for:

ADDRESS.

My Brethren:—It has pleased the Sovereign of the Universe to permit us once more to assemble around our common altar, whence we have always acknowledged his existence and offered adoration to his name.

Man, isolated from social intercourse, is universally found degraded in its nature, controlled by selfishness and the slave of his passions. He was born for society, and in that situation only finds expansion of intellect and elevation of soul. Our Institution, by its spirit of Fraternity, is peculiarly adapted to elicit the virtues of our nature, and the return of this welcome annual communication furnishes one of the happiest occasions for their exercise and appreciation.

I congratulate you, my Brethren, on the present occasion, with more than ordinary emotions of pleasure; with feelings of deep gratitude to God for the protection and blessings of the past—with exalted hope and unwavering faith in the destinies of the future.

So far as human judgment can produce conviction of truth I believe myself justified in saying that the night of our Masonic darkness has passed away; the shadows have disappeared, and our day-star now shines forth refulgent, without a single cloud to mar its splendor or obscure its brightness.

We profess to be a band of Brothers, associated under ancient and useful forms, for purposes which elevate and ennoble man—acknowledging the ever-living God as our Law-giver, and seeking the happiness of his creatures as our object, end and aim. With a faith thus pure and motives thus exalted, whether our numbers be many or few, our treasury overflowing or empty, should make no difference in our zeal to perform the duties of our mission, and none in the high standard we have conceived of its value to mankind.

Peace dwells within our walls. All troubles from without are hushed. No discordant note now jars upon the quiet of our Masonic home. The last harsh vibration has ceased, and this Grand Lodge—ever faithful and true; long assailed, but never for a moment broken or despairing—has vindicated itself in all things to our sister Grand Lodges, and stands recognized at this time, (so far as is known to me,) without blemish before the Masonic world. May this grateful position, nobly earned by long years of contest with foes without and foes within; by long-suffering and endurance; by temperance, fortitude, prudence and justice, ever remain to us and those who shall succeed us.

* * * * * *

Within the year we have deposited in the grave, with the impressive rites and ceremonies of the Order, two of our departed Brethren,—Brother Martin Scott of Bennington, and Brother William Corning, of Burlington. The former fell while bravely fighting the battles of his country in Mexico, and his remains were brought back to his mountain home and consigned to a Masonic grave with all the honors which could be bestowed on his memory. His name and fame are the property of history, and will find a distinguished place upon its page. Br. Leonard Sergeant, our late Lieutenant Governor, presided worthily at the burial, and officiated in the performance of our interesting services over the remains of our worthy Brother. The other burial alluded to was that of our esteemed Brother William Corning, of Burlington, which took place in September last, attended by the Brethren of Washington, North Star and Dorchester Lodges. The Masonic services of the occasion were performed by our past Grand Master Haswell, and I need not add were of the most interesting character.

With the exception of the celebration of the festival of St. John the Baptist at Berkshire, in June, 5847, these are the only *public* demonstrations of the Order within this Masonic jurisdiction since we renewed labor in January, 5846. They passed, as I am advised, to the entire satisfaction of our Brethren, and, so far as is known, of the public. There was a time when even our solemn funeral rites were obnoxious to the censure of our enemies. That day has passed—we hope forever.

The information recently given to the public by M. M. Noah, Esq. of New York, cannot fail to attract the attention of the Masonic world. The rapid advancement of the present century in intelligence and improvement has apparently imparted its active spirit to every subject on which the ambition, the pride, or the industry of man can operate, and perhaps no single subject more strongly than that of bringing from the rubbish of almost forgotten centuries memorials of their history and grandeur. To this spirit, Egypt has given up its long-silent language and the memorials of the Pharoahs have escaped from the darkness of distant ages to be revealed to the industry and perseverance of the present. Masonic emblems, hidden for long cycles from every human eye, have sprung to new life from the tombs and speak, for a period beyond written history, from the cataracts of the Nile and the plains of Egypt. But in none of these revelations can we feel more deeply interested than in that by which we are informed that the Turkish government has acceded to the Jews the privilege of erecting a temple at Jerusalem, accompanied as that information is by the fact stated, that the remains of the second temple—its great chambers, its immense granite pillars, its magnificent marble columns, richly ornamented gates, and the reservoirs still filled with water in which the Priests and Levites bathed—still exist beneath the surface of Mount Moriah. If the long scattered Jewish race, as a religious community, naturally turn with deep and sacred interest to the spot so endeared to their recollections and distinguished in their annals, we also have strong reasons to attract our attention there. The place where the first temple stood can never be one of indifference to the intelligent Mason. Of the second temple the highest authority has assured us that "the glory of the latter house should be greater than the glory of the former;"—and if from its still existing base another superstructure should rise, after an interval of nearly eighteen centuries, we cannot doubt that in an age like this, and with the strong feelings and faith of its builders, it would be an edifice glorious as the second, and glorious as the high end for which it would be erected, the worship of the one only living and true God.

My Brethren—we date our own organization and trace our own history from Mount Moriah. Our ancient brethren were established there at the building of the first temple, and their successors labored at the erection of the second. Is it too much to hope that when our symbols have been exhumed from the tombs of Egypt, the depths of Mount Moriah may confirm and establish it.

The report of the committee of foreign correspondence, of which our esteemed friend and Brother, R. W. Nathan B. Haswell, Esq. is chairman, is an able and interesting review of the proceedings for the past year, of the various Grand Lodges in correspondence with the Grand Lodge of Vermont. We subjoin a few extracts:

NEW JERSEY.—This Grand Lodge was established as early as 1786, and we learn by the proceedings furnished us, that she is laboring at present under difficulties, created and springing up in her secular Lodges, disrespect and unmasonic conduct has displayed itself toward the presiding officer, and head of their Grand Lodge;—this is *revolutionary*, and should not be countenanced by correct Masons. Directions are given, by our ancient Brethren,—"that all who would be true Masons, should learn to abstain from all malice, slander and evil speaking; from all provoking, reproachful and ungodly language; keeping always a tongue of good report." "Free and accepted Masons have ever been charged to avoid all slander of true and faithful Brethren with all malice and unjust resentment of talking disrespectfully of a Brother's person or performance; nor must they suffer any to spread unjust reproaches or calumnies against a Brother behind his back, nor to injure him in his fortune, occupation or character; but they shall defend such a Brother and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same as far as is consistent with honor, prudence and the safety of religion, morality and the State, but no farther." We find that clandestine Masons have been admitted into a Lodge under the jurisdiction of this Grand Lodge. We also find a want of *uniformity* in the amount required for conferring the several degrees,—the Grand Master says, "while one Lodge requires one amount, another may perform the same work for less than one-quarter, making our noble Order an Institution of merchandize." It also appears that the three degrees have frequently been conferred on the candidate at one and the same communication. Such acts your committee believe to be wrong and contrary to *correct Masonic work.* We hope our Brethren of New Jersey, whose State is noted for its *blandness and courtesy*, will set about correcting their work, as well as their Masonic intercourse with each other.

NORTH CAROLINA.—This Grand Lodge, as well as the whole Masonic family, have met with a severe loss, by the death of their Past Grand Master, *Col. Louis D. Wilson*, a distinguished Mason of great moral worth, who died in a foreign land in the city of *Vera Cruz*, at the head of an army of his countrymen. It is stated that Brother Wilson left the legislative halls of his native State, repaired to his county, made up a company of volunteers over which he was chosen Captain, immediately assisted in raising another in the same county and entered her service without delay. As an evidence of the Masonic virtues and distinguished philanthropy of this great man, it is stated that on one occasion when provisions were exceedingly scarce in the county of *Edgecomb*, and want was stalking abroad in the land, Br. Wilson generously threw open his barns and distributed *two hundred Barrels of Corn* amongst the poor of Edgecomb; donations of smaller size were constantly emanating from his liberal hand—the second grand charity was the closing and crowning act of his life—the capstone of his moral and Masonic edifice, the magnificent bequest contained in his will. By this will he has given to the poor of his county an estate now estimated at from *forty to sixty thousand dollars*—well may North Carolina be proud of such sons and of such Masons.

LOUISIANA.—Your Committee find among the documents placed before them, the annual Masonic statement of the *Grand Lodge of Louisiana* for 1848--The proceedings of the *Louisiana Grand Lodge of ancient York Masons* for 1848, and a *circular* from the same source addressed to the Grand Master of this Grand Lodge. These documents are voluminous and to present even a correct synopsis of them, would occupy much space, and more time, than this Committee can now bestow; we are pained to learn by them, and from credible Masons, whose statements we cannot doubt, that the old Grand Lodge of Louisiana with whom this Grand Lodge has been in correspondence for many years has departed from some important land-marks of our Order and pursued practices in her Lodges unknown to the symbolic degrees of Ancient York Masonry. As this Grand Lodge cannot countenance a departure from well-known and established *land-marks* or innovations calculated to disturb the peace and harmony which should exist among Masons, they deem it their duty to recommend to this Grand Lodge to suspend for the time being, its intercourse with the Grand Lodge of Louisiana.

Your Committee find in the proceedings of the new Louisiana Grand Lodge much to entitle it to the favorable notice of this Grand Lodge, but as we are not prepared at this communication, to go so far as to break off, *finally*, all correspondence with the old Grand Lodge and fully sanction every thing that has been done by the organization of the new one, in the present state of our information, we think it advisable to defer making a final conclusion on the subject. This measure is recommended with the hope that before we again convene, the Masonic difficulties between the Grand Lodges of *Louisiana* and *Mississippi*, and the *Louisiana Grand Lodge of Ancient York Masons* will be amicably adjusted, as but one Grand Lodge, in the opinion of your Committee, can Masonically exist in any one State, and no one, can have our confidence, who does not pursue the correct work, agreeably to Ancient York Masonry.

[Further extracts next month.]

Obituary.

At a special meeting of the members of Pentucket Lodge, holden in Masons' Hall, in Lowell, Mass., on Monday, March 5th, A. L. 5849, the following preamble and resolutions were unanimously adopted :—

Whereas it has pleased the Supreme Grand Architect of the Universe to call our friend and Brother, Caleb Wentworth, to join those who have forever departed from the scenes of this life, to participate in the joys of the spirit land, from whose bourne no traveller returns ;—Therefore,

Resolved, That by the death of our lamented Brother, Caleb Wentworth, the Order of Ancient Free and Accepted Masons is bereft of one of its brightest jewels and most useful members.

Resolved, That the honesty of purpose, and moral uprightness which marked his character, in his relations to society, and the firmness and fidelity with which he sustained the principles and the Institution of Masonry, were honorable to himself and the Masonic Fraternity.

Resolved, That we deeply sympathize with his family and friends in this afflictive bereavement.

Resolved, That the members of Pentucket Lodge wear the usual badge of mourning thirty days.

Resolved, That these Resolutions be signed by the W. Master and Secretary of this Lodge, and a copy delivered to the widow of the deceased, and that a copy be also sent to the editor of the Freemasons' Magazine, with a request to publish the same, and that they be recorded among the proceedings of the Lodge.

Prentice Cushing, *W. Master.*
Lowell, March 5, 1849. Colburn Blood, jr. *Sec. P. Lodge.*

Paris, Henry County, Tenn., Feb. 19, 1849.

At a regular meeting of Paris Royal Arch Chapter, No. 14, on motion of Companion M'Call, the following preamble and resolutions were adopted :—

Whereas it has pleased the Supreme Architect of the Universe, in his providence to remove from our midst our Brother and Companion, R. W. Altum,—Therefore

Resolved, That the Members of Paris Royal Arch Chapter sympathize with the widow and orphans of our deceased Companion, and tender to them our condolence, and trust that they will bear with patience and Christian fortitude their sore affliction.

Resolved, That a copy of the above be sent to the family of our deceased Companion, and a copy forwarded to R. W. Br. Moore, at Boston, for publication in the Freemasons' Magazine. John Beer, *Sec. P. T.*

REGISTER OF OFFICERS.

GRAND LODGE OF VERMONT.

M. W. Philip C. Tucker, G. M.
R. W. Samuel S. Butler, D. G. M.
" Joshua Doane, S G. W.
" Samuel Willson, J. G. W.
" Dan Lyon, G. Treas.
" John B Hollenbeck, G. Sec.
W. Benjamin Allen, G. Marshal.
" Heman Green, G. S. D.
" John S. Webster, G. J. D.
" Rev. Joel Winch, G. Chap.
" Wm J. Goss, Ass. G. Chap.
" Samuel Willson, G. Lecturer.
" Eli Stearns, } G. Stewards,
" Warren Hatch,
" John Nason, G. Pursuivant.
" Isaac P. Bowdish, G. S. Bearer.
Br. James Morton, G. Tyler.

WESTERN STAR LODGE, JANESVILLE, WIS. T.

A. H. Smith, Master.
C. J. Gillett., S. W.
H. Taylor, J. W.
L. Stoughton, Treas.
J. Mitchell, Sec.
E. Lewis, S D.
W. P. Cobb, J. D.
L. Scofield, Tyler.

HIRAM LODGE, ANDERSON, C. H., S. C.

John B. Wynne, W. M.
Francis E. Harrison, S. W.
Jeptha E. Willson, J. W.
A. O. Norris, Treas.
A. M. Holland, S. D.
Richard Wearne, J. D.
J. A. Sherrard, S. S.
S. H. Langston, J. S.
S. V. Gentry, Tyler.

ST. JOHN'S LODGE, NORWALK, CONN.

Geo. F. Daskam, W. M.
Dimon Fanton, S. W.
Charles Olmstead, J. W.
Abram Camp, Treas.
Henry Walton, Sec.
Noah Disbrow, S. D.
James S. Brown, J. D.
Joseph Bauer, } Stewards.
Jason Merrill,
David Boalt, Tyler.

COUNCIL R. AND S. MASTERS, ZANESVILLE, OHIO.

George L. Shinnick, T. I. G. M.
John Redmond, D. I. G. M.
A. Joselyn, P. C. W.
C. W. Spaulding, C. G.
J. Berry, Treas.
E. Pike, Recorder.
J. Campbell, Steward and Sent.

GRAND LODGE OF WISCONSIN.

M. W. William A. Smith G. M.
R. W. F. Whitaker, D. G. M.
" A. Hyatt Smith, S. G. W.
" Orlando Foster, J. G. W.
" John H. Roundtree, G. Treas.
" M. M. Cotherin, G. Sec'ry.
" Rev. Ebenezer Williams, G.Chaplain.
W. J. Mckenzie, G. Marshal.
" E. F. Ogden, S. G. D.
" O. Eaton, J. G. D.
" John Waters, } G. Lecturers.
" R. R. Bourn,
" J. F. Rague, G. S. B.
" H. M. Billings, G. Pursuivant.
Bro. Ebenezer Clewett, G. Tyler.

ZANESVILLE CHAPTER, ZANESVILLE, O.

George L. Shinnick, H. Priest.
John Redmond, King.
T. Bell, Scribe.
J. Berry, Treas.
E. Pike, Sec.
W. M. Shinnick, R. A. C.
A. Joselyn, Capt. Host.
R. H. Cotton, P. S.
John Cooper, M. 3d V.
T. Launder, M. 2d V.
F. Deitrick, M. 1st V.
J. Campbell, Tyler.

AMITY LODGE, ZANESVILLE, OHIO.

W. Lillebridge, W. M.
William M. Shinnick, S. W.
John Hilliard, J. W.
Geo. L. Shinnick, Treas.
Andrew Hines, Sec.
G. W. Harris, S. D.
L. D. Coplan, J. D.
J. Campbell, Steward and Tyler.

LAFAYETTE LODGE, ZANESVILLE, O.

John T. Arther, W. M.
Amos Joselyn, S. W.
R. H. Cotton, J. W.
R. J. Peach, Treas.
J. Richards, Sec.
James Mitchell, S. D.
W. Wright, J. D.
T. Launder, Tyler.

JOSEPH WARREN LODGE, NEW ALBANY, MISS.

C. T. Bond, W. M.
J. A. Hearn, S. W.
H. Welch, J W.
J. A. Wear, Treas.
B. C. S. McAllister, Sec.
W. P. Dulany, S. D.
T. W. Roberson, J. D.
A. B. Fly, Chaplain.
U. M. Campbell, Steward and Tyler.

MASONIC CHIT CHAT.

☞ To the inquiry of Brother Armstrong, who writes us from Marion, La. and asks, if a candidate who does not believe in the historical portion of the scriptures, but who does believe in the "religion of Solomon"—by which we understand him to be an Israelite—is eligible for initiation? we answer, that his peculiar religious views are not to be regarded at all. It is sufficient, if he believes in the existence and providence of God, and possesses a fair moral character. We have so frequently given our opinion on this point, that we do not now deem it necessary to enlarge upon the subject.

☞ We understand that the De Molay Encampment has received an invitation to perform the escort duty at Newburyport on the 26th June next. The regalia of this Encampment, for its chaste and beautiful appearance, is not surpassed by that of any similar body. Should it consent to perform the escort duty, it will add much to the appearance of the procession.

The *De Molay Encampment of Knights Templars* held its first regular meeting for business, at the Masonic Temple, in this city, on Wednesday evening last. Its regular meetings will hereafter be on the 4th Wednesday in each month.

☞ A correspondent writes us from Claremont, N.H., that Hiram Lodge, at that place, is in a most flourishing condition. "It is one of the few in that State which remained unterrified during the 'dark age' of antimasonry. It never lost a communication, and is now reaping the reward of its firmness and fidelity."

☞ We regret that we cannot give our respected correspondent at Barton, Ala. any encouragement as to obtaining the *first* vol. of the Magazine. We have some prospect of getting the *second* for him.

☞ The inquiry of our correspondent at Fitzwilliam, N. H. cannot conveniently be discussed in the Magazine.

☞ A correspondent under date Syracuse, N. Y., March 19, writes as follows:

"The Order is in a flourishing condition in this section. A new Chapter was started in this city, a few days since, under favorable circumstances and we have considerable work on hand in this branch of the Order. Stated meeting, the Wednesday on or preceding the full moon in each month. Stated meetings of Syracuse Lodge, No. 102, on the first and third Thursdays of every month."

☞ We are informed that the celebration at Newburyport will take place on *Tuesday* the 26th June, the 24th falling on Sunday. This arrangement will be a great convenience for brethren living at a distance.

☞ The Boston Traveller publishes a letter from California, signed George W. Morrill, from which we make the following extract:

"I know where there is plenty of silver in the mountains. We found that when I was with the Indians They took me prisoner, and I was with them nine months. At last I discovered that one of the chiefs was a Freemason, and he at once set me free. *I find that a great many of the Indian chiefs are Freemasons.* I was made a mason by the recommendation of an aged friend before I left Michigan. I left there when the war first commenced, and joined Col. Fremont's regiment.

We crossed the mountains, and I was taken by the Indians. I was released in consequence of being a Mason; and I would advise all who intend coming to this wild country, to be masons, *for they will find some true friends among the Indians.* The Indians hold masonry to be sacred—which it is."

☞ Br. Thomas C. Edwards is an authorised agent for the Magazine at Syracuse, N.Y.

☞ R. W. Br. Francis Richardson is the agent for this Magazine, at Toronto, Canada West.

Expulsion.—We are requested by vote of Fredonia Lodge, No. 79, Fredonia, Ala. to give notice that *Simon B. Steere*, Surgeon Dentist by profession, and recently from Georgia, has been expelled by said Lodge from the privileges of masonry. Said Steere is a native of Rhode Island, where he may now live. The Lodges in that State will govern themselves accordingly.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. VIII.] BOSTON, MAY 1, 1849. [No. 7.

MAY CANDIDATES WHO HAVE BEEN INITIATED IN ONE LODGE BE ADVANCED IN ANOTHER?

Br. Moore:—I would solicit your opinion on the following case, which recently presented itself to my Lodge. A. residing at B., takes the degree of Entered Apprentice at C. A few weeks after this, a Lodge is organized at B. where A. still resides. To this Lodge at B., Br. A. applies to be passed and raised. The Master of the Lodge at C. contends that an Entered Apprentice cannot be admitted to the other degrees in another Lodge, without the *permission* of the Lodge in which he received the first degree—that that Lodge possesses the sole right of conferring them, which it *may* alienate, if it deems proper.

If the Master at B. has evidence of Br. A.'s initiation and of his worthiness of character, would he transcend any known law or established usage of Masonry, by conferring the other degrees, *without the permission* of the Lodge at C.

Yours, truly, M.

There is no ancient regulation which would prohibit a candidate who has been initiated in one Lodge from receiving the second and third degrees in another Lodge. Formerly, this was a very common occurrence; and it is so at the present time, under the English and other foreign jurisdictions. In England, a candidate cannot, under any circumstances whatever, receive the second degree in less than one month from the day of his initiation, the Grand Master having no power to dispense with this regulation.* It is imperative and obligatory. The candidate on his initiation, receives a Certificate from the Lodge, and his name is forwarded to the Grand Secretary to be registered in the books of the Grand Lodge. If he have occasion to leave the country, or change his place of residence, within the month, he may, at any time thereafter, receive the remaining degrees in such Lodge, or Lodges, as shall best suit his convenience. But he is required to deposit the full amount of fees with his original application, and no part thereof is returned to him, if he fail to receive the whole of the degrees in proper time: nor, if he take the second and third elsewhere. His Certificate entitles him to all the degrees conferred in the Lodge in which he was initiated. If he cannot conveniently take them in regular course, he may receive them at a subsequent period; and we are not aware that the time in this respect is limited.

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*A dispensing power has recently been given to the Pro. Grand Masters, in distant Provinces. It does not, however, meet with much favor in England.

It is manifest from the foregoing, that the Grand Lodge of England regards it as at least desirable, that a Brother should receive all the degrees in the Lodge to which he is first admitted; and to this end it secures to the Lodge the full amount of fees for them,—adding thereto the registering fee. But it has no specific regulation prohibiting an initiate from being passed and raised in another Lodge.

A variety of practices prevail in this country. Under the jurisdiction of some of our Grand Lodges, the candidate is proposed and admitted to receive the first degree only. If he wish to proceed further, a new ballot is required, and, we believe, in some cases, a new proposition. Where this practice obtains, it would seem that the candidate is under no obligation to receive more degrees in any one Lodge than may suit his inclination. His admission to a superior degree is made independent of his admission to the prior degree.

The practice in Massachusetts, and in New England generally, is different, in some respects, from the foregoing. In this Commonwealth, the candidate applies at once for all the degrees conferred in the Lodge, and makes his deposit accordingly. *One* ballot only is taken. This admits him to the *three* degrees, which he may receive in *three* consecutive months; if in the meantime nothing shall transpire to disqualify him for advancement.* Should occasion require his removal from the State, prior to the expiration of the constitutional time prescribed for conferring the degrees, the Master will usually obtain a Dispensation, and call a special meeting of the Lodge, for his convenience. If there be not time for this, a just proportion of the deposit is returned to him, accompanied with a recommendation from the Master and Wardens, in accordance with the following constitutional provision:—

> "No Entered Apprentice or Fellow-Craft, initiated or passed in any Lodge within the United States, shall be passed or raised in any Lodge under this jurisdiction, without the consent of the Master and Wardens of the Lodge in which he was first admitted, or a dispensation from the Grand Master."

Such is the practice in Massachusetts. Under it, a candidate is admitted by a single ballot to the three degrees, and he is required to take the second and third degrees in the Lodge in which he was initiated, unless the Master and Wardens grant him permission to receive them elsewhere. We believe this to be the safest and most conservative practice.

In the case presented by our correspondent, if there be no local Grand Lodge regulation to the contrary, the Lodge at B. may receive A., without violating any general law of the Order; but it is not always either wise or proper to do that which is not clearly contrary to established law.

CONFERRING DEGREES IN COUNCILS R. AND S. MASTERS, AND ENCAMPMENTS OF K. T.

Jackson, Miss., March 24, 1849.

COMP. C. W. MOORE: * * * * * * While troubling you, allow me to ask the following questions, which create some discussion and doubt, both in our Council of R. and S. M. and in the Encampment.

1st. What is the *correct number* of Companions authorised to confer the Royal Masters' or Select Masters' degree, and can either be properly conferred with a less number than the other? And

2d. If the number of nine or more, are present to ballot for and elect a candidate, can a less number than nine, after the ballot, confer either or both degrees, at the same or a future meeting?

3d. What are the lowest numbers that can properly confer the Red Cross and Knights Templars' degrees, in an Encampment duly organized and working under Charter? And can a less number confer the degrees, than are required to ballot for the candidate? Can five Sir Knights rightfully ballot for a candidate and confer on him (when elected by five only,) the Red Cross degree?

4th. Should not the *election* or *ballot* for all the Encampment degrees be holden in the Encampment, and by the constitutional number necessary to form an Encampment, or can a Council of Red Cross Knights ballot for, elect and confer the Red Cross degree on any one, without the action of the Encampment of Knights Templars first had, on the application of the candidate.

Some of the foregoing inquiries may be deemed in your city, in the midst of Masonic light, very useless, yet in the wilderness, we have not the means of information you possess, and freedom of opinion leads to difference of opinion in Masonry as in every thing else,—hence we desire your views, which to us will be authoritative as well as enlightening.

Respectfully and fraternally yours,
J. F. FOUTE,
Thrice Illustrious of Council, and M. E. Grand Commander of Encampment.

1. Neither the Royal nor Select Master's degree can properly be conferred, in an established Council, nor can such a Body be properly opened, unless there be present at least *nine* members of the Order. In case, however, there is not a Council within seven leagues of a given point, it is competent for *three* qualified Brethren to confer these degrees.

Such were the regulations under which we received the degrees a quarter of a century ago, and which, so far as we are informed, still remain in force. The power to give them was invested in three Companions, at a

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*Any member of a subordinate Lodge may object to the initiation, passing, or raising of a candidate, at any time before the degree is conferred.—*Const. G. Lodge Mass.*

time when the degrees were not very generally cultivated, and when there were but few Councils in existence. It was then a matter of necessity; but that necesity does not now exist; at least not to any considerable extent. And as the practice is a loose one, tending to depreciate the character and importance of the degrees, we cannot but believe that it is now "more honored in the breach than in the observance."

2. There must be at least *nine* Brethren present when the ballot is taken; and there must also be that number present when the degree is conferred, with the exception above stated.

3. The Red Cross degree cannot be conferred unless there be present *five* members of the Order. *Seven* are necessary to open an Encampment of Knights Templars, in a *leagl* manner; and that number may transact any business that can properly come before the body.* It is, however, competent for any Grand Encampment to authorize, by special warrant, *three* members of separate Commandaries, to form an Encampment and confer all the degrees appertaining to such bodies. This, however, is seldom done, and never but for the purpose of forming a new Encampment, in some remote part of the country, where the constitutional number of members cannot be had.

In the admission of candidates, the balloting should take place in the Templar's degree. This is the most correct, and indeed the only proper course of proceeding. It is not, however, always followed. Nor is it positively essential to legalize the work. A Council of Knights of the Red Cross may be legally opened, the candidate admitted, and the degree conferred, if there be *five* members present. But, as before intimated, it is not the most regular way of proceeding, though it may be sometimes justified by the necessity of the case. Whether there be a greater or less number of members present at the *making*, than were present at the balloting, is immaterial.

Although the practice is usually otherwise, our own opinion is, that when a candidate has been admitted in a Council of Red Cross Knights, there being but five members present, a new ballot should be taken on his application to receive the Templar's degree; because, *five* members cannot open an Encampment, and consequently cannot admit candidates for that and the appendant Order of Malta.

4. We notice nothing in the fourth inquiry of our correspondent, that is not met by the preceding answer.

**Eleven* is the constitutional number; but that number, though required for a full and complete organization, is not indispensably necessary for the legal transaction of business.

ROYAL AND SELECT MASTERS' DEGREES.

East Berkshire, Vt., March 27, 1849.

Comp. C. W. Moore,—*Dear Sir:* * * * In the mean time I feel anxious for your opinion on the following questions:

1. Have secular Chapters authority to organize Councils of Royal and Select Masters and confer those degrees?
2. Is every Royal Arch Mason entitled to them, as being a part of the Royal Arch degree?
3. Are they subject to fees?
4. For the government of a Council, should there be separate By-laws, from those of the Chapter?

Truly and fraternally yours,
Samuel S. Butler.

There is no branch of the Masonic Institution in such unutterable confusion, and in respect to which there is so much doubt and uncertainty entertained by our Brethren in all parts of the country, as that which embraces the degrees above named. There is now no uniformity in the management of them; but it is full time that the difficulty should be adjusted. They should be placed permanently under some jurisdiction, and that alone should have the exclusive control and government of them. As the matter now stands, they are conferred—1. In Massachusetts and some other States, under the authority of Grand Councils of the Order. 2. In Virginia, and, we believe, one or two other States, under the authority of the Grand Chapters. 3. In other States, they are given in subordinate Chapters, by authority of the General Grand Chapter. 4. In other States, again, as in South Carolina and Mississippi, they are conferred in Councils, working under the authority of the Southern Supreme Council 33d degree.

Here, then, are no less than four distinct governing bodies, each claiming jurisdiction over them. And the order in which they are conferred, is scarcely less confused and irregular. It would be far better that they should be thrown entirely aside, and treated as mere honorary or floating degrees, which any company might be at liberty to confer, (subject only to their own regulations,) than that they should remain in their present false position.

The only apparent difficulty in reducing the government of them to a uniform system, is to determine the way and manner of proceeding. But before any attempt can be made towards the attainment of this object, with a reasonable probability of success, all parties must first make up their minds to concede their individual wishes and prejudices and agree to abide by the decision of the majority. Without this, all effort will be in vain. With it, the matter may probably be adjusted in either of two ways. 1st. By surrendering all jurisdiction over them to the General G. Chapter, or, 2d. By placing them exclusively under the control of State Grand

Councils.* To the first, we are opposed, but will yield our objection, if the majority determine otherwise. But how can the latter be accomplished? We suggest, that some existing Grand Council open a correspondence with the proper authorities in every State in the Union, urging the matter upon their attention. In this way a knowledge of the opinions and wishes of all may be acquired. Then let the majority decide. But, to the inquiries of our correspondent.

1. "Secular," or subordinate Chapters, in States where there are no Grand Councils, may, being authorized by the Grand Chapter under which they work, confer the Royal and Select degrees. Chapters holding under the General Grand Chapter, may exercise the same privilege. The authority for this is derived from the General Grand Chapter.

2. A Royal Arch Mason has the same right to these degrees that a Master Mason has to the Royal Arch, and no other. He has no claim to them, "as being a part of the Royal Arch degree." He must be proposed, and may be admitted or rejected; as his Companions may determine on his fitness, or otherwise, to receive them.

3. When conferred in a Chapter, the fee is a subject of local regulation, either by the Chapter itself, or the Grand Chapter under whose authority it works.

4. For the government of Councils there should be by-laws separate from those of the Chapter. But a Chapter may incorporate in its own by-laws such regulations as may be required for its government in conferring the Royal and Select degrees. Nor is it necessary that a separate book of records should be kept. But in conferring these degrees, the members who have not received them must, of course, be excluded. The whole machinery is clumsy.

MAY LODGES BE ADJOURNED?

"The duty of closing a Masonic Lodge is as imperative, and the ceremony as solemn as that of opening; nor should it ever be omitted through negligence, nor hurried over with haste; but every thing should be performed with order and precision, so that no Brother shall go away dissatisfied. From the very nature of our constitution, a Lodge cannot properly be adjourned. It must either be closed in due form, or the Brethren called off to refreshment. But an adjournment on motion, as in other societies, is unknown to our Order. The Master alone can dismiss the Brethren, and that dismission must take place after a settled usage. In Grand Lodges, which meet for several days successively, the session is generally continued from day to day, by calling to refreshment at the termination of each day's sitting."—Anon.

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*Or Grand Chapters, if thought best.

THE SOCIETY OF ILLUMINATI.

Perhaps the most pitiful attempt ever made to injure the reputation of the Masonic Fraternity, was that, the object of which was to identify the association of Illuminati, which existed in Germany some time previous to the French revolution, with the Institution of Freemasonry. Yet, notwithstanding the great absurdity of the thing, there were people who, in 1787, did believe, or pretended to believe, that there was a connection and mutual understanding between the two associations; and there are people now, probably some among us, who would readily believe it, were they not apprehensive of being laughed at for their credulity.

The association of Illuminati was founded in 1775, by Dr. Adam Weishaupt, professor of canon law in the University of Ingolstadt, Germany. It was never of much consequence, and its fame is entirely posthumous. Its ostensible objects were, to introduce more enlightened ideas of government, to disseminate a knowledge of the sciences, and to promote the interests of virtue; all of which were very laudable, but clashing materially with the interests and limited views of the reigning powers. Its real object, however, was said to be to inculcate speculative opinions, equally hostile to the principles of sound religion and social order. Of this truth, we believe the authorities were fully satisfied: its suppression, therefore, was justifiable upon every principle of right and expediency. "Its constitution was illegal, and the opinions and practices of its members highly dangerous to civil and religious government." But its suppression nowise affected the Masonic Institution; whereas, had it been even a branch of that society, it would have shook the body to its basis; nor would its suppression have been so easily effected. Is proof at this late day wanted to disprove its connection with Freemasonry, we need only appeal to the written evidence discovered among the secret papers of its founder. "The great strength," says Weishaupt himself, "of our order, lies in its concealment. Let it never appear in any place in *its own name*; but always covered by *another* name and *another* occupation. *None is fitter than the lower degrees of Masonry*; the public is accustomed to it, expects little of it, and therefore takes little notice of it." In his *secret* instructions to the *Regent* of the association, he says: "It is very proper to make your inferiors believe, without telling them the *real state* of the case, that all other secret societies, *particularly that of Freemasonry*, are secretly directed by us."* Weishaupt was initiated into the mysteries of Freemasonry in the year 1777; *two years after* he had established his society. If no other proofs existed, this last *fact* would be sufficient to neutralize all the efforts that have been made to combine the two associations, from Barruel and Robison, down to Morse. But we have the founders *own secret* instructions to disprove the allegations: he tells us in express terms, that he uses Freemasonry as a cloak to cover the iniquities of his own body; he instructs his Regent to make his *inferiors believe*, "*without telling them the real state of the case*," that all other secret societies are directed by them. The candid and liberal inquirer will not ask for further proof that Illuminism and Freemasonry are distinct associations. We proceed, therefore, with the history of the Institution.

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*Vide Dr. Payson's Proofs of the existence, &c. of Illuminism.

Soon after the commencement of the French revolution, public attention was strongly fixed on the plan and objects of this association, though then it was *not in existence;* but its members were supposed to have been active in producing the peculiar temper and directing the political events of the times. At this period, the works of Barruel and Robison appeared, and were read with great interest and avidity: they were generally believed, and created an unusual excitement among the people. "It seems now, however, (says the Edinburgh Encyclopædia,) to be pretty generally acknowledged, that these, and other authors, were induced to ascribe to this Institution, an *extent* and an *influence*, which it really *never possessed;* and that, in particular, the secret machinations and wicked practices of the Illuminati were *excessively magnified* by the heated imaginations" of these men.

It is well known, continues the writer just quoted, that, since the period of the reformation, the various States and principalities of the German empire, were not more strictly defined by territorial limits, than by different professions of faith. Throughout those provinces that had adopted the new doctrines, a spirit of liberal inquiry was excited, which, if unobstructed by other causes, promised to prove highly beneficial to science, and to the interests of humanity; while, at the same time, the diffusion of useful knowledge and enlightened opinions was generally encouraged, in a greater or less degree, by the different governments. A sort of rivalry, indeed, took place among the several principalities, and each, according to its means, endeavored to surpass its neighbors in the number and splendor of its literary Institutions. In other States, on the other hand, which adhered to the Romish church, an opposite line of policy was pursued by the rulers. Afraid, it would seem, lest the light of science should dispel those ancient prejudices, upon which they conceived that the security of their civil and religious establishments principally depended, they endeavored to isolate themselves from their more enlightened neighbors, to exercise a species of *surveillance* over the intellects of their subjects, by means of edicts levelled against the commerce of literature, and to oppose the antidote of ignorance to the contagion of knowledge; to keep the sick from the uninfected, in a country whose inhabitants boasted one common origin, and spoke one common language, and possessed the means of frequent intercourse with each other. Some scattered rays of the surrounding light would easily penetrate the intervening gloom,—enough at least to show those upon whom they fell, the darkness in which they were placed, and to excite in them a desire for a more extensive prospect. In none of the provinces of Germany, was this interdiction of literature more strictly and oppressively exercised than in Bavaria, under the bigoted administation of the elector Charles Theodore; and accordingly, it is precisely in this province that we find the natural result of such an obscure and barbarous policy. Men of enlightened minds could not fail to look with abhorrence upon regulations which were calculated to check the natural progress of knowledge, and would readily endeavor to concert the means of evading the existing laws. These means, however, could only be concerted in secret; and to this single origin, we believe, the institution founded by Weishaupt, may truly be ascribed, however widely the conduct of its members may have afterwards deviated from the original object.

That the subversion of government and the advancement of particular religious sentiments were among the leading objects of a class of the Illuminati, is admitted; yet the society does not seem to have had an extensive influence, nor does it appear to have possessed ramifications beyond the limits of Germany. "Throughout the whole of that large empire it produced no extraordinary or permanent effects; and a few years after the suppression of the order in 1787, it was nearly forgotten in the very country where it had boasted an ephemeral existence. It was chiefly on account of its supposed influence in producing the catastrophe of the French revolution, that the ashes of this short lived association were raised up from the charnel house of oblivion, and a degree of posthumous celebrity conferred upon its proceedings." Its existence was of but *twelve years* standing; and had it been of that nefarious character which Barruel has ascribed to it, it would not have existed that length of time. It was unquestionably designed as a political and religious engine, which, when matured, was designed to produce some very important results. But that it was in any manner connected with Masonry, is a pretension that carries its own refutation; and we should not have touched upon the subject, could we have presumed that all our readers had had an opportunity to examine it for themselves. It is a charge often urged against the Institution by the craven and bigoted, and has gained some credence among those without the means of information necessary to a right understanding of the question.

THE LATE BROTHER GEORGE K. TEULON.

[From our Calcutta Correspondent.]

Worshipful Sir and Br.: * * * * * Our late friend George K. Teulon, representative of the Grand Lodge of Texas, often expressed his regret that the Brethren of the East, were not in closer communication with their American Brethren. His sudden demise, prevented his wishes from being carried into effect. Most of the Brethren of his Lodge, being closely engaged in business, could not carry out his intentions. Sickness and death often break up our best designs in India.

Our late respected Brother was a personification of the active principles of Masonry. Wherever he could do good,—assist, improve or correct,—there he was laboring at the good work; with what success is still acknowledged. His endeavors, like those of all others engaged in the same cause, met with great and violent opposition—principally from prejudice, or jealousy.

In adjusting irregularities, (and they were not few,) his first labor was with the Red Cross Encampment—to do away with the irregularity of Brethren being admitted to that degree, who had not previously taken the Royal Arch.

Some Brethren had received that degree after taking the third. He put us to rights, and we labored steadily and successfully, notwithstanding the majority of the Brethren were against us. By firmness, we carried our point, and restored the Order to its purity, so that none but Royal Arch Masons could be admitted. Those who had received the degree before they had taken the Royal Arch degree, at the suggestion of Brother Teulon, were *healed*, and joined us. Still there were many who could not join us, as they had not the Royal Arch degree, and could not get it, the fees in the only Chapter here, being too high for the means of most of them.

This suggested a second Chapter in Calcutta; but the suggestion was not carried into effect until lately.

The accompanying correspondence will show you how far we have been successful, and the way and manner we have been used on account of this movement.*

As above mentioned, the first reform of our Brother Teulon, was the Red Cross Encampment. The greatest part of the duties fell upon him. I aided and assisted with heart and hand, and we were well supported by the members of Kilwinning Lodge, who had taken the Order, and all the Sir Knights who had joined the new Encampment. We progressed cheerfully, completed our work, and made a present to the Encampment of its banners, shields, &c. Our next work was the Templar's Encampment. In that we were also successful—completing the fittings up, in the same manner as we did in the Red Cross.

But in the midst of these active labors poor Brother Teulon died. He died in my house. You must recollect his extreme abstemious habits. He retained the same while with us. Shortly after coming here he was appointed to a situation in the General Post Office, where he had rooms assigned him to dwell in, for the convenience of carrying on the duties of his situation of great trust and responsibility, had the confidence of his superior officers, and that of the Post Master General, (a gentleman of the first abilities and talent,) whose discernment enabled him to estimate the worth of our lamented Brother, and whose intention it was to promote him to a more important situation. His death alone prevented.

The first attack that he had was shortly after he entered upon his duties in the Post Office. He called upon me early in the morning, as was his custom. I observed he complained and that there was a marked change in his face. I at once applied our usual specific in such cases, which had the desired effect, and I made him remain with me for a few days, as he was very weak. He recovered rapidly, having all the conveniences of a large establishment. I warned him then, seeing how weak he was, to use a little wine, to assist in strengthening him. The total abstinence from all stimulants by Europeans in this trying climate, answers well enough, until a severe attack of sickness; then the prostration is so great and so rapid, that the sufferer often sinks before the remedy has power to act. Such is my experience of 18 years. After that attack, he did nicely for a time; usually had a visit from him in the morning or evening, or we met in the Lodge. He called upon me one evening to go to the Mark Lodge with him. I was one of his senior officers. He was complaining. I advised him not to go, as I was not well either. It was a sickly season. He did go, and when in the chair, about 9 o'clock, evening, he was observed to change color. Some of the Brethren recommended him to take a little spirits and water to settle the stomach. He would not, but continued getting worse and went to his rooms about 10 o'clock. The head medical officer, Dr. Pearson, a gentleman of great skill and ability, attended upon him. Towards morning, slight delirium set in, and he was constantly calling upon them to take him to Brother Cameron's. The doctor could not at first make out what he meant; but at about five in the morning, hearing him so constantly making the same request, and, not being aware that he was acquainted with me, he asked him if he meant me, and immediately had him carried in his palanquin to my house, where he arrived about six o'clock. The moment I saw him, I was aware there was little to hope for. He was then in what we call a collapsed state. No time was lost in applying every remedy that could be applied. He rallied considerably for an hour or two—Dr. Pearson, who was one of my own medical attendants, calling every half hour. All that skill could do, was done. He quietly and gently breathed his last, a few minutes before twelve o'clock.

In accordance with his last request, he was buried with Masonic honors. The Lodge opened in the usual manner in my house, and the first part of the Masonic service was read. He was then conveyed to the burying ground, where, after the Church Service, the remaining portion of our beautiful simple service was completed, when he was committed to his last narrow home. His head was placed there by one who, twelve months before, was a stranger to him; but who, in that short time, was proud to call him Brother, and give him a home in a foreign land. Such was the end of our excellent Brother.

Only a few days prior to his death, he had installed me into the office of High Priest. It struck me forcibly when at the head of his grave, I read over him the funeral service. May I have no more such. All the brethren of Lodge Kilwinning in the East, attended, and several of the Grand Lodge Officers, in full clothing, and some from other Lodges.

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*This correspondence, (covering between sixty and seventy large manuscript pages,) we have not yet examined; but will do so at our earliest convenience.—[Editor.

Such was the end of our much respected Brother,—respected by that class of society who could justly appreciate his amiable and sterling qualities. The greater portion of his Masonic papers were lost by shipwreck, on their way home to his brother in London.

A few lines from you, to our brethren of Lodge Kilwinning in the East, would be highly prized. The many vessels now going and returning between Boston and Calcutta, will enable us to keep up a correspondence. Your Magazine I received regularly while Brother Teulon lived. It is much valued in Calcutta.

I have the honor to remain,
Yours Faithfully and Fraternally,
Oct. 12, 1848. JOHN CAMERON.

REASONS FOR ATTENDANCE AT STATED MEETINGS OF THE LODGE.

NO. II.

By Rev. Brother Albert Case.

Another consideration which should induce all members to attend the meetings of their Lodge as constantly and punctually as they can, and one too, which is of no little importance, is, for the purpose of forming a more intimate acquaintance with each other.

Among honest and true men, even, there exists a vast amount of prejudice, often times, towards each other, either from the antagonistical position they have held in some of the political or religious parties or operations of the day, the misrepresentations and slanders of enemies, or from looking at each other through the mists of prejudice and passion.

Now it is unquestionable, that it is only necessary to have all good men and true, of all parties and all creeds, become intimately acquainted with each other, so as to know the *real* motives, feelings and principles which control and regulate their conduct, to remove all the prejudice and ill-will that may exist between them, and make them prize and love each other as Brothers ought to do. It is ignorance of each other, which makes good men have feelings of dislike toward one another. This, a better acquaintance would remove. It is my firm conviction, that if all good men, of all the various parties and sects into which the world is divided, could become intimately acquainted with each other, so as to understand the motives, feelings and principles which actuate them, we should seldom if ever find two such men enemies to each other. I am well persuaded, if such an event could be brought about, an everlasting end would be put to enmity and ill-will between good and true men the world over, and they would every where, come to regard one another's conduct, which they might not approve, with that charity, which the frailties of a common humanity demand, and that "thinketh no evil."

It is one of the objects of the Institution of Freemasonry, to secure, as far as may be, a practical realization of such a state of things. It aims to bring together honest and true men of the most discordant opinions upon other subjects, on a common level, as equals and Brothers, and to make them regard and treat each other as such. It aims to do this, by making them better acquainted with each other's views, feelings, principles and characters. And Lodge-meetings is the medium through which the commencement of this work is effected. Indeed, I have sometimes thought, the Lodge-room was the grand revealer of character; for what Mason but what has often learned more of men's *real* dispositions and principles, in the Lodge, during a few sessions, than by months of acquaintance out in the world? Here they are masked;—*but there, in the Lodge*, the mask is stripped off, and they exhibit themselves *as they really are*.

Is it not important then, that every Brother attend his Lodge-meeting as frequently as he can consistently with his other duties? It is so, if he is, as he ought to be, *a good and true man*. If he is not such a man; but is unkind, ungenerous, unprincipled and malicious;—low, vulgar, selfish and unfaithful in his intercourse with his fellow-men, the less he is known, the better it will be for him. To have the good and true become intimately acquainted with his character, is to secure their condemnation—it is to make him more disagreeable and odious in their sight.

EDUCATION.—MASONIC SEMINARIES.

BY BR. J. M. LOVEJOY, ESQ.

[We heartily recommend the following spirited and eloquent remarks on the subject of providing the means of education for the indigent orphans of deceased members of the Masonic Institution, to the attention of our readers. They were delivered before the Grand Lodge of North Carolina, at its annual communication in December last.]

This subject has been discussed for years, and able men have given it their talents, their time, and their anxious consideration. Consequently, I expect not to enlighten this body, in regard to the utility of this Institution, or the importance of education. But lest I should seem to have given myself to idleness, because acting with many, or to entertain the idea that numbers lessen the weight of individual responsibility, I am determined, for once, to forget the reluctance which forbids me to speak in public, and seize this subject with my whole soul. Numbers diminish not the weight of individual responsibility: the laws of nature and of man refute the idea. Nature has no such page in her book: the leaves, the flowers, the insects, the birds and the very rocks, which hold the earth together, declare it false. When the ant turns sluggard and basks itself in the sun, and when the bee ceases to labor, because there are many; when the leaf hushes its whispers, because the forest is singiag to the evening breeze; and the rocks fly from their places and tear the earth asunder; when the evening star goes back into the chambers of night, because millions are rolling round the throne of the Eternal; when the planets dash off from their orbits and leave the sun solitary in the midst of heaven: then, and not till then, will nature teach this lesson. When shall we act with energy? shall we wait six months, a year, or two years? shall we wait until those we wish to benefit have passed the age of instruction, and the stern majesty of the world bids them take their places among the ranks of men?

Bright and lovely are the paths of youth, when education opens its store-house of knowledge before them, and nature pours into the mind her floods of light. But hard, hard is the lot of the uneducated, and desolate the road which they travel: it leads through pleasant landscapes, and flowery fields, but they see not, know not of the surpassing beauty which surrounds them. The temple of Science shines afar, but Ignorance, like the dragon of the Hesperides, crouches before them, and forbids their entrance. Among the multitudes who are journeying in ignorance to oblivion, there are minds, many minds, which, if favored by a different destiny, would shine like the sun of the morning through all coming time. Take from thence that boy with the flashing eye and the lofty brow, but whose cheek is paled by adversity, as if blasted by the lightning in its fall from heaven: Take him, lead him up to the temple of Science, and educate him there. Let him sit at the feet of Wisdom, while she pours into his mind the soul of eloquence, poetry and philosophy, and the lore of ancient men. Does he sit in his place listless and gaping while she speaks of the wonders of nature, and the grand conceptions which formed them? He catches every sound, his ear drinks in every word, and his mind expands like the flower, at the touch of the morning sun beam. He grows great by intelligence, and strong for action. You see no more the lonely boy: he converses with nature, and worlds are his companions. He looks out upon the Universe, and lo, how changed! the gloom which hung over the landscape is gone. It appears no more a dreary wilderness, but the garden of the Almighty. Every leaf, bud and flower, glow with the spirit of the Creator. The air, the earth, the floods, sing and talk to him of God. He hears his voice in the breeze and in the storm. The morning, the noon, the evening, darkness and night's flaming vault open to him sources of infinite thought, of wonder, of awe and admiration. He goes into the world, with its disguise and malice and deep intrigue; he meets it with a soul of truth braced to virtue and patriotism. No more will it push him down the pale paths of poverty and ignorance; he looks the giant in the face, puts the hand upon his shoulder and bids him move at his will. He is the ruler of men and the controller of the destinies of his nation. Does he find her in desolation, oppressed by foes and torn by faction? He collects her scattered children and leads them forth to victory. He throws himself into the storms of revolution: the angry sea is stilled and the waves roll back to their resting place. He hushes the clamor of raging tongues, and quenches the fires of tempestuous passion, blown into fury by destruction's wing! This is no picture of the imagination: Such men have been, are, and will be. I have drawn an image, which, in most respects, resembles the great statesman of this age, whose star is in the West and shall shine there forever. Consult the pages of history, and it will tell you with a stern, impartial tongue, that the benefactors of the world have been born among those whose homes are far, far away from the comforts, the luxuries and magnificence of wealth.

Look upon the map of ancient times, and cast your eye upon the spot where flourished the Republic of Greece. How beautiful and bright she stands among the savage States which surround her! She walked, the queen of nations, and her glory is like the light of the morning, when she shakes her kirtle upon the heavens and strews her pathway with jewels. Who toiled at the task of raising her to greatness, of establishing liberty, diffusing national prosperity, and bringing the arts to such perfection that the authors of those deeds appear vastly superior to the gods which their imaginations created and endued with superhuman agencies? Did wealth and grandeur do these things? Did Princes wring from the brains of majesty those wonderful productions which have astonished the world? What care they for such idle dreams? They love the flash of the diadem, the iron rule, the splendor of gold, and the pomp of power.

Will this body adjourn, without maturing any plan for founding this Seminary? Will it throw this business forward into the future, without any form or shape, as an idle speculation, and a visionary dream, to be taken up and discussed when time and circumstances afford a favorable opportunity? Nothing is gained by procrastination. Has it profited you any thing? A proposition so simple does not require years for discussion, no deeply laid plan, no far reaching understanding to establish its truth. Masons perfectly agree in regard to the necessity and utility of this seminary: hence, no time is required to hush opposition and conciliate factions. It is unwise to consult time when we have an immediate duty to perform. Time mocks the sluggard, and laughs at his drowsy dreams. Time! What time has man? The past is eternity's, the present may be man's, but the morrow is God's. Time cares not to consult with man. He has work of his own, and is busy with both hands. See how his savage scythe gathers the swathes of life, and launches them backward into the abyss. Time consults only with Death, as he brings the nations to his footstool and hurries the universe to eternity. While he gives counsel he kills. Who dares step by the side of Time and whisper in his ear a matter of business, lest he slay the intruder before the advice is given? Time stops not to talk and parley with man. Will you pursue him, seize him by the button hole, and bid him listen to your plans? He is swift of foot, and he walks the future with a rapid gate. Ye measure his steps by the dial's points, and think to catch him at the beat of seconds, but the leaps of the lightning and the speed of thought are the only things which measure time.

It may be said that the destitute of our Order are educated. But how, I ask? Are they educated as a Mason, who has the means, wishes to educate and does educate his own children? They are, perhaps, sent to school one year, two months another year, three another, two again, and thus ends their instruction. No child ever was or can be thus educated. I consider education to be that discipline of the moral and intellectual faculties which fits an individual to discharge any duty which society imposes upon its members. Doubtless this Fraternity has some children growing up in perfect ignorance, without even a knowledge of the Bible. May the Father of mercies save and protect the poor ignorant children in the desert which stretches before! Has it come to this? Shall it be said that the Masons of North Carolina will suffer any child who has claims upon them to grow up without a knowledge of the Bible? The Bible! What is the Bible? The voice of God, the philosophy of creation, the fountain of all wisdom, the source of all good; the pivot on which swings the needle of hope, that points the earth-born heavenward; the wing of the imagination, which lifts it up with great thoughts like the pinions of a strong eagle; the mine from which are wrought the gems that twinkle on the brow of immortal Poesy; the bold, bright truth which the naked soul seizes and invests itself with, as with the garment of an angel; a diamond cut out from the throne of God, and placed upon the front of a dark world, to light its wayward steps to eternity.

I have been often asked the question, "what will the poor of our Order do if educated, when they become men?" What will they do, if uneducated, when they become men? But the uneducated never become men; the ignorant are always children—children are they in respect of the works of God and the creations of mind. But what do the educated poor? They do all that is done. They become great lawyers, great architects, great painters, great mechanics, great statesmen, great poets, great philosophers, aye great in every thing. Poverty tells her children, when educated they are rich. She still stands before them in her rags, but her eye is full of energy and fire. Her arm is still gaunt, but has the strength of a Titan's to rend the barriers which impede the course of her sons to fame and power. She is no longer like an angel of death, cold and shivering as the North wind, but is rather a good spirit, and teaches her children a thousand things. She points them to the wealth and treasure of the world, and bids them reach forth the hand and take it. Poverty, when her children are educated, shows them many things. She learns them how to cut mountains into beautiful columns and to fashion the rude rocks into magnificent temples, that they may tell the grandeur of nations to distant times. She has shown them how to pen up fire and water in ribs of steel, which speed the commerce of States over the globe, and how to take hold of lightning, and chain our thoughts to its car. Poverty teaches her educated children many things. She points them back through pre-existent time, and shows them the mighty men and demigods of old; that they were poor, yet nevertheless formed savage hordes into civilized and gigantic States, became the lords of song, of eloquence and philosophy, and thus won their way to immortality. She points them to the great men of modern date, to Shakespear, Napoleon, Milton and Washington, the four giants of thought and action, who have written their names in letters of fire upon the black wing of time; and says that they were poor. She shows them Washington, traversing forests and wading through swamps, a surveyor of land in his early manhood. But she shows him in a different picture, struggling with that monster and terrible thing, called a tyrant, wrenching his hand from the throat of Liberty and placing his broad, brave bosom between her and her tormentor; lifting up a State which had fallen, wasted and bleeding, and placing her feet upon a foundation so strong and deep that she has grown up the glory and wonder of the world. But I have not time to tell all the educated poor have done and can do. They teach all our schools, fill all our colleges with professors, and our churches with the ministers of God. They build all our towns and villages, all our vessels of commerce, and navies of war. But what does Wealth? Nothing, nothing at all; she stands with her arms folded upon her bosom, tricked out in her jewelry and golden petticoats, and looks on to see Poverty work. But she pours into the lap of Poverty her gold, surrenders her possessions, gives up her houses and her lands and her golden petticoats also. How does Poverty serve her uneducated children? She stands before them, stern and terrible, she will give them no aid, no comfort, no cheer. She pushes them into every hole and every ditch: she plucks their rags, and tells them that the North wind is stormy and fierce, and cold, and that no body cares. She talks to them all day of want, of hunger and famine, and haunts their pillow at night; she tells them of grog shops, of rum and of crime, and makes them believe that the very Devil is their best friend. Thus talks Poverty in two ways. Thus talks Poverty with her double face and Janus mouths, and she tells you educate your children, and I will lift them up to fame, and power, and distinction. But leave them uneducated, and I will crush them and crowd them down to ruin.

It is essentially necessary that republics should be intelligent. For if oppression makes republics, ignorance makes monarchies. An ignorant republic is an uncaged tiger, and falls into the pit which ambition digs. An oppressed nation is the tiger caged, which having learned its strength, rends the bolts and tears its master. An ignorant people will support no government, whatever be its character. An intelligent nation never were enslaved, nor can they be, and will submit to any just and equitable government, rather than endure the torments of anarchy and misrule. The multitudes of Europe were never intelligent; consequently they have been oppressed and enslaved for centuries. Rulers have wielded the sceptre of cruelty, despised the people, neglected education, and driven them forth hungry and naked.

Oh how the poor miserable multitude have suffered! What have they not endured? what wrongs, what poverty, what ignorance, what tyranny, what horrid despotism? Loaded with taxes, starving for bread, freezing from cold, goaded and tormented by that Promethian vulture, the rapacity of the law, they are driven to fury, shivering with rage, drunk with passion, and mad with grief. But they have learned their strength; and the vengeance of ages rises up like night, and covers the land with darkness. Rebellion lifts its head, War mounts its iron chariot, the nations go forth to battle, the thrones of Europe are shaken,—and the proud old monarchies which sit in the shadow of ages are tottering, leaning, rushing headlong. The cries of suffering have ascended to heaven, and the Almighty hath sent forth the Angel, to pour out the vials of his anger, to smite, and to kill, until Justice and Equity sit in their places and the nations are ruled in righteousness. Thus the governors of the world are punished when they neglect the decrees of Providence, and steel their hearts to mercy. And the very instruments upon which they rest for security turn to darts and daggers, to pierce and destroy them. For Heaven and Earth have sworn, that if a ruler rests the stability of his government upon the stupidity, and ignorance of the people, and forms a breastplate of defence from such materials, it shall grow into a robe of fire, and like the fabled cloak of Dejantra, wrap itself around, adhere and burn, until it destroys the monster who wears it. How awful is the vengeance of nations, and how bitter the vials of popular fury, when poured upon the head of kings!

Ye monarchs, ye haughty despots and gloomy tyrants! ye have rode the world in war's thunder march, and buckled the nations to the car of tyranny and the yoke of ignorance, but the vice, and crime, and stupidity, which ye planted, covered with the ashes of cities, and watered with the blood of men, sprung up the teeth of lions, and the fangs of serpents, which sting your hearts, and rend your vitals. Ye monarchs and rulers of men! how lonely sits the soul in its house of

clay, where ye have locked out the light of heaven, and left it by itself in desolation and darkness, to listen to the wants and cries of the body, the taunts of pride, and the scorn of power! and thus in darkness and in chains, ye think to bridle it with the bit of horses, and lash it to subjection with whips of scorpions. But the angry soul will not be bridled; in its enraged energies, it becomes a fiend, the destroyer and avenger, the Meden of the myth and the fable, the rider of the chariot with the winged dragons, over burning palaces and ruined thrones. Such were they who desolated revolutionary France, wrung her bosom, tore out her heart, and threw it bleeding to the earth. But let me not speak of the French revolution. Who can picture it? Who can describe the horrors of that day, when "France got drunk with blood to vomit crime?" Does the poet think he can do it, because he dips his pen in the sun beam, and writes with the point of a diamond, because he can seize upon the arts and subtleties of language, and bid his imagination summon shapes from hell? Such monstrous facts rise from the earth, as scarce the imagination, and the man of fancy is all earth again.

The historian sits down, and writes of the shock of armies, the rage of battle, of cities steeped in crime and red with blood; of the assassin, in the bed-chamber of mothers at midnight, of the knife, the plunge and the hush of death: And then, as if wearied with the details of desolation and cruelty, he cries, who can paint the horrors of that day, when lust, revenge, hatred, ambition and all the savage passions, which haunt the breast, swarmed from the heart and assumed the shape of monsters, which struck down the people, with the poinard and battle axe, until the war god of modern Europe put the bit of destiny in the jaws of France, and turned her tremendous energies against the world? From whence, will learn the rulers of men, that ignorance and tyranny invigorate, ruin and annihilate nations? Let the past speak to the present. Come forth ye extinct nations, and tell to the present, the cause of your ruin! Come forth, ye old empires of Asia, from the hover of oblivion's wing, and swear to the rulers of men; swear by the silence of the desert, where ye once flourished, that the eye of the owl glistens where stood the throne and blazed the diadem; and the hyena chafes his shoulder upon the column where leaned the queens of monarchs, because princes swayed the sceptre of sin, and hampered the people with oppression and ignorance, so that ye were swept away, by the tide of invasion, like dust before the whirlwind. Savage nations cannot be enslaved, because their habitations change like the sands of Africa. They say to tyrants erect your throne and post your janizaries upon the spot where smoke the ashes of our last night's encampment. Our possessions are in the strength of the war horse, the speed of the arrow, the winds are our companions, and the desert our home. Prudence, caution, endurance and power in battle, are the qualities which give distinction, and Nature tells them, if they cultivate these, they obey the laws, which she imposes upon their condition in life, and shall live free and independent in the wilderness which she has made their dwelling place. Civilized nations inhabit countries with fixed boundaries. If the people are intelligent, they strangle tyranny in the cradle; and say to foreign foes, our school houses are our forts, and our walls the hearts of brave men. The arts of education, and the power of intellect, are the qualities which confer distinction: and Nature says to them cultivate these and you obey the laws which I impose upon your condition in life, and shall live independent at home, and respected abroad. The great republic of North America, is the only country on the face of the globe of this kind. But when the few walk in the light of education, and the multitude in darkness, Avarice, Cupidity, and Ambition, sit down with the former, to play the game of life, with poor, blind, erring Ignorance. In this contest education and intellect, and not the strong arm, win the victory. The game goes on, continues for years; Ignorance loses, is stripped of every thing, and goes away and lies down upon her bed of straw, miserable, exhausted, and naked. Her sons die with hunger, are seized, and driven away before her face to whet the sword, grind the axe, and forge the chains of tyranny, which now spread over the land a gloom heavy and deep—fills it with bayonets and taxes, and gains strength and size, until despotism rises up, dark as ever, and cruel as the sea. It grasps the reins of power and keeps them; braces its enormous feet, with the boots of battle, holds in its hand the hungry sword, and sports with life and death, like school boys mowing thistles down. No imagination, however swift in flight or collected in energy, can draw a picture, which shall show upon the canvass all the atrocious features of despotism. The governments of Europe, with but one or two exceptions, are of the above description. And now, after the nations of Europe have suffered so much, and endured so long, who says they are wrong in their terrific and mighty anger? I do not. Nor do I say they are right: let God judge the people and their rulers. I only ask, who shall quiet them? Can ye chain the hurricane? or stay the thunderbolt with your hand? and who shall stay the starving, untaught millions in their hour of vengeance, when they put on the armor of ruin, and harness the seeds of destruction? I wish the nations might gain their freedom, without the effusion of blood. But the price of liberty is blood. And is this wonderful? All excellence is dearly purchased. The soul was bought from sin, not by human blood, but by that which flowed from immortal veins. If the rulers of men who act the tyrant, will learn in no other manner, let the scourge of experience teach them, that ignorance and oppression are plants that twine together, embody and grow the upas, which poisons the people, until struck by the lightning of revolution and anarchy, it burns to cinders, and moulders to ashes, from which soars the eagle, the bird of republics, with his bolts of thunder and eye of power.

Those who are endeavoring to change the face of society, and to establish civil liberty in Europe, are editors, poets, orators and philosophers. In the first rank are the editors. Many of them have risen from the people, and their hearts and sympathies are with those, with whom they have endured wrong, and suffered adversity. Many of them have wrought at the type, and the wheel, and have seen sorrowful and bitter days. They unroll their sheets to the people, and show them the solemn lies, by which they have been cheated, and the foul wrongs which have been done them. They rend the veil, which hides the vast and gloomy despotisms, and shows the deformity and wickedness which surround the throne. Their keen intellects are swift to pierce the counsels of mysterious cabinets, and to hunt out tyranny in its most secret places. Philosophers bring their massive intellects, and metaphysical machinery into the field, and weave a web in which tyrants get entangled and are choked to death. Poets send from the prison and the garret their bolts also, which "fall in fiery shafts, and are gathered up by the multitude, and hurled at the crowns of kings." I believe that revolution will march onward, until the people roll back the tide of despotism, and the eagle flag floats on the bulwarks of Europe: For the hearts of great nations are beginning to beat with the strong bounding blood of Liberty's pulse. They will no longer listen to the voice of kings; and therefore the shocks of the earthquake must continue, for the grasp of the sceptre will only yield to the wrench of armies; nor will the roots of thrones give way but to the strokes of the battle axe, and the crush of cannon. Our own glorious republic! who can think of its origin and moral influence upon mankind, without emotions of deep, deep, gratitude to him who planted and has watched over it, and raised it so high, that its splendor fills the universe? It shines far away over the waters, into the dark prison house of the East, where the nations work by its light, while filing the chain and drawing the bolt; and glows into the windows of the palaces of kings, blinding the eye of tyranny, and blazing with such effulgent brightness, that the light of thrones, and the diamond work of crowns, emit a pale and ghastly glare. While such horrid shapes stand out upon the wall, that the hounds of war, who crouch at the feet of tyrants, and hem them in with steel, are frightened from their places, and become the first to point the shaft, and wing the balls, which hiss and whistle through the nests of those hornets, who have despoiled the industrious, and driven them forth to the winter and the storm. Our own great republic! with its millions of intelligent freemen, its president, and thirty governors, the sun and the stars, which reflect the majesty of the nation and the glory of the

States, may it stand forever and the light of its countenance grow brighter and brighter, like an unextinguishable fire! And may earth's swarming multitudes join her song of thanksgiving to the King of nations, while the despotisms of Europe and the barbarian monarchies of Asia are the dust of the past, to be stirred but by the rake of the historian, or ransacked by the imagination, "to point a moral, or adorn a tale."

THE CHARACTER OF MASONRY.

[FROM the opening address of the M. W. Br. WILLIAM F. COLLINS, Esq., delivered before the Grand Lodge of North Carolina, at its annual communication, in December last.]

Speculative Masonry may properly be said to embrace the whole system of ethics and religion, and the first lessons it inculcates upon its disciples, is to be good men and true. These obligations morally recommend, and religion powerfully suggests, a thorough and effectual knowledge of the principles inculcated by our Order. By the use of the symbols and implements, which are the appropriate characteristics displayed to the view of the operative, we have a sublime moral spectacle conveyed to our minds as speculative Masons; for instance, the Square, the Level and Plumb are presented before us, as having their appropriate lessons of virtue and morality, so practically useful in the regulation and government of our hearts as Masons, in all our transactions connected with our fellow-creatures—whilst the sanctuary of the Lodge, which is unexposed to the rude gaze of public inspection, leads us to the acknowledgment of a great first cause, by contemplating its speculative character. It also impresses the mind with convictions of the existence of a God, and our accountably to HIM, and serves to teach us, that we are to pursue such measures, and advocate such principles, as are calculated to promote our own, as well as the happiness of others. No interested motives, no jealous feelings, no sentiments of pride, or distinctions of party, are ever admitted to disturb our tranquil and social conventions. In the Lodge we are taught that it should be our steady purpose, to stay the growth of every contending passion, and dispel from our bosoms every feeling and sentiment, which has other objects in view, than to suppress every improper temper, and quiet the malignity of resentment. There exists that intimate connection between the human family, that it is essential to the well being of society that man's conduct should be marked by these principles, such as brotherly love, relief and truth, and without their existence, man would become the enemy of his own offspring; and the human heart would be filled with every mischievous purpose; and life itself would become a scene of wretchedness and misery. But whenever we find human conduct controlled by kind principles, then may it be properly said, that life is but the foretaste of those greater joys reserved in Heaven. Suffice it for me to say, then my Brethren, that Brotherly Love, Relief and Truth are the tenets of our profession; and in this our own happy government, where man is the equal of man, and liberty so emphatically enjoyed, where civil and religious rights are so sacredly protected, the cause of philanthropy must flourish, and true benevolence cannot fail to receive support and encouragement.

"The great object of our Institution is to extend the sphere of human happiness, and better the condition of human society." Then it is our duty, Brethren, to give aid in clothing the naked, feeding the hungry, and extending protection and giving shelter to the houseless stranger. These are lessons of virtue and benevolence taught at our sacred altars, and the great objects to be attained by Freemasonry; but a cold and heartless world have attributed different motives to us, based upon the actions and conduct of some who render themselves unworthy the name of free and accepted Masons. Our associations have been charged as being marked for having men among us distinguished for their intemperance and general laxity of character; but I trust that the day has now dawned upon

Masonry, when these epithets cannot be properly and faithfully applied; and I trust the day is not distant when we shall be able to point to the externals of Masonry as presenting an exemplified display of those principles so forcibly inculcated in our Lodge rooms.

It is a source of great gratulation that I have it in my power to say, so far as our Grand Lodge is concerned, that ardent spirits have been rejected from our associations, notwithstanding my Brethren we cannot deny but we have had our gates crowded in some instances by those who are justly chargeable as being "loose in morals and manners vain." But I insist that the character of our Institution should not suffer on account of those who have prostituted and forgotten their obligations to our society, the object of which is the success of human happiness. But admitting some have fallen by the way, and forgotten those lessons of wisdom and the pure principles inculcated by our Order, it only proves the fact, that man is not what his great pattern designed he should be. One thing is certain, that by becoming Masons we are not made the less capable of disseminating pure and holy principles, which lessons are taught us in speculative Masonry. The use of baneful *refreshments*, I confess, in days past, has cast its stain upon the pure character of Masonry; but from the example set by this Lodge, we are encouraged to hope that if the day has not already arrived, it soon will appear when our Order will give conclusive evidence, and demonstrate to the world, that drunkenness has no fellowship with the pure Masonic character, which evil may at this day be considered and viewed as the great sin of the world; and it imposes itself upon us most solemnly as Masons having that respect for ourselves and the good of our fellows, identified with the prosperity and fair fame of our beloved Order, to unite together in removing this evil, and staying the hand of its desolation.

PRACTICE AND DISCIPLINE.

[From the report of the Committee on Foreign Correspondence, made to and adopted by the Grand Lodge of Vermont, at its last annual communication.]

Physical Qualifications of Candidates. The Grand Lodge of Florida held its annual communication in the city of Tallahassa, on the 10th of January, 1848, and in her proceedings we find a luminous and able report, presented by the Committee on Foreign Correspondence, reviewing the proceedings of the several Grand Lodges, and discussing with great ability many subjects of deep interest to the Fraternity, among them is that of *Mental or Physical Deformity*—the committee say "that about thirteen Grand Lodges in the United States including Florida, have by Resolutions or Articles of their Constitution, adopted the rule as laid down by the Grand Lodge of Kentucky," "that when the *deformity* of the candidate is not such as to prevent him from being *instructed* in the Mysteries of the Craft, the admission will not be an infringement of the ancient landmarks, but will be perfectly consistent with the spirit of Freemasonry." Vermont has ever acted on the principles here laid down.*

Religious Tests. The Grand Lodge of Vermont at their last annual communication passed their censure upon the Grand York Masonic Lodge in Berlin, for excluding Jews from the privileges of Masonry, and they condemn as unmasonic the introduction of any tests of a sectarian character—the only faith required of a candidate is a belief and trust in *God*, without this, no obligation would be binding on him; *creeds* and *set articles of faith* are of human invention, and belong not to Masonry.

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*We believe the Grand Lodge of Florida has rescinded its former vote on this subject.—Editor.

Does Expulsion from a R. A. Chapter or Encampment necessarily Expel from a Blue Lodge? We believe not—here are *three distinct bodies*, a *Chapter*, an *Encampment* and a *Blue Lodge*, and each governed by its own known constitution and laws; the *latter* not being amenable to the *former*, the act of expulsion would be of no binding force,—we therefore think that a member of a *Blue Lodge* can only be expelled by a Lodge to which he belongs, such has heretofore been the action of Vermont in her Masonic bodies.

The Right of a Subordinate Lodge to Try its Master. "We believe it is well settled by nearly every Grand Lodge in the United States, that agreeable to Masonic law, the power of a Master in his Lodge is absolute. He is the supreme arbiter of all questions of order, so far as the meeting is concerned, nor can any appeal be made from his decision to that of the Lodge. He is amenable for his conduct to the Grand Lodge alone, and to that body must every complaint against him be made. For no misdemeanor, however great, can he be tried by his Lodge, for as no one has a right to preside there in his presence except himself, it would be absurd to suppose that he could sit as the judge in his own case." Vermont adheres to the doctrine here laid down, that a Master of a Lodge is only amenable to the Grand Lodge, and that he cannot be tried by a subordinate Lodge.

The Exclusion of Entered Apprentices and Fellow Crafts, from Funeral Processions. In the processions for Dedications and laying Corner Stones, *Entered Apprentices* and *Fellow Crafts* may be present and take the place assigned them, but as none but Master Masons can be buried with Masonic honors, so none but Master Masons can be permitted to join the procession.

General Grand Lodge. The formation of a General Grand Lodge meets the approbation of the Grand Lodge of Vermont, the subject is ably discussed by the Grand Lodge of Florida, in the report of their committee on foreign correspondence, and they recommend the creation of such a body,—we have given very briefly some of our views on this point in connection with the notice taken of the proceedings of the Grand Lodge of Maryland.

The Right to Tax Unaffiliated Members. We find some of our sister Grand Lodges have adopted stringent measures concerning non-contributing Masons not members of Lodges, and the subject has led to discussion and action in several Lodges,—in some sections, requiring an annual tax to be paid by all Masons within their jurisdiction on pain of suspension or expulsion; your committee doubts whether on refusal of a Mason to comply with said requisition, the Lodge have the power to enforce their edicts without a hearing and trial, and we think too much legislation might tend to alienate the affections of a Brother, who for reasons best known to himself, withdraws his attendance upon our meetings, without renouncing the principles of Masonry.

ENCAMPMENTS IN PENNSYLVANIA.

Pittsburgh, Pa., March 8, 1849.

To all Knights Templars and Knights of Malta of the Order of St. John of Jerusalem, and all true and courteous Sir Knights, wherever dispersed throughout the world, Greeting:

Be it known unto you, that, on the 6th inst., at a stated meeting of "Pittsburgh Encampment, No. 1," (working in Pittsburgh, Pa., under a charter granted by the G. G. Encampment of the U. S. A.,) the M. E. G. C. gave information of the existence in Philadelphia, Pa., of a clandestine body of men, styling themselves "Encampment of Knight Templars and the appendant Orders," working under, what they claim to be, a revived Charter, of an Encampment legally constituted many years ago by the then Grand Encampment of Pennsylvania. This latter body was organized in 1814, by Delegates from the States of New York, Pennsylvania, Delaware and Maryland, but has been extinct for many years, while the subordinate one (which is now pretended to be resuscitated) had ceased to labor for the last 20 or 25 years, and is therefore condemned as an *illegal body* by the Constitution and By-laws of the Grand Encampment to which it originally owed its existence. Sections 9th and 18th of the By-laws, Rules and Regulations aforesaid, provide that "if any subordinate Encampment shall cease to meet for the space of one year, its warrant shall be forfeited." The creature and creator both being dead we cannot conceive of any power competent to resuscitate either, and in view of these circumstances it was unanimously,

Resolved, by Pittsburgh Encampment No. 1, (the only legally constituted one in this Commonwealth,) that the M. E. G. C. and Recorder address circulars to all Regular Encampments in the U. S. and the Canadas, giving the facts of the case and cautioning the Sir Knights against visiting the said illegal Association, or holding fellowship with any one hailing therefrom.

With our best wishes for the prosperity and purity of the Order, we are,

Fraternally and truly yours,

M. E. Sir A. M'Cammon, G. C.

Sir A. G. Reinhart, *Recorder.*

PRACTICAL ADVICE TO LODGES.

[From the Encyclical letter of the Grand Officers of the Grand Lodge of South Carolina, to the subordinate Lodges of that State.]

ADMISSION OF CANDIDATES.

Brethren, let it always be remembered, that in balloting for a candidate, each Lodge is acting not for itself alone, but for the whole Order at large. It is not simply admitting a new associate into its own narrow circle, but is introducing a Brother to the great Masonic family, whose virtuous or vicious conduct will affect the Institution in all parts of the world, for good or evil. Let no Brother then forget, that it is as sacred a duty to reject the worthless as it is to receive the worthy.

CONDUCT OF MEMBERS.

The conduct of your members requires also constant supervision. A Mason must obey the moral law, and his conduct must be such as not only to do credit to himself, but reflect a portion of that credit upon the Lodge and the Fraternity of which he is a part. The more faithful he is to his duties as a man, a citizen and a neighbor, the more will he exalt the reputation of that Institution of which he is a worthy member. But on the contrary, if forgetful of the lessons of morality and virtue which are taught within the Lodge, he degrades himself by the constant practice of immorality, the degradation falls not on him alone, but on all those who have given him the right hand of fellowship and hailed him as a Brother. In a case like this, the duty of the Lodge is plain. Let the erring Brother be first kindly, but firmly admonished of his fault. If he repents and seeks amendment, let every aid be given to his new-formed resolutions; but if he continues in his course of vice, he must no longer be suffered to contaminate the purity of our Institution by his presence, but like a diseased limb, must be cut off, lest he poison the whole body. Excepting in extreme cases of moral turpitude, it will be better to suspend for a given period, to allow the defaulter an opportunity of reclaiming himself; but when all hope of such a result is lost, he must be expelled from Masonry, and no longer considered as a Brother. When such a man, living in the open shamelessness and abandonment of vice, without exhibiting in his life one guiding principle of Masonry, still continues to retain his membership in a Lodge in this jurisdiction, or claims to be a Mason in its vicinity, the Grand Lodge will hold such a Lodge guilty of all the evil and disgrace which Masonry, in such a case, must necessarily receive.

SUBORDINATION TO OFFICERS.

It is expected of every Mason, that he shall pay due veneration and respect to the Supreme and Subordinate Rulers of Masonry who have been placed over him. The importance of the duty of obedience is too often and too strongly enforced in our ancient charges, to require at this time any formal recapitulation. The Master of the Lodge, and under him, the Wardens, have, it is to be supposed, been selected for their wisdom and prudence and skill in Masonry. To their awards, every member should then quietly and respectfully submit. The authority of the Master especially, is supreme in the Lodge. For his errors he is alone accountable to the Grand Lodge; and as his obligations require that he should see the ancient landmarks of Masonry, and the rules and regulations of the Grand Lodge enforced and obeyed, it is proper that he should be invested with the power to carry out these obligations. Hence the decrees of the Master must be always respected by the members of the Lodge. He may, and of course will sometimes be wrong, for "to err is human;" for in all such cases, an appeal from his decision may be made to the Grand Lodge, who will ever be ready to correct his errors, and impartially to administer justice.

LINES BY A LADY.[*]

Oh! why should woman, who so truly needs
Mankind's protection, and so much admires
The truly noble, feel ought of bitterness
Toward Masonry? Methinks no truthful heart
Can e'er be moved with unkind feelings toward
The sons of virtue, charity and love.
How can *I* but admire the mystic band
When *he*[†] whom I revere and truly love,
Whose every act through a long life, which counts,
Now, fourscore years, has been so truly pure,—
An honored member is? Oh! well I know,
The gray-haired pilgrim I delight to call
By the sweet appellation, *father*, ne'er
Would approbate with his whole heart and soul,
An undeserving Order. Oh! I've seen
His mild eye kindle, as I sang to him,
That rich and plaintive song of Scotland's Bard.[‡]
I learned it when a child, and loved it too;
But love it better now, that 'tis a source
Which yieldeth joy to those I dearly prize.

Oh! woman, wherefore seek to learn, or censure,
What we can never know? Enough for us
To see and share the fruits borne on the tree
Which e'er, to us, must be invisible.
Are we, the daughters of our mother eve,
More wise than she, that we should not transgress,
Were we permitted to advance within
The sanctum? No! Then let us be content,
To know that sickly soil nor stunted tree
Can bear the fruits of Charity and Love.

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[*] The sentiment of these lines will redeem whatever imperfections the reader may discover in the poetry.—[Editor.

[†] D. Read, Esq.

[‡] The Mason's Adieu.

THE MOSQUE OF OMAR AT JERUSALEM.

For reasons which will be readily comprehended by Royal Arch Masons, we have several times referred to the ruins of the ancient Temple at Jerusalem. We again refer to them for the purpose of introducing the following extract from Bartlet's "Walks about Jerusalem."

"Under the dome of the Mosque of Omar, which stands on the site of the old temple, is a remarkable limestone rock, which occupies in an irregular form, the greater part of the area beneath, and is surrounded by a gilt iron railing, to keep it from the touch of the numerous pilgrims. It appears to be the natural surface of the rock of Mount Moriah; in a few places there are marks of chiselling. At the southeast corner of this rock is an *excavated chamber*, to which there is a descent by a flight of stone steps. This chamber is irregular in form, and its superficial area is about six hundred feet, the average height seven feet. It derives a peculiar sanctity from having been successively, according to Mahommedan tradition, the praying place of Abraham, David, Solomon and Jesus. Its surface is quite plain, and there are a few small altars. In the centre of the rocky pavement is a circular slab or marble, which being struck, returns a *hollow sound*, clearly showing that there is *a well, or excavation beneath*. This is called by the Mahomedans, *Bir Arruah*, the well of souls; and I was gravely informed that this well was not opened until about forty years ago, and up to that period was frequented by those who were desirous of holding converse with the souls of the departed."

The same traveller also describes another small vault under that part of the mosque which occupies the site of the *sanctum sanctorum* of the ancient temple. "Beneath the dome, at the southeast angle of the Temple wall, conspicuous from all points, is a small subterranean place of prayer, forming the entrance to the extensive vaults which support the level platform of the mosque above. It may be presumed that the whole of this eastern side of the platform is so supported, but the only part accessible is immediately beneath the southeast angle. Here are fifteen rows of square pillars, from which spring arches supporting the platform."—*Port Folio, (Masonic,) Nashville, Tenn.*

CORRESPONDENCE.

Port Hudson, La., March 23, 1849.

Br. Moore: *Dear Sir*—I take pleasure in being able to inform you, that a new Subordinate Lodge, called Mount Moriah, working first under a Dispensation and now under a Charter from "the Louisiana Grand Lodge of Ancient York Masons," is now successfully established in this town. We have more applications for degrees than we can attend to at our regular meetings. The officers elect are Dr. A. G. Newport, W. M.; D. J. Huker, S. W.; Jacob Lapham, J. W.; John Rist, Treasurer; John McLaughlin, Secretary; Richard Hammon, S. D.; Thomas Northam, J. D.; J. Dills, Tyler. The Parish of East Feliciana, in which this Lodge is situated, contains three Blue Lodges and one Chapter, and I believe really more Masons than any other Parish in the State of Louisiana, except it be the Parish of Orleans.

Yours fraternally, D. J. H.

MASONIC INTELLIGENCE.

MICHIGAN.

The Grand Lodge of this State held its annual communication at Detroit in January. The meeting was numerously attended, and the business was of an interesting and important character. The interests of the Grand Lodge are manifestly in excellent hands, and the Lodges seem to be in a highly prosperous condition. The report of the committee on foreign correspondence is well drawn, and we are happy to perceive is free from the spirit of fault-finding which too much characterises such reports, and converts them into the means of discord. The committee disapprove of the organization of the new Grand Lodge of Louisiana.

The report of the Grand Lecturer, (Br. A. C. Smith,) is an unusually interesting document. We append such extracts as we have room for:

During the sixtysix days, occupied among the Lodges, the undersigned presided and assisted in conferring fortyone degrees, and lectured, or worked upon the several degrees of Ancient Craft Masonry—forenoon, afternoon, and evening—fiftyfour days out of the sixtysix.

The Lodges at Ypsilanti, Ann Arbor, Jackson, Battle Creek, Coldwater, Jonesville, Adrian, Port Huron, St. Clair, Pontiac, and Mt. Clemens, are in a peculiarly healthy condition, possessing sufficient strength to exercise a healthful influence on their respective local communities. Their records are well kept and exhibit a business like appearance.

The only thing to be feared at any of those points is found in the over activity, so common to modern enterprises of an ephemeral character. This tendency can alone be counterbalanced by the acknowledged good moral character and elevated standing of a large majority of the members of those Lodges. In the opinion of the undersigned, the rule should be made imperative, that no person should, under any circumstance, be either *solicited* or *invited* to approach our Order; and that all who come should do so voluntarily and uninfluenced by any motive of personal regard, favor, affection, or interest.

At almost every point Brethren of experience and Masonic age and worth, are to be found ready and willing to conform to the *national work* adopted by this Grand Lodge, and the undersigned would report with pride and pleasure the cordiality with which he has been met by almost every person connected with the Order, during his Grand Visitation.

It was not to be expected that Brethren emigrating to Michigan from every quarter of the globe, should, at once, agree in practice; but the zeal manifested for the establishment of uniformity by the entire Fraternity is worthy of all praise.

The efforts of the Grand Lodge in this respect should be continued with a steady and unwavering hand, and by tutors of her own appointment, if she expects to arrive at uniformity in work upon Ancient Craft Masonry. Itinerant and self constituted lecturers should be discountenanced, except in Lodges to which they are attached.

During my Grand Visitations I came in contact with one or two honorary degrees of anomalous character, which it is believed are circulating extensively in all parts of our State, and indeed throughout the entire west.

So far as I have been able to judge, they are purely American in their origin, and have no affinity, either with adoptive Masonry (so called) of France, or with Ancient Craft Masonry, and ought not in any manner to be connected with it, and when properly conferred the fact should be so stated. In their proper places and in proper hands, the undersigned can see no great objection to them, but on the contrary much good that might result to some of those so nearly and dearly allied by the ties of affinity or consanguinity to the Brethren. They by no means belong to a Chapter or Lodge, and should never be given within their walls. Timely admonition on the part of the Grand Lodge may not be inappropriate, that the honor of Ancient Craft Masonry may continue unsullied and undebased by the inventive genius of the present age.

The following resolution was unanimously adopted :

Resolved, That this Grand Lodge tender to M. W. G. M., E. Smith Lee, their heartfelt thanks for the able, dignified and impartial manner in which he has presided over its deliberations for the past two years. And as a further testimony of our respect and esteem, a Committee of three be appointed by the chair, whose duty shall be to procure at the expense of this Grand Lodge, a Past Master's Jewel, and present the same to him.

Br. Jackson moved the following, which was adopted, viz :

That the Committee appointed to procure a Jewel for Br. Lee, be also directed to procure a similar one for P. G. M., John Mullett.

MISSISSIPPI.

The Grand Chapter of this State held its annual communication, at Jackson, in January last. We are pleased to learn from the proceedings that the Chapters under the jurisdiction are in a prosperous condition, and that their number is rapidly increasing. Dispensations were granted the past year for six new Chapters, and three Charters issued for others; four, in addition, were granted at the late meeting—making the whole number in the State *twentyone*. The Grand Chapter was formed, we think, less than three years ago.

The following are the only matters of general interest we notice in the proceedings:

PROFANE SWEARING.

The approval of the Grand Chapter is respectfully requested to the following amendment of the By-laws of Euphemia Chapter, No. 13 :

"Whereas, the irreverent use of the name of Deity is highly unbecoming in Masons, and peculiarly so in Companions of this Most Sublime Degree ; it shall be the duty of every member knowing a Companion to be habitually guilty of acts of wanton profanity, to report the same to the Chapter at its next regular convocation; and any Royal Arch Mason so persisting in such acts as to be offensive to the Companions, shall be liable to be dealt with as for any other unmasonic conduct."

Reuben Nason,
Secretary of Euphemia Chapter, No. 13.

The approval of the Grand Chapter was given, as requested.

The following is from the report of the committee on foreign correspondence :

Without entering into detail, for which time and opportunity are not allowed us, we regard it as proper to state, that the sentiment among the Fraternity is becoming prevalent that it will be expedient to have a general convention of Masons in the United States, with a view of constituting *One general Masonic Body for the United States, to supervise and correct the Work and Lectures in all the degrees of Ancient Freemasonry*—and not for any three, four, or more degrees separately. But we are not prepared on this occasion to offer any definite plan.

The officers for the current year are as follows :

M. E. Wm. H. Stevens, of Vicksburg, G. H. Priest; E. Wm. P. Mellen, of Natchez, D. G. H. P. ; E. Abner Vernon Rowe, of Lexington, Grand King; E. Charles S. Spann, of Brownsville, Grand Scribe ; Com. D. N. Barrows, of Jackson, Grand Secretary ; Com. L. V. Dixon, of Jackson, Grand Treasurer ; Com. Robert Morris, of Lexington, Grand Chaplain ; Com. J. T. Simms, of Jackson, Grand Marshal ; Com. D. S. Jennings, of Jackson, Grand Orator ; Com. Thomas J. Hawkins, of Jackson, Grand Lecturer ; Com. Jonathan P. Hush, of Gallatin, G. P. Sojourner ; Comp. Seth H. Pond, of Brownsville, Grand R. A. C. ; Com. Eliezer Craig, of Natchez, Grand C. 3d Veil ; Com. Jas. Gillespie, of Black Hawk, Grand C. 2d Veil ; Com. Frederick Conard, of Woodville, G. C. 1st Veil ; Com. W. T. Legrand, of Lexington, Grand C. Host ; Com. George W. Johnson, of Jackson, Grand Janitor.

ALABAMA.

The Grand Lodge of Alabama held its annual communication at Montgomery, in December. The opening address of the Grand Master is a highly interesting paper; from which we make the following extracts :—

PROSPEROUS CONDITION OF THE INSTITUTION.

Brethren, it is my happy privilege, at this time, to congratulate you, and the Fraternity at large, on the unwonted prosperity that now happily pertains to our cherished Order. I say *unwonted* prosperity, for it is well known to those who hear me, that until quite recently, our beloved Institution was for a long time under the ban of almost universal proscription. Long and bitter, and unrelenting were the persecutions with which she was assailed, and in the long night of her adversity, many a bright star went down in darkness and gloom. But Masonry—true to her character—avoiding all controversy touching her own merits, held on her course, in all the dignity of conscious innocence, calmly and confidingly awaiting her time, and never, for a moment, doubting that her own good works would eventually vindicate her worth. Her trust was in the abiding faithfulness of that sentiment so sweetly expressed by a gifted poet of our own country :

> "Truth, crushed to earth, shall rise again,
> "The eternal years of God are hers ;
> "While error, wounded, writhes in pain,
> "And dies amid her worshipers."

Although there was much in existing circumstances to discourage even the most sanguine friends of the Order, yet with a firm faith and justice of their cause, and an unwavering assurance that *justice* and *truth* must eventually prevail, they were enabled to fix the trusting eye upon the bright star of hope, that shone steadily and clearly through the long night of adversity and gloom, in full confidence that it would never fade, save in the effulgent light of a brighter day. Aliens, it is true, had gained temporary possession of our ancient inheritance, and would fain have desecrated our holy Altars, and razed our Temples to their foundations—bringing to a perpetual end, all that was fair and lovely in our venerable Institution, yet like Zerubbabel in the day of Judah's captivity, the faithful still felt assured that the time was not far distant when the walls of Jerusalem should be rebuilt, and we are at length permitted to rejoice in the fulfillment of their animating hopes. Justice has at length yielded what malice would have withheld, and our venerable Institution now stands before the world, like the refined gold, all the brighter and purer for the fiery ordeal through which it has passed. And in this glad day of our prosperity, we would allude to the gloomy period of past adversity, only in a spirit of gratitude to that beneficent Providence that has been our guide and support hitherto, and as a ground of hope and encouragement for the future.

From almost every section of our extended Union, we have the pleasing evidence that this time honored Institution has attained to a degree of prosperity never before reached in this—perhaps in any other—land. Our Temples are again opened, and thousands are daily crowding with their offerings to our consecrated Altars. And perhaps in no section of the country are the evidences of this prosperity more gratifying than in our own State. Both the numbers and respectability of those who are seeking admission into the Order here, are such as to inspire its friends with encouraging hopes ; while, at the same time, many of our *Ancient Worthies*—men, venerable for their years, and venerated for their wisdom and their virtues, who have long mourned in retirement over its desolations—are now returning, with joy and rejoicing, to participate in the triumphs of its renewed prosperity, and the return of its ancient glory.

But it is not alone, nor mainly, for its *prosperity* that we rejoice. This, of itself, and unaccompanied by other considerations, would excite no such pleasurable emotions as those with which we contemplate its present proud position before the world. We rejoice chiefly that this time honored Institution has taken a stand so noble and so prominent among the great moral and benevolent associations of the day, dispensing with unsparing liberality those blessings that are best calculated to ameliorate the condition of the unfortunate, and to confer the greatest and most lasting good upon mankind—in short, that it is every where exerting such a benign influence upon the human race.

[Further extracts next month]

At the annual communication of the Grand Chapter of Alabama, in December, the following preamble and resolutions were offered and adopted:

Whereas, doubts have arisen in the minds of many intelligent Royal Arch Masons, as to the proper arrangement of the various degrees, and whereas this evil, if an evil, can only be remedied by a grand convocation of all the Grand Councils, Chapters and Lodges in the United States, or a majority of them; and whereas, it has come to the knowledge of this Grand Chapter that a uniformity of work does not exist in the various portions of this Union. Therefore, be it

Resolved, That this Grand Chapter will appoint two delegates to meet with delegates from the various Grand Councils, Chapters and Lodges in the city of ——, on the — day of ——— 18—, and that said delegates are hereby clothed with full power to act in the premises and to make such change or changes as they may deem proper.

Resolved, That the Grand Secretary be instructed to transmit a copy of this preamble and resolutions to each Grand Council, Chapter and Lodge in the United States, and ask their concurrence.

Resolved, That the Grand Secretary be also instructed to transmit a copy of the same to each Periodical in the United States devoted to our Order, and ask them to draw the attention of the Fraternity to the objects contemplated.

Similar resolutions were also offered, at the same time, in the Grand Council of the State, but failed.

We are pleased to notice that R. A. Masonry in Alabama, continues to maintain its high position among its sister Grand Chapters.

NEW HAMPSHIRE.

The Grand Lodge of New Hampshire held its annual communication, at Concord, in June last. A copy of the proceedings has been for sometime upon our table, but owing to a pressure of other matter, we have not had an earlier opportunity to notice them. The session was well attended and the business transacted was of an important and interesting character. The opening address by the Grand Master, M. W. Br. John Christie, is a business paper, and represents the Fraternity in the State to be in a flourishing condition. We add the following extract:

In obedience to the requisitions of the Grand Constitution, I will now give a statement of my official acts during the year last past.

The charter of Libanus Lodge, No. 49, Somersworth, having been restored at the last Annual Grand Communication by the M. W. Grand Master, the Lodge was duly re-organized.

On the 2d of August, A. L. 5847, I visited Somersworth in company with several officers and mambers of the Grand Lodge, and other Brethren, and installed the officers of Libanus Lodge. This Lodge has been re-organized under circumstances the most gratifying. The charter was restored to Brethren of sterling Masonic integrity and worth, and their labors have been most successful.

Since the installation of its officers, this Lodge has made twentyseven Masons, from among the most valuable and respectable portion of the community. On the 6th April last, I made an official visit to Libanus Lodge, accompanied by R. W. Br. J. G. Hadley, District Deputy Grand Master. Libanus Lodge occupies an exalted position among the Lodges of the Granite State.

On the 5th of July last, our distinguished Brother, James K. Polk, President of the United States, visited Portsmouth. The Masonic Fraternity having been invited to appear in the procession on that occasion, I deemed it proper that the Masonic proceedings should be under the direction of the Grand Lodge; which accordingly was duly formed, and, attended by a large number of Brethren, joined the general procession, and participated in the ceremonies of reception.

In December, A. L. 5847, I received a petition from eleven Brethren of Portsmouth, praying for a dispensation to form a new Lodge in that town, under the name of St. Andrew's Lodge; which request I granted, and on the 14th December, issued the necessary dispensation. The Lodge was accordingly organized, and commenced working; and has initiated 13 candidates. A petition from this Lodge for a Charter of Constitution will be presented to the Grand Lodge at the present communication.

Having received a request from Lafayette Lodge, No. 41, at Manchester, inviting the Grand Lodge to dedicate a Hall which Lafayette Lodge had fitted up for its use, I opened the Grand Lodge in Manchester on the 23d December, A. L. 5847. The number of Grand Officers and members present on the occasion, was much more numerous than might have been anticipated. The ceremonies of dedication were performed in ample form agreeably to the ritual. After which the Grand Lodge was closed. The occasion was a very happy one, and will long be remembered with pleasure, by those who were present.

On the 2d February, 5848, I made an official visit to St. John's Lodge, No. 1, (of which I am a member,) and installed its officers.

On the 11th of March last, having received a petition in due form; I restored the Charter of Strafford Lodge, No. 29, at Dover, under the authority of the resolution of the Grand Lodge passed at the annual communication, A. L. 5844, and on the 8th of the present month, I visited Strafford Lodge and installed its officers. The Brethren of this Lodge have been repairing, in the most beautiful style, their hall—which has occasioned the delay in recommencing their labors. Strafford Lodge resumes work under the charge and oversight of old, experienced and faithful Brethren, and with the most encouraging and happy prospects. I have, during the year, granted dispensations for making Masons, &c, as seemed to me just and proper.

The report of the committee on foreign correspondence is well drawn, and we should be pleased to transfer several passages from it to our own pages, could we spare the room. We may hereafter do so.

Obituary.

Danville, Me., March 30, 1849.

Br. Moore,—I feel some reproach that I have not earlier communicated the loss of a dear friend, and an honorable member of the Fraternity. On the 6th of July last, Capt. Samuel Hackleton, died at Santa Fe, and was buried by the Brethren of Hardin Lodge, with Masonic ceremonies. He was a native of Massachusetts; early he moved to Illinois, took a conspicuous part in the Black Hawk war, and subsequently held the offices of Representative and Senator in the State Legislature; he was then appointed Register in the Land Office at Galena, Ill., from which he was removed by President Harrison, and elected to the Legislature immediately afterwards, as member of the House, over which body he presided as Speaker.

He was among the first to offer his services to the government, at the commencement of the war with Mexico, and served, with the rank of captain, in the commissary department, during the campaign from Vera Cruz to Mexico; and was in the discharge of his official duties at Santa Fe, when attacked with his last sickness.

He was emphatically a pure, noble hearted and intelligent man—and was universally beloved and respected by all who knew him. It was my good fortune to be intimately acquainted with him for a series of years, and each year revealed some new beauty—some endearing quality. He became a member of the Fraternity but a few years before his decease, and had his life been spared, would, without doubt, soon ranked among the first of our Order.

Respectfully and fraternally, yours, George W. Chase.

[From the proceedings of the Grand Lodge of North Carolina, Dec. 1848.]

The Committee to whom was referred so much of the Grand Master's Address as relates to the death of Past Grand Master David W. Stone, ask leave to submit the following report:—

Whilst there has been many causes, in our Masonic history, during the past year, for rejoicing; whilst the rapid increase of the Order and the permanent establishment of its truths and interests swell every generous bosom with emotions of pleasure, our delight is marred with the thought that one of Masonry's proud ornaments has been overtaken by the ruthless destroyer, and now sleeps hushed in the silent, the icy embraces of death! O, death! how heavily the sound falls upon the heart! Yet when we place ourselves as it were upon an eminence and watch the various changes which come over human society, as we see one by one of our fellows drop into the grave, we should be reminded that the period is not far distant, when our places on earth shall be vacated and we pass to that bourne from whence no traveller returns.

Br. Stone was first elected Grand Master of the State of North Carolina at the annual communication of the Grand Lodge, held in the year 1837. He was continued in office until the time prescribed by the Constitution became a barrier to his re-election. Your committee are informed that he served in the capacity of Grand Master, not only with entire satisfaction to the Grand Lodge, but with an ability that tells at the present upon the successes and advancement of the glorious cause in which we are engaged.

Whilst we let fall the silent tear to the memory of our deceased Brother, we would impress it upon the hearts of all that we should treasure up the good taught us by his example; let his imperfections be forgotten—be buried with his ashes.

Your Committee would recommend the adoption of the following Resolutions:

Resolved, That this Grand Lodge will wear the usual badge of mourning for the space of thirty days as a token of respect and esteem for the memory of our deceased Brother.

Resolved, That this Grand Lodge recommend to the subordinate Lodges a similar course as soon as they obtain a knowledge of the course of the Grand Lodge.

Resolved, That the Grand Secretary be instructed to furnish a copy of these resolutions to his widow, and request the editors of newspapers in this city, and elsewhere, friendly to our Order, to publish them.

REGISTER OF OFFICERS.

WM. R. DAVIE LODGE, LEXINGTON, N.C.

Jeremiah W. Murphy, W. M.
George Riley, S. W.
Junius L. Clemmons, J. W.
A. D. Montgomery, Treas.
F. A. Stimpson, Sec.
Robert Burns, S. D.
J. W. Crouson, J. D.
James P. Stimpson, Tyler.

OLIVE BRANCH LODGE, SUTTON, MS.

Arnold P. Benchley, W. M.
Elam W. Ainsworth S. W.
Daniel G. Livermore, J. W.
Jotham Gale, Treas.
William B. Noland, Sec.
Richard Robinson, Tyler.

UNION CHAPTER, NEW LONDON, CON.

William P. Smith, High Priest.
Samuel Barry, King.
Franklin Smith, Scribe.
S. Smith, Treas.
Perry Douglass, Sec.
Charles K. Corning, R. A. C.
Isaac Trebly, C. H.
E. H. Watrous, P. S.
Lyman Lamb, }
A. S. Colton, } Masters of Veils.
W. W. Kingsley, }
E. B. H. Prince, Tyler

BOSTON ENCAMPMENT.

Samuel Pearce, G. Commander.
Daniel Harwood, Generalissimo.
Nahum Ball, Capt. Gen.
Addison Searle, Prelate.
George M. Thacher, S. W.
Wm. W. Baker, J. W.
Ebenezer Smith, Treas.
Calvin Whiting, Rec.
F. C. Raymond, Sword Bearer.
Peter C. Jones, Standard Bearer.
John McClellan, Warder.
Elisha V. Glover, Jr. }
Joseph Barnard, } Guards.
Smith W. Nichols, }
Winslow Lewis, Jr. }
William B. Hawes, } Armorers.
Hugh H. Tuttle, Sentinel.

WORCESTER CHAPTER, WORCESTER.

Henry Earle, High Priest.
Hollis Ball, King.
Arnold Whipple, Scribe.
Asa Walker, Treas.
Levi C. Clapp, Sec.
Zebina Lee, R. A. Capt.
J. Purington, Capt. Host.
Jas. G. Henderson, P. Soj.
Simeon Thompson, }
Lewis Thayer, } M. of Veils.
Billings Munn, }
William Barrows, Tyler.

COUNCIL PRINCES JERUSALEM, BOSTON.

E. A. Raymond, M. E. Grand Sovereign.
Enoch Hobart, E. Substitute.
Ammi B. Young, M. E. Grand Warder.
Gardner Greenleaf, Ill. Grand Chancellor.
Joshua Tucker, Grand Prelate.
William Eaton, G. Master of Finance.
George Leighton, G. Recorder.
Chas. W. Moore, G. Master of Ceremonies.
F. C. Raymond, G. Herald.
John McClellan, G. Standard Bearer.

MORNING STAR LODGE, WORCESTER.

James G. Henderson, W. Master.
Francis Davis, S. W.
Alfred Chaffin, J. W.
George Blood, Treas.
Levi Clapp, Sec.
Henry Goddard, S. D.
Zebina Lee, J. D.
Thomas H. Rice, } Stewards.
J. Purington, }
Edwin Eaton, Tyler.

BOSTON GR'ND LODGE OF PERFECTION.

Enoch Hobart, Th. Ill. Sub. Gr. Master.
Chas. W. Moore, Sub. S. G. Warden.
F. C. Raymond, Sub. J. G Warden.
Gardner Greenleaf, G. Treas.
John McClellan, G. Sec.
George Leighton, M. of Ceremonies.
William W. Baker, Capt. of the Guas.
Wm. C. Martin, Tyler.

ST. ANDREW'S CHAPTER, BOSTON.

Peter C. Jones, High Priest.
Smith W. Nichols, King.
Jonathan Emerson, Scribe.
William Eaton, Treas.
Thomas Waterman, Secretary.
John McClellan, R. A. Capt.
Albert H. Kelsey, Capt. of the Host.
Wm. W. Baker, Prin. Soj.
Rev. Thomas F. Norris, Chaplain.
Levi Bates, M. of 3d Veil.
Amos Bates, M. of 2d "
Henry Davis, M. of 1st "
James Perkins, Sen. Steward.
Wm. B. Hawes, Jun. "
Wm. C. Martin, Tyler.

COLUMBIAN LODGE, BOSTON.

Peter C. Jones, W. Master.
William W. Baker, S. W.
Nahum Ball, J. W.
John Bigelow, Treasurer.
John McClellan, Secretary.
Levi Bates, S. D.
James A. Dupee, J. D.
Henry Blaney, S S.
George Stimpson, Jr., J. S.
Rev. E. T. Taylor, Chaplain.
Joseph L. Ross, Marshal.
William W. Wood, Inside Sentinel.
William C. Martin, Tyler.

MASONIC CHIT CHAT.

"*The Analogy of Ancient Craft Masonry to Natural and Revealed Religion.* By CHARLES SCOTT, A. M., Grand Master of the Grand Lodge of the State of Mississippi." Philadelphia: Grigg, Elliot & Co. 8vo. pp. 396.

The above is the title of a new work on the subject of Masonry, soon to be presented to the Masonic public. We have been courteously furnished with an unbound copy, in advance of its publication; and though we have not found leisure, since its receipt, to examine with the care requisite to enable us to speak of its contents with much preciseness, the cursory reading we have been able to give it, authorizes us in speaking of it as a work of rare merit and singular interest. It is manifestly the production of a good scholar—one who loves Masonry for its great moral excellencies, and has studied it to a useful purpose.

The following short extract, (being all we have room for at present,) will give the reader a tolerably correct idea of the views of the author and the character of the work:—

"The true philosophy of masonic work, when properly understood, will be found to consist in the grand design to teach those doctrines which essentially relate to the temporal and eternal destinies of our race. The cardinal elements of divine truth are sublimely evolved in our lodges by the means or use of certain allegorical rites and ceremonies. The thoughtful Mason, when he surveys the moral machinery and its beautiful operations, becomes seriously impressed with the truth embraced in the doctrines of the immortality of the soul, the resurrection of the body, and the mystery of the eternal Godhead. Our system comprises the whole history of man, from the moment of his creation to the consummation of all things—from the beginning of time to the final judgment; and, therefore, must necessarily refer to the purity of our first estate,—our *lost* innocence,—and the only means of its restoration. Herein, consists, it is believed, the chief value and dignity of speculative masonry, which is justly entitled to occupy an elevated ground, and command the enlightened consideration of the world."

To illustrate the positions here assumed, and to establish their truth, is the purpose for which the work has been written; and in both these respects the author has been eminently successful. He has presented the symbols and ceremonies of the Institution in a light that will be new to a vast majority of the Brethren. He has, nevertheless, presented them in their true light; and in so doing, has entitled himself to the thanks, and his work to the patronage, of the Masonic Fraternity. We shall refer to it again.

☞We are under the necessity of saying to the committee on foreign correspondence in the Grand Lodge of Texas, that the history of the Grand Lodge of Massachusetts furnishes no precedent for the course of the Grand Lodge of Louisiana, in relation to the accumulation of rites; and that no Masonic rite was ever practised, under any Grand Lodge in this State, other than that which is now practised. The committee were misinformed. They however are not singular in this respect, for it is very rarely that the history of Masonry in this State is correctly quoted. We have not now room for particulars, but may refer to the subject again.

☞We acknowledge the receipt of a copy of an Address, or "Lecture delivered by Br. A. C. CALDWELL, on St. John's day, December 27, 1848, to the Fraternity, Shawneetown, Ill.," for which we return our thanks. It is the production of a ripe scholar and a fine writer, and we should take pleasure in transferring it entire to our pages, could we conveniently spare the room it would occupy. This at present we cannot do. We have, however, marked one or two extracts, which we may hereafter publish.

CERTIFICATES.—The Grand Lodge of Alabama, at its last meeting, adopted the following resolution;—

"*Resolved*, That Masons hailing from the State of New York, shall not be permitted to visit any of the subordinate Lodges under the jurisdiction of this Grand Lodge, without a Certificate from the Grand Lodge of that State."

☞Br. Wm. H. Fairchild, of Connecticut, is an authorized Agent for this work.

☞Br. Thomas H. Dixon, of Macon, Miss. is an authorized Agent for the Magazine and Trestle-Board at that place.

☞Brs. Stephen A. Hurlbut, of Danbury, Conn., and J. B. P. Poole, of Clinton, Lou., are our authorized Agents for the Magazine at those places.

THE
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FILLING VACANCIES IN THE OFFICES OF A LODGE.

———, *May* 2, 1849.

DEAR SIR AND BR.:—Impressed with the idea, that after the Installation of the three principal officers of a Subordinate Lodge, no vacancies could occur in any of said offices, which the Lodge would be authorized to fill in the interim, by a new election, I embraced this as a principle, in a report and resolutions made to the Grand Lodge on yesterday, as chairman of a Committee to whom certain By-laws of our Subordinate Lodges had been referred. Doubts were entertained by some members of the Grand Lodge as to the validity of the principle in respect to *any* of the said offices; others contended that it was supported by the ancient rules and regulations so far as the *office of Master* was concerned, but not as to the Wardens, and the subject was referred back to the Committee for further consideration, the object being to consult authorities on the subject and arrive at the true ground.

I am induced, under the above circumstances, to ask your opinion on the matter, and to request a reference to authorities on the subject, hoping that your interest in the Order, may so far outweigh the trouble imposed on you by this request, as to induce you to grant the benefit of your well known knowledge and experience in such matters.

The Grand Lodge was called off yesterday until the fourth Wednesday of this month, and I should be pleased to have your reply as early as practicable, so as to enable the Committee to avail themselves thereof in due time.

With much respect, fraternally yours,

C. S. F., *G. Secretary*.

To Br. C. W. Moore, Boston, Mass.

Dr. Dalcho lays it down as a constitutional rule, founded on the ancient landmarks of the Fraternity, that "no officer can resign his office after he is installed, nor can any *election* be held, but at the *constitutional meeting* for that purpose;" that is, at the meeting fixed by the by-laws of the Lodge, under the sanction of the Grand Lodge, for the election of officers.* If this be a sound rule, and is sustained by the ancient landmarks of the Institution, it covers the whole ground, and settles the inquiry of our correspondent. But is it so?

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*Ahiman Rezon, p. 137.

The earliest written regulation, bearing upon the subject, given in the books, was adopted by the Grand Lodge of England, on the 25th of Nov. 1723, " when it was agreed, that if a *Master* of a particular Lodge is deposed, or demits, the Senior Warden shall forthwith fill the Master's chair, *till the next time of choosing* " This may, therefore, be regarded as the ancient usage, in respect to vacancies in the Mastership of the Lodge; and to this extent, answers the inquiry of our correspondent. It recognizes the principle, that if a vacancy occur in the office of Master, it cannot be filled until " the next time of choosing;" that is, the next regular meeting for the choice of officers.

The regulation on this subject, in the present Constitutions of the Grand Lodge of England, is as follows:

" If the Master should die, be removed, or be incapable of discharging the duties of his office, the Senior Warden, and in the absence of the Senior Warden, the Junior Warden, and in the absence of both Wardens, then the immediate Past Master, or in his absence, the senior Past Master, shall act as Master, in summoning the Lodge, until the next election of officers."

This, like the preceding regulation, is restricted in its application, to vacancies in the office of Master. Neither provides for the filling of vacancies in the Wardenships. Under the English Constitutions, the Wardens are appointed by the Master, not by election. And they may be removed by him, with the consent of the Lodge, if he shall be dissatisfied with their conduct. In which case, he is authorized to nominate others to fill their places.

This regulation is based on ancient usage, and is consistent with the earliest practice among the Lodges. The principle established by it, or on which it is predicated, would seem to be, that a vacancy, in an *elective* office, can be filled only at the constitutional meeting for the choice of officers. Or, in other words, no election of officers can take place at any other time than that prescribed by the Grand Constitutions, or by the By-Laws of the Lodge, adopted under the sanction and approbation of the Grand Lodge. But vacancies, in all other than elective offices, may be filled by the Master, as occasion may require. Such are the principle and the practice at present recognized by the Grand Lodge of England, and both are consistent with ancient Masonic usage.

The same rule of succession, in the case of the Master, and the same principle of election, are laid down in all the old Masonic Constitutions. The Ahiman Rezon, of 1764, has the following:

" The Senior Warden succeeds to all the duties of the Master, and fills the Chair in his absence. Or if the Master goes abroad on business, resigns, demits, or is deposed, the Senior Warden shall forthwith fill his place *till the next stated time of election*."*

This principle does not obtain in the event of a vacancy in the office of Grand Master. The Deputy succeeds to the Chair. But if there be no Deputy, then the Senior Warden calls the Grand Lodge together, and a Past Grand Master presides. A new Grand Master cannot be elected until the ensuing annual communication. The article on this subject in the Constitution of the Grand Lodge of Scotland, is as follows:

" Upon the death of any of the office-bearers, the *Grand Lodge* shall appoint a Brother to act till the first annual election; excepting the offices of Grand Master and Deputy, which shall remain vacant until that period."

The Wardens in the Grand Lodge of Scotland, are elected by the body, not appointed by the Grand Master. And, as appears from the above regulation, the Grand Lodge has reserved to itself the right to fill vacancies, by appointment, as they may occur. The difference between this rule and that of the Grand Lodge of England is, that in he one, the vacancies are filled by the Grand Master, and in the other, by the Grand Lodge.

Thus far the ancient and present foreign practice. The corollary of which is, that a vacancy in the office of Master cannot be filled except at the regular meeting for the choice of officers. And if we carry out the principle, the same will hold true in respect to the Wardens, (where they are chosen by the Lodge,) and the filling of all other *elective* offices.

The Grand Lodge of Scotland has changed the ancient practice, and assumed the election of its own Wardens, and the filling of vacancies in those and the subordinate offices, as they may occur,—both of which powers are in England invested in the Grand Master. Whether this practice of the Grand Lodge extends to its subordinate Lodges, or otherwise, we are not informed. The Constitution is silent upon the subject. We presume, however, that it does. The Grand Lodge, in a matter of this nature, would not, probably, adopt one rule of action for itself and another for its subordinates. If this be so, then the Lodges, under this, as the Master under the ancient rule, may fill vacancies in the Wardenships, as they occur. This practice seems not to have been changed, except in form.

In America, all the principal officers of a Lodge are elected by ballot: a practice which we presume has been adopted as being more agreeable to the genius of the country and the character of its institutions. But it is manifestly a departure from the ancient usage.

The succession of the Wardens to the Chair, in the absence of the Master, is generally recognized as correct practice. But in the matter of filling vacancies, there is much less uniformity. The Constitutions of the Grand Lodges of the several States are, with one or two exceptions, wholly silent on the subject. They provide amply enough perhaps for their own bodies, but make no provision, in this particular, for their subordinate Lodges. Among the exceptions, is the Grand Lodge of South Carolina, which has the following regulation :

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*It was formerly held that the Master's authority reverted to the last Past Master, but this rule was departed from in 1723.

"No officer can resign his office after he is installed, nor can any election be held, but at the constitutional meeting for that purpose. But if the Master and both Wardens should die, be expelled, or leave the city or State, not to return, a new election can be held under a Dispensation from the presiding Grand Officer. But if either of them remains, no election can be had."

The principle embodied in this regulation is, that a Lodge cannot fill vacancies by election at any other time than that fixed for the annual choice of officers. The provision for a Dispensation in extreme cases, rather confirms, than changes the principle.

The Constitution of the Grand Lodge of New York, provides, that "whenever by death or otherwise, a vacancy occurs in the office of Secretary or Treasurer, the Lodge may at any regular meeting choose some suitable person, being a member of the Lodge, to discharge the duties of the office till the vacancy shall be filled at the next annual election." But it makes no provision in case of vacancies occurring in the office of Master or Warden. They cannot, therefore, be filled, except at the annual election ; at least, this is the logical inference.

The Grand Lodge of Maryland has a different rule, as follows :

"No Lodge shall elect its officers for more than one year, nor less than six months, except to fill offices rendered vacant by death, removal, &c."

This authorizes the Lodges under the jurisdiction of the Grand Lodge of Maryland, to fill vacancies as they occur, whether by appointment or election. And here ends the authorities, ancient and modern, as far as we have had opportunity to consult them.

From the foregoing, we think the following conclusions are deducible :

1. That, by the ancient written regulations, and established usages of Masonry, a vacancy in the office of Master of a Lodge, occasioned by death or other cause, cannot be filled except at the prescribed time for the election of officers ; and that, on the occurrence of such vacancy, the Senior Warden succeeds to the Chair. It is proper, however, here to remark, that another practice has, for the last hundred years, extensively prevailed, and is considered by well informed Masons, to be the most legitimate and consistent. It is this : On the occurrence of a vacancy in the Chair, the Senior Warden convenes the Lodge, when the last surviving Past Master is invited to assume the duties of Master, until the ensuing election ; or, in the absence of the last P. Master, the Senior P. Master takes the Chair. One reason for this practice is, that none other than a regularly installed Master can, with propriety, preside over the Lodge, and discharge the necessary duties of Master. Another is, that the organization of the Lodge is not disturbed by the promotion of its officers. This, in spirit, is the present practice under the Grand Lodge of England. "In the Master's absence," say the Constitutions of that body, "the immediate Past Master, or if he be absent, the Senior Past Master of the Lodge present, shall take the chair. If neither the Past Master, nor any Past Master of the Lodge be present, then the Senior Warden, or in his absence, the Junior Warden, shall rule the Lodge." The Lodge, however, in case of vacancy in the Chair, must be summoned by the Senior Warden, under whose authority the Past Master officiates.

2. The Wardens were anciently appointed by the Master, and vacancies in those offices, could, at any time, be filled by the appointing power : this is the present English practice. In Scotland, and in this country, the Wardens are elected. The question is, whether the change in the practice, authorizes a corresponding change in the principle. If the affirmative of this be conceded, then such vacancies cannot be filled except at the annual election. The practice, in this respect, is not uniform. Under the Scotch Constitution, they could be filled by election, at the convenience of the Lodge ; and this is also authorized by the Constitution of Maryland. The Constitutions of other Grand Lodges, so far as we have been able to consult them, are silent on the subject. Our own opinion is, that the practice which prevailed in the Grand Lodges, prior to the publication of the first edition of the Constitutions, is not only most consistent with ancient usage, but will be found to be the most convenient, if adopted for the regulation of the subordinate Lodges. It is embodied in the following extract from the Constitutions of 1764 : "Soon after the first edition of the Book of Constitutions, the Grand Lodge, finding it *was always the ancient usage*, that the oldest *former* Grand Wardens supplied the places of those of the year when absent, the Grand Master ever since has ordered them to take place immediately, and act as Grand Wardens, *pro tempore*." This practice, as in the case of the Master, would prevent any further change in the officers of the Lodge, and would not, therefore, disturb the organization for the year.

So far in answer to the inquiry of our correspondent. And, in conclusion, we take the liberty to submit a suggestion, which may or may not be worthy of further consideration.

The Master and Wardens are the responsible officers of the Lodge They are its representatives in the Grand Lodge, and are more directly amenable to that body, than the other officers associated with them. It is important to the Grand Lodge, and to the Lodge itself, that the means of communication between the responsible officers of both, should at all times be easily available and certain. The Grand Master, or the Grand Secretary, should be always able to communicate directly with the Master and Wardens of every Lodge within the jurisdiction. This is not, under the existing arrangement, always practicable. It may, however, be easily rendered so, as follows :—

1. Require all the Lodges, in conformity with ancient practice, to elect, on or near a given day, their officers for one year.

2. Let the Secretary of the Lodge, immediately after their installation, forward to the Grand Secretary, the names of the Master and Wardens, with the date of their election.

3. Let the Grand Secretary, immediately on receiving the returns so made, enter the names in a book prepared for the purpose—specifying the office, date of election, and residence. And when so received, an officer should not be allowed to resign within the year for which he has been elected. If an office become vacant, by reason of death or removal, it should be immediately filled by the Master, by the appointment of a Past officer of corresponding rank; and the change communicated to the Grand Secretary, to be entered in his register.

Such a register would soon become of great value and interest as a matter of reference and history. Every Brother would naturally feel a just pride in having his name so recorded, and thus transmitted to future times, as one who was found worthy to be enrolled among the "rulers of the Craft." And if necessary, he would willingly pay a small fee for the privilege. It would not interfere with the present annual returns; nor impose any very onerous additional duty upon the Grand Secretary.

NOTE. A private answer to this inquiry was probably expected by our correspondent. But the question involved, not having been before presented for consideration, nor, to our knowledge, made the subject of special discussion by any Masonic authority, we have been induced to submit it to the readers of this Magazine, in the belief that it will be acceptable to them, and perhaps more extensively useful in the adjustment of similar questions, should any such hereafter arise in other Grand Lodges. Besides, such inquiries impose a greater amount of labor, and consume more time in their investigation, than we can afford to give to private correspondence.

INITIATION OF SOJOURNERS.

Meridian Sun Lodge, Griffin, Geo., March 24, 5849.

THE resolutions introduced by Brother D. A. Johnson, and made the special order for this evening, were called up—to wit:

Whereas there is reason to believe that there are Masonic Lodges in the city of New York, that make no hesitation to confer the several degrees of Masonry upon individuals visiting the city, to transact business, and to remain only for a definite time, and that the candidates are Initiated into the mysteries of the Order by these Lodges, knowing at the time that the applicants are not residents of the State or county of New York, and that they are permament citizens of other States. Therefore,

Resolved, That we repudiate such a course of conduct as pursued by these Lodges, and pronounce it illegal and unmasonic, a grievous outrage, and too intolerable for the Masonic Fraternity South to bear with impunity.

Resolved, That those who are Initiated by these Lodges, (when they are only sojourners of the city for a short period,) are not legally entitled to wear the badge of a Mason, and that we withhold from them the right hand of fellowship, and treat them as clandestine Masons.

Resolved, That all Masons who hail from New York, shall produce the Grand Lodge Certificate of that State, to entitle them to a seat in our Lodge.

Resolved, that these Resolutions be published in the Masonic Journal, published at Marietta, in this State, and the Freemasons' Magazine, published at Boston.

I hereby certify, that the foregoing is a true copy, extracted from the minutes of Meridian Sun Lodge. In testimony whereof, I have affixed my official signature, this 14th day of April, A. L. 5849.

WILLIAM CLINE, *Sec'y. M. S. Lodge.*

[We publish the above in compliance with the request of the Lodge. We do not however, subscribe to the principle embodied in the second resolution. We are opposed to the Initiation of sojourners, on the general grounds—1st, that it is against usage; 2d, that every person, wishing to become a Mason, should be initiated in the Lodge nearest his residence, where he is best known; and 3d, because foreign Lodges, in admitting strangers, are liable to be imposed upon by the unworthy. But we do not readily perceive how a Brother, who has received the degrees in a regular Lodge and in a proper manner, can be regarded as a clandestine Mason. The cause of complaint would lie with much greater force against the Lodge that received him.]—EDITOR.

RULES AND REGULATIONS.

THE "ancient rules and regulations," as given in the books, are not always sufficiently comprehensive to enable us to arrive at satisfactory results. They embrace certain fundamental principles, which are general in their nature and application, and which all Lodges and Brethren are bound to respect and observe. These may be termed the statute or written laws of the Fraternity. There is also another class of "rules and regulations," which are more practical in their character and operation; but which are much less generally understood, and far more difficult of interpretation. These may be denominated the unwritten or common law of the Craft. In the discussion and settlement of questions in discipline or practice, it is important that both these classes of laws should be consulted; for it is not unfrequently the case that the aids necessary to enable us to determine the true interpretation of the one, are to be derived from the other..

PRINCIPLES AND PRACTICE.

[From the proceedings of the Grand Lodge of Alabama]

Resolved, That it is Anti-Masonic to require any religious test, other than that the candidate should believe in a God, the Creator and Governor of the Universe.

Resolved, That in no event ought the Grand Lodge to initiate, pass or raise a candidate, their powers being more of an appellate, and legislative order than otherwise.

Resolved, That the Grand Lodge has exclusive jurisdiction throughout the State in which it is located, and concurrent jurisdiction with other Grand Lodges over States or Territories where there is no Grand Lodge.

Resolved, That each Grand Lodge is sovereign and independent.

Resolved, That a subordinate Lodge under the jurisdiction of this Grand Lodge, cannot reinstate a Mason to membership who has been suspended or expelled by another jurisdiction, without first obtaining the consent of that jurisdiction.

Resolved, That it is contrary to Masonic regulation to suffer any Mason to vote except the members of the Lodge where application is made.

Resolved, That the mere refusal to re-admit a Mason to membership does not inhibit him the right and privileges to which he is entitled as a Mason.

Resolved, That the expulsion or suspension from an Encampment, Chapter or Council, does not necessarily suspend or expel from subordinate Lodges.

UNIFORMITY OF WORK.

The following plan, designed to produce a uniformity of work in the Lodges, was submitted to the Grand Lodge of Alabama, at the last meeting, by a Committee, and lies over, as an amendment to the Constitution, until the next annual communication. It strikes us as being well adapted to the purpose intended:

Resolved, That a Committee of seven, one from each of the Congressional Districts of Alabama, all of whom shall be members of subordinate Lodges under this Grand Lodge, be appointed annually, whose duty it shall be to assemble in the city of Montgomery on the first Monday in February in each year, and under the supervision of the M. W. Grand Master of this Grand Lodge, (and in his absence the R. W. Deputy Grand Master,) proceed to open a "Master Mason's Lodge," and continue to work in the three first degrees of Masonry until they may have assimilated their work as near as may be, *having a strict regard to the ancient landmarks of the Order*; *provided*, that this convocation shall not continue in session more than five days in each year.

Resolved, That each member of said Committee, after he shall have attended the convocation as above named, and received the certificate of the M. W. Grand Master (or in his absence that of the R. W. Grand Master) to that effect, shall, upon request, visit the various subordinate Lodges within his district and instruct them in the work, for such compensation, and at such times as he and the subordinate Lodges may agree upon.

Resolved, That the members of the said Committee, together with the M. W. Grand Master, (or in his absence the R. W. Deputy Grand Master,) shall be paid each out of this Grand Lodge five cents per mile for each mile in going to and returning from the said convocation, and five dollars per day for each day he is in attendance on the same, which shall be paid to them by the Treasurer on the certificate of the M. W. Grand Master, (or in his absence that of the R. W. D. Grand Master.)

Resolved, That if the M. W. Grand Master should be prevented by sickness or other cause from meeting with the said Committee, that it shall be his duty to notify the R. W. Deputy Grand Master of the same, whose duty it shall be, in such an event, to meet with the said Committee.

Resolved, That the above Committee, with the M. W. Grand Master, shall constitute the Standing Committee on Work, and it shall be their duty to attend the Grand Lodge at its next annual Communication, and exemplify it at such time during the session as may best suit the convenience of the Grand Lodge.

Resolved, That in case of any vacancy by death or otherwise, or in case of the non-attendance of any member of the Committee, the M. W. G. Master may supply his place, and in case of non-attendance, in the absence of the M. W. Grand Master, the R. W. D. Grand Master may fill the vacancy.

Resolved, That a Committee of seven, one from each Congressional District, be raised annually, to propose suitable Brothers to fill the first mentioned Committee.

Resolved, That every Lodge at each annual Communication, report to this Lodge the intent and nature of the charity thus disposed.

THE MASONIC SCHOOL AT SELMA, ALA.

The Grand Master of the Grand Lodge of Alabama, in his opening address before that body at its last session, pays the following deserved compliment to the Brethren at Selma, for their efforts in providing for the education of the orphan and indigent children of the deceased members of the Fraternity.

"Permit me to call your attention to what has already been accomplished by our Brethren of Selma Fraternal Lodge. While others have been waiting and hesitating, yet desiring to see something done, in this matter, they have entered into the work with a zeal and liberality worthy of all commendation. With such aid as has been generously contributed by a few of their sister Lodges, but chiefly by their own means and on their sole responsibility, they have gone forward and erected a large and splendid building, and have established a Literary Institution, embracing distinct male and female departments, now in successful operation, with a faculty fully equal, it is believed, in point of ability, to that of any other institution in this State. On a recent visit to this institution, I found there were over one hundred and twenty pupils already entered, and the number almost daily increasing. In establishing this institution, our Brethren of Selma have gone to the full extent of, nay beyond, their means, and there yet remains much to be done, before their liberal and enlightened plans will be fully accomplished. I am not advised, but presume that, during the present communication, this matter will be brought before you in another form. In the mean time, permit me to bespeak in favor of those Brethren, who have done so much for the honor and credit of our Order, the hearty and cordial co-operation of this Grand Lodge, and of the Fraternity throughout the State. I doubt not that in view of their efforts every Brother's heart will prompt the expression, "well done;" but I would submit to your consideration, whether it would not be well to manifest, in a more substantial manner, our approbation of their noble work. The credit of this enterprise will attach, in a great degree, to this Fraternity at large. It is a monument of *Masonic* liberality and zeal. And since the *honor* will be shared, in a measure, by all, and the *benefits* extended to all, is it not right that the *burden* should be likewise distributed?"

FREEMASONRY IN TURKEY, PERSIA, AND JAPAN.*

From the date that our ancient and honorable society was instituted until its present arranged form in 1717, and from thence to the time we are writing, brotherly love has been the foundation upon which the superstructure has been erected, although a portion of the Lodges in our Fatherland, and in Sweden, have sought to establish the correctness of the sentence—"that Freemasonry is a Christian society"—"a Christian Order."

That indefatigable, and fundamental investigator, Brother G. Kloss, in his recently published work "Freemasonry in its true meaning," &c., from authentic and indisputable records, has proved beyond all contradiction, that such assertions are errors; and we recal that subject only inasmuch as the intelligence that has reached us from non-Christian countries shows that Freemasonry has been implanted, grown, and flourished there; affording additional proofs, if such were desired, that it is not necessary that the members of our Fraternity must be of a particular faith, which would have the effect of limiting the great and important character of our first laws, and prevent the spread of universal charity over the inhabited globe. We condense our preliminary observations to these few words as we do not intend to enter into a controversy upon the subject, and will give the fragment of Freemasonry in Turkey, &c., as it has reached us.

Shortly after the battle of Shumla, in the year 1829, when the Russians crossed the Balkan, under Diebitsch Sabalkansy, a paragraph appeared in a German newspaper stating that the Russian officers had discovered some appearances of Freemasonry among the Moslems in Adrianople; nothing more was said, and few believed the extraordinary intelligence. A few years since one of our college friends, after leaving the university, settled as a medical practitioner in Jassy, having become a Freemason previously to his departure. He informed us that Masonry certainly existed in Turkey; in proof of which he related as follows:—During the first year of his residence at Jassy, in 1827, he frequently saw a dirty Dervish begging at a corner of a street, who was very liberally relieved; the alms he received were deposited in a bag carried for the purpose, and, as our friend learned, were distributed fairly and conscientiously by this Turkish monk among the poor of the town, without reserving any portion for himself, although his dress and appearance betokened the greatest poverty, misery, and distress. Our friend being one day summoned to attend the highest Turkish official in the city, for a disease of the eyes, was not a little astonished to find in the apartment of this dignitary, and distant from him only a few paces, the begging Dervish. The Regent of Moldavia, and the loathsome Dervish were sitting on the same ottoman, a very few feet apart, separated only by a small table, evidently confidentially known to each other. On our friend entering, the Dervish at once saluted him as a Mason; the correctness and distinctness of the signs were so apparent that he acknowledged and replied to them. When the professional part of the visit had ended, the questions and replies of which had been conducted through an interpreter, the begging Dervish joined in the conversation, and requested the interpreter to say that he was acquainted with our friend, and if he ever visited Constantinople he should call at the Turkish monastery near the Sophia Mosque, where he would find several other acquaintances.

As our friend at that time did not speak the Turkish language, and the other persons present were not Masons, the conversation was obliged to be discontinued; our friend, thanking his informant, determined in his own mind to follow up the inquiry, but was not successful in finding a Freemason to act as interpreter. He ascertained that the Dervish shortly afterwards left Jassy, and our friend had no opportunity of gaining any information, although he subsequently visited Constantinople and the greater part of the Turkish dominions, in the suit of a countess whose physician he became. The altered position of Moldavia compelled the governor to leave, and we have forgotten his title. The annexation of the province to Russia has, no doubt, put an end to all display of Freemasonry, its Lodges being strictly prohibited from meeting by the emperor. The accounts of the monastery before mentioned, show that it is one of the most celebrated, and situated as described; the monks belong to the Order called *Maulavis* (Tourneurs,) a portion of their religious ceremony being rapid turning of the whole body in one spot, sometimes for a very long period, at others, only several minutes, to the sound of a pipe. The name by which the monastery is known is Sirkedschi-Teckar (the Vinegar Merchants'.)

The foregoing would scarcely have been worth remembering, and certainly not worth making public, although our informant is an authority of undoubted veracity, if the Masonic public were not interested in a letter received by us from a Hungarian Brother, dated the 6th of August this year, confirming the information of Freemasonry existing in Turkey, and that a Lodge is actually at work in Belgrade; the details of this are so peculiar and authenticated, that we give the extract in full.

"A few days since, Br. Schultze, a member of the Lodge Baldwin, at Leipsic, paid me a visit, passing through here on his return from Belgrade, where a Brother of his resides, and who introduced him into a Turkish Freemason's Lodge, in which he is the *only Christian* member. The Master of the Lodge, which consists of fifty members, has also the honor to be 'Grand Master for European Turkey.' The ceremonies, signs, tokens, words, &c., are the same as our own; and the Turkish Masons seem far advanced in what we should term civilization.

"Their religious ideas seem to be considerably extended; they do not practise polygamy, each of the members has but one wife, and at the banquet of which Br. Schultze partook, the ladies appeared unveiled; wine was served during the repast—they have carpets to walk upon, and use the steps like ourselves. These Masons are in direct communication with those of Persia, the number of whom exceeds fifty thousand. Brother Schultze was made an honorary member of the Belgrade Lodge, and was requested to present to the Master of the Lodge of which he is a subscribing member, W. Br. Gretschel, a certificate of honorary membership, and a communication in the Arabic language from the Grand Master, Br. Ismael, which no doubt Br. Gretschel will make public. I intend writing this day to the corresponding secretary to the Lodge at Belgrade, to solicit information respecting a few of the particulars of their Fraternity and organization, which when received shall be forwarded to you. In this way it appears possible to obtain a knowledge of our Brethren, not only in Turkey but in Persia, as we can put ourselves in correspondence direct with the Grand Master of the Craft in Turkey."

In another part of the letter it is stated that C. M. Ismael is much pleased at the thought of shortly seeing the consecration of one of our Lodges, to which he expects to be invited, and which invitation he will accept, although several days journey distant, he being very desirous to become better and nearer acquainted with Christian Freemasons, and wishes to have personal intercourse with them.

About twenty years since we remember a distinguished Mahommedan Brother visiting the Lodge Einigkeit, in Frankfort on the Maine, although it happened that he was not present at any work; he was introduced to several of the Brethren, attended the Masonic club, and the ceremonies were explained to him. Many of the senior members of the Lodges at Frankfort will recollect him; his name, if we remember correctly, was Ismael Gibralter; he was conspicuously engaged at the time of Napoleon's invasion, and was, at the period to which we have alluded, employed by the Viceroy of Egypt to purchase metal in Sweden for casting cannon.

The present professor at Leyden, Br. F. Von Sybold, who had made a long stay at Japan, whither he had gone as medical attendant to the Dutch embassy, but remained several years after its return, for the purpose of measuring the country and investigation, addressed the Lodge Socrates, in Frankfort, upon the subject of Lodges in Japan, and among other matters, mentioned that at Initiations the candidate's eyes were released from a bandage in front of a looking glass amid the cry of "know yourself."

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*Translated from Latomia, for the London Freemasons Quarterly Review.

When we compare these different reports we must come to the conclusion that Freemasonry not only exists in the East, but is spread over a large portion of Persia, Japan, Egypt, and European Turkey, and that a very considerable number of our Brethren have seen the light who are not professing Christians.

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[The translator hastens over the writer's arguments, as not being immediately connected with the subject of inquiry, but admits the correctness of his doctrines, and soundness of the position he takes to prove Freemasonry universal, not confined to any religious sect or particular purpose. Any one wishing to read the article will find it at pages 258-9, in the tenth volume of the Latomia. The writer then proceeds]—

A question forces itself upon our attention—how did Freemasonry come to the East? Did it commence, and was it cultivated there, as are shown in the words, "where the sun rises," or was it transplanted from Europe, or still more, was it sought and found in the East but nourished in the West, and returned to them enriched and honored by European experience? A slight clue may be found in the Masonic histories of France and England; the latter allowed Lodges to be established, and granted warrants for the purpose, in various eastern cities, during the former century; while in the early part of this we have the publication of, "Verbal de la Reception dans l'Ordre du Fr. Askery Khan, oncle de l'Empereur regent en Perse, son Ambassadeur pres de la cour de France; Paris 1809," a notification that his Excellency the Persian Ambassador at the court of Napoleon, became a Freemason on the 24th of September, 1808, in "la Loge du Contrat Social et de St. Alexandre," in Paris. He likewise undertook to forward the interest of Freemasonry in Persia, and to found as many Lodges therein as possible; he received powers for the purpose of doing so, after repeated applications, and in the following year he requested to have sent to him Masonic emblems, and books, which request was complied with; among other works sent to him was a new one by the late Br. Desetury, which requires especial notice; its title was "le Veritable Lieu de Peuples, ou la Franc Maconnerie rendue a ses Vrais Principes," and the motto—"build temples, and spread the knowledge of Freemasonry," with you will effect more real good than all the makers of laws and legislatures, put together.

We fear we have already tired the patience of our readers enough, and shall postpone to some future opportunity the more important continuation of this subject, and perhaps may give the instructions forwarded to Br. Askery Khan, in the above work, for founding Lodges in Persia, and on initiations, and shew that it is one of the roads Freemasonry has taken to assimilate all men in the understanding of our Order, and that it is based on knowledge and Brotherly love, to endure for all time. But to give an idea of the spirit in which the above instructions were issued, we make a short extract of a calculation and result, which are given in the shape of questions and answers in the original:

"How many inhabitants has the earth? About a milliard, and may be apportioned for Europe 170,000,000; Asia and New Holland, 550,000,000; Africa, 130,000,000; America, 150,000,000; total 1,000,000,000. What are these milliard of people doing; What do they think of? What is their destiny? What is the state of their enlightenment or ignorance? What of their fortunes or misfortunes?—One portion are Jews, and number about 9,000,000; another Christians, and number 170,000,000; another again is Mahomedan, 155,000,000; a fourth division is neither Mahomedan, Christian, nor Jew, but consists of Chinese, Indians, New Hollanders, and others, 666,000,000; total 1,000,000,000.

"We find here 845,000,000 men* who are not Mahomedans, yet *they are* men*—830,000,000 are not Christians *but not the less* men*—991,000,000 are not Jews *but they are* men*—666,000,000 are found to be neither Mahomedans, Christians, nor Jews, but men nevertheless. Thus 1,000,000,000 of people are divided by their different beliefs; the Christians, Jews, and Mahomedans despise, hate, and fight each other, and have done so as long as their faiths have existed; each strives to exterminate the other, and says that he does it in the name of heaven. The 666,000,000 agree better among themselves, but in a religious view are despised by the other three sorts, whom they despise in return.

"The inhabitants of the earth continue to live thus in a state of doubt and misunderstandings, which is opposed to common sense, to the best wishes of the heart, to nature, and to the design of the Almighty Ruler and Disposer of all.

"The Great Architect of the Universe has not created man from dust to calumniate and murder his fellow.

"He has given man understanding to enlighten his fellow man; a heart to love him; else would be a contradiction, a folly, and misfortune.

"But who has misled these milliard men? Who gave them different and opposing creeds? different worship? and different gods? Who has made them villains? Who has driven them to such madness, to such wicked and malicious acts? to become revengeful and unhappy beings?

"This is a secret, which the history of every people explains to him who knows how to read and understand it.

"But who can reconcile and appease them; bring them back to tolerate and love, to support and maintain each other, to form a column of mutual defence?

"That is the direct (precisement,) *the great secret of Freemasonry,*—that is the OBLIGATION, the DUTY, the SECRET, the INSTRUCTION of every properly Initiated Brother."

(To be continued.)

THE SECRET OF THE POWER OF MASONRY.

[From an address delivered before Olive Lodge, at Clinton, La., Jan. 8th, 1849.]

I HAVE spoken of the blessings which Freemasonry has conferred on mankind, yet I am aware that there are those, who not only *deny this*, but denounce our Order as *evil*, in all its tendencies. One of the most frequent objections urged against the Fraternity, is, that we have *secrets*. In reply to this charge, it might justly be deemed a sufficient answer to say, that we never refuse to reveal those secrets, whatever their nature may be, to any worthy man who makes a request to know them, in a proper manner. But, instead of making that reply, I will take upon myself the responsibility of *removing* that *objection*, by revealing to this audience one of the most important secrets of our Order; a secret that will lay bare the very *corner stone* upon which Freemasonry rests.

You all will recollect that many years ago, a man in the State of New York, published a book which he had the unblushing effrontery to pretend, disclosed the secrets of Masonry. Astounding as it may seem, that a single being endowed with common sense, could for a moment, give the least credit to such a tissue of gross absurdities, especially when the author, at the very commencement, declared himself guilty of perjury, still his book was believed. Soon after its publication the writer disappeared. I mention not his name, for if he is still living, his own heart must inflict upon him all the punishment he is capable of enduring. If dead, a higher than human tribunal has already pronounced its verdict. This book, and the disappearance of its author, raised such a storm against Freemasonry as the world never witnessed. Every class of society was convulsed, as if with the throes of an earthquake. The newspaper press, that powerful engine, poured upon us from its batteries an incessant storm. Every

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*Men means here human beings, or mankind; the German word *menschen*, the French *genre humain*.

where, and under every possible circumstance, Masonry was assailed with remorseless violence. The cry of its enemies was like the watchwords of Palafox on the walls of Saragossa, "*War! war to the knife!*" Books, pamphlets, tracts, and handbills, couched in language best calculated to inflame the public mind to the highest pitch, flooded the country. They were found in taverns, in the hands of people on the highway, in the cottage, in the drawing-room, in the public school, in the church pew, and sometimes on the seat of the judge.

Even-handed justice could no more be expected by a Freemason, under many circumstances, than if the ban of outlawry had been published against him. As if it were not enough to banish him from the pale of civil society, the Mason was not unfrequently driven to the alternative of renouncing Freemasonry, or be expelled from the church of Christ.

The ballot-box, that tremendous power, the ballot-box, with all its crushing weight, was brought to bear upon us. Not a man who *dared* raise his voice in our favor, or even invoke the general virtue of compassion for the persecuted Order, had the slightest chance of obtaining the smallest office in the gift of the people.

Never before, in the annals of the civilized world, were such fearful efforts put forth to crush any institution whatever. This is no exaggeration, no over-drawn picture, but, sober *facts*. Society, through all its depths, roared, and heaved, and tossed like the ocean when it feels the wrath of the hurricane.

Not a throne in Europe but would have fallen before a tithe of the power arrayed against the Order. Our own government, though the strongest in the world, could not have witnessed such an assault, headed by overwhelming majorities of the people, aided as was this, by the pulpit, the press, and the ballot-box. Any of the numerous self-constituted societies of the day, whose existence depends upon the momentary breath of popular opinion, would have *vanished* as suddenly as did the ghost of Hector.

Through all this scene, Freemasonry stood calm and undismayed, yet putting forth no effort for self-protection, employing no weapon of defence. The snowy peak of Chimborazo looks not down from the clouds upon the puny storm that rages at its base, with a calmer eye than Freemasonry cast upon the seemingly fearful odds arrayed against her. I need not say that she came out of this fiery furnace unscathed. Like the heaven-protected Hebrews, even the *smell of fire* was not found upon her garments.

Now, by what means was she enabled to withstand this tremendous effort to crush her? In what consisted her power? Thousands of deeply reflecting minds have sought in vain for a clue to this mystery. It is one of the *secrets of Masonry*, and a most important one, for it is the secret of our power, and that secret I am about to disclose to this audience.

But, first, let me conduct you to the outskirts of one of our large towns, where stands, at a distance from any other building, a miserable and dilapidated tenement. It is the depth of winter, and the cold winds whistle through a thousand crevices, and through the paneless windows, yet only a few chips smoulder on that cheerless hearth, scarcely affording sufficient heat to warm even the fingers of the three little children that bend cowering over it. Look at the pale, anxious face of the still youthful mother, who sits farther back, that her loved ones may enjoy all the benefits of that fire, while her shivering hands are attempting, in vain, to sew. She is a widow, and has lately risen from a bed of sickness. All this you may read in her pale, expressive feature. She is a stranger, her husband, an excellent mechanic, having died soon after their arrival in town from a far distant State. She knows no one upon whom she can call for aid, but the widow's friend and the orphan's father.

In her unprotected condition, she shrinks from the very thought of asking favors from a stranger.

Nearly every article of furniture and of clothing, which she can possibly spare, has already been sold at half its value, for bread, in the hope that she would soon be able by her work, to supply their pressing wants. She looks at her children, and the thoughts of the work-house, and of the separation which must inevitably follow any successful application for public aid, nerves her heart to suffer still longer. She knows that her children are famishing, though they *pretend* to her that they are not hungry. It is *false*, for famine is written in haggard lines upon their features.

The mother rises and goes once more to her chest, to see if there is yet a single thing remaining that she can sell for bread. She again takes up an article which she had often seen her husband wear with pride in happier days, when he walked in Masonic procession.

She had often before been tempted to pawn it for bread, but the fond recollection of her husband, and perhaps a twinge of conscience as she remembered her thoughtless opposition to his attending the Lodge, restrained her. Now that her children have reached the verge of extreme want, she hesitates no longer. Taking up the badge and breathing a silent prayer that her melancholy errand may not be fruitless, she sets forth.

With hesitating steps she enters a store, and offers it for sale. The merchant examines it, and makes many inquiries. To her astonishment, he writes her name and place of residence in his memorandum book. He lays the badge carefully away, and giving her money, far more than enough to supply all her present wants, in a kind, sympathising tone, earnestly requests her to call upon him early on the morrow.

And now, the widow, who for months had not shed a tear, but had borne up under all her sorrows, as if the fountain of her tears had been frozen up, now weeps aloud, and for a long time is unable to restrain herself.

Ah! widow! widow! little did you think, when you set out on your mournful errand, to what a fountain of charity the God of the fatherless was directing your footsteps.

She has returned home, but several times during that day you might have seen groups of gentlemen talking with each other, in a low but earnest tone of voice. Had you listened, it is quite possible you might have discovered that the widow was the subject of their consultations.

A week has passed by. Will you take *another visit* with me to the residence of this little family? Not to the wretched tenement where we found them shivering with cold, but to a neat and comfortable dwelling in a different part of the city. It is night, and we can look into that well furnished room, through the opening folds of the neat and tasteful window curtains, without disturbing the little household. A warm carpet is on the floor, and what a cheerful fire blazes on that hearth; but its blaze is not half so bright as the happy faces there, that beam with love upon each other. And that mother—she is not pale and haggard now. How neat she and her children look in their new clothes. The two boys attend school, and both are fondly engaged in teaching their little sister, who is too young to quit the side of their mother. Ah! it is worth "a monarch's ransom," to see the happy smile which this fond mother casts upon her little group, from time to time, as she raises her eyes from the work. How merrily she plies her needle now, for she is happy. But *stop!* STOP!" "Take your shoes off your feet; you stand on holy ground," for this little family are kneeling in prayer. It is the hour of their evening devotion. Hark! Do you hear the voice of the widow! With tears of gratitude, they are invoking the blessings of the Most High upon the Freemasons, for it is to *them* they owe this happy change.

No need of a "Recording Angel," to carry up the prayer of this little household to the portals of heaven, for it has *already gone*, swifter than a seraph's wing, right up into the ear of the Ever-living God; and that hand which moves the world is already stretched over us, for our protection.

Do you *now* ask the secret of our power? Do you now ask me why our Institution stood calm, undismayed, immovable as the Andes, while every element of society was warring against it? *It was shielded by the widow's blessing and the orphan's prayer.*

THE KNIGHT'S REQUIEM.

BY MOTHERWELL.

THEY have waked the knight so meikle of might,
They have cased his corpse in oak ;
There was not an eye that then was dry,
There was not a tongue that spoke.
The stout and the true lay stretched in view,
Pale and cold as the marble stone ;
And the voice was still that like trumpet shrill
Had to glory led them on ;
And the deadly hand, whose battle brand
Mowed down the reeling foe,
Was laid at rest on the manly breast
That never more mought glow.

With book, and bell, and waxen light,
The mass for the dead is sung ;
Throughout the night in the turret's height,
The great church bells are rung.
Oh wo !—oh wo !—for those that go
From light of life away,
Whose limbs may rest with worms unblest
In the damp and silent clay !

With a heavy cheer they upraised his bier,
Naker and drum did roll ;
The trumpets blew a last adieu
To the good knight's martial soul.
With measured tread through the aisle they sped,
Bearing the Templar on,
And before the shrine of St. James the divine
They covered his corps with stone :
'Twas fearful to see the strong agony
Of men who had seldom wept,
And to hear the deep groan of each mail-clad one
As the lid on the coffin swept.

With many a groan, they placed that stone
O'er the heart of the good and brave.
And many a look the tall knights took
Of their Brother soldier's grave.
Where banners stream and corslets gleam
In fields bespread with gore,
That Brother's hand the shearing brand
In the van shall wave no more ;
The clarions call on one and all
To arm the fight amain,
Would never see, in chivalry,
Their Brother's mate again !

USE OF MASONIC FUNDS.

[FROM an address delivered before the "Louisiana Grand Lodge of Ancient York Masons," at New Orleans, in February last, by M. W. JOHN GEDGE, G. M.]

Be it your task, my Brethren of this Grand Lodge, the youngest member of the great Masonic family, to take the lead, and show, that though last in age, you are anxious and ready to be the first in good works ; and to enable you to do so with effect, permit me to submit for your consideration the following plan.

Let three-fourths of all the funds received by the Lodges for Degrees, be placed in the hands of trustees or administrators, who shall be required to furnish ample security.

The other fourth to be retained by each Lodge.

Two-thirds of the funds in the hands of the trustees to be invested safely, so as to produce a good interest, and form a permanent fund; the other third, with the accruing interest, to constitute a movable and contingent fund.

The fund retained by the Lodges to be applied to the especial relief of their own members, their widows and orphans, and for no other purpose whatever.

The movable and contingent fund to furnish relief to all sojourners, and those not entitled to the special Lodge fund.

At the end of each year, whatever may remain from the movable and contingent fund, and from the special Lodge funds, to be carried into and invested with the permanent fund.

So soon as the permanent fund shall be sufficiently large, let it be gradually invested in the erection of an asylum for aged and destitute Masons, their widows and orphans, care being taken not to withdraw too much for that purpose, so that what remains may be sufficient for the purpose of supporting the Institution so created. Time will enable us to increase it, so as to meet all demands ; and also to add to it an hospital and cemetery, and make provision within its walls for primary education. The admirable Institutions of our State for public education, relieve us from anxiety on this head, and will enable us to apply the means we ought otherwise to direct to that object, to other purposes.

These objects effected on a liberal scale, we should next set aside a part of the permanent fund for the purpose of making loans to such of our Brethren, their widows, and children, as with good characters, ability, industry, and energy, may stand in need of the *first helping hand*, to make a start in life or business. These loans should be made with due circumspection, under good recommendation, in moderate sums, and for terms limited, according to circumstances ; with such limitation we may safely anticipate that little or no loss will ever be sustained by the fund ; it may even be augmented, for we may safely conclude, that each one who receives its benefits, and is thereby enabled to achieve prosperity, will not only faithfully restore the principal, but also add interest to it as a mark of gratitude, and to increase its utility.

The next object should be the appropriation of a part of the fund to the advancement of the Arts and Sciences, by the fostering and cultivation of conspicuous talent and ability in any of our Brethren or their children, and in the encouragement of scientific pursuits, and the creation of good taste by lectures, exhibitions, and discussions, and the establishment of libraries. Here we may safely stop for the present, and these things fulfilled, leave to our children the completion of the system.

The Board of Administrators ought to be elected annually at each grand communication, from among the Brethren at large, to administer the fund, which ought to be deposited in Bank until permanently invested ; and the contingent fund should be constantly kept in Bank, and checked for as required by the administrators.

All applications for relief from the contingent fund should be made to the Board ; and whenever an application is made to a Lodge in a place where the Board is not located, for relief that ought to be furnished from the contingent fund, the Lodge should refer the applicant to the Board ; or if the case be urgent, give an order upon the Board for the amount necessary ; or supply the amount itself and obtain reimbursement from the Board, or be allowed credit for the amount in the settlement of its accounts for the funds it receives. Should the special funds of any Lodge be inadequate to meet the demand upon it from its members and those having a special claim upon it, the Lodge shall in like manner be entitled to draw upon the Board for such sums as may be needed, or credited with the same in settlement.

The Administrators shall be required to keep correct books, and present to the Grand Lodge at each grand communication, a detailed statement of the condition of the fund, with their proceedings and accounts with the vouchers, and also such suggestions as their experience may dictate. And each Lodge should furnish them with a full account of the state of its special fund, and a general statement of the whole amount received for Degrees.

The Lodges should make their returns and payments to the Administrators every three months.

The Grand Officers and each Lodge by Delegates, should have the right to inspect the Administrators' accounts whenever required. Should this or any similar plan meet your approbation, the details for carrying it out can easily be supplied, the one suggested pretends to be nothing more than a basis on which to erect a perfect superstructure.

Let us for a moment consider what would be the result of such a system during a couple of years.

We may, from past experience, calculate that during that period one thousand Master Masons would be made, which would give a sum of fifty thousand dollars, of this twentyfive thousand would be permamently invested, producing a revenue of at least two thousand dollars. The fund at the disposal of the Lodges would be twelve thousand five hundred dollars, and a similar sum would form the contingent fund, with the addition of the interest accruing from the invested permanent fund.

It is highly probable that neither the Lodge or contingent funds would be exhausted, and that there would be a surplus from those sources to carry into the permanent fund. At any rate, we might in all human probability, have a sum of twenty thousand dollars at the end of two years, with which to commence our operations; this would amply suffice for a beginning, and would rapidly increase to an amount that would enable us to carry out our views to the fullest extent.

With such a beginning and such objects in actual execution, the fund would be augmented from other sources. Many of our Brethren, possessed of fortune, and animated with the desire to aid their fellow men, would make voluntary donations, or testamentary bequests in behalf of an establishment of a permanent character, which they are now deterred from doing for want of a specific object to which to direct their bounty.

Many philanthropic individuals not Masons, would also doubtlessly make similar contributions.

We must remember that men are often prevented from doing good, from fear that their bounties may be misapplied, and that so soon as a proper object presents itself they cheerfully support it.

No great undertaking for the good of our race, that is founded upon proper principles and conducted with order and system, can fail to insure the respect and command the support of the generous and enlightened ; and we may safely rely upon both to carry out such a project.

The question may be asked, if these funds are taken from the Lodges, how are they to be supported ? To this I reply, firstly, that they have no right to make use of them for that purpose, and ought therefore never to rely upon them for it: and next, that they levy dues or monthly contributions upon their members, which are evidently intended for that purpose, and if used with economy, will be found sufficient.

THE FREEMASONS AS ARCHITECTS.

"We work in speculative Masonry, but our ancient Brethren worked both in operative and speculative.—*Ritual of the Fellow Craft.*

"I do not wish to pry into the mysteries of the Craft, but it would be interesting to know more of their history during the period in which they were literally architects.—*Hallam's Middle Ages*

It might be supposed from the operative character of our Institution at its origin, that there would be some important relations between it and the science as well as the practice of architecture. I do not, however, propose in this place, and at this time, to allude to the operative labors of the founders of Freemasonry in the erection of that vast fabric at Jerusalem, which David desired to begin, and which divine wisdom permitted his son Solomon to erect for the worship of the Lord. I rather desire to invite the reader's attention to the architectural labors of the Craft at a later period of history, and to claim some credit to the Order for the efforts made by our ancestors, in the middle ages of the world, in ornamenting the cities of Europe with religious edifices, many of which still remain as the enduring monuments of their skill and taste.

From the 10th to the 16th century, the continent of Europe was traversed from the southern extremity of Italy to the Abbey of Kilwinning, in Scotland, by a society of travelling architects, who were called by the writers of those and subsequent times, "Freemasons." The origin of this society, and its connexion with the body now known under the same name, I do not here propose to trace.* It is sufficient to say, that their connection with and descent from the Masons of Solomon's Temple, through the "Collegia artificum" or colleges of artificers, has been firmly established by a continuous chain of testimony, and that there is still less reason to doubt that they are the progenitors of the speculative Freemasons of the present day.

These bodies of travelling artisans were almost exclusively engaged in the construction of religious edifices, and all the great cathedrals of that age were the work of their hands. They were encouraged by the Popes who granted them charters of monopoly as ecclesiastical architects, and conferred on them many privileges of an extensive character. They were declared to be independent of the sovereigns in whose dominions they might be sojourning, and were permitted to govern themselves by laws of their own creation ; they regulated their own wages and were entirely exempt from all taxation ; and it is worthy of notice, that in one of the papal bulls published in their favor, it is stated that these regulations have been made "after the example of Hiram, King of Tyre, when he sent artisans to King Solomon for the purpose of building the Temple of Jerusalem."

Dr. Henry, the historian, speaking of them, says that "the Popes, for very obvious reasons, favored the erection of churches and convents, and granted many indulgencies, by their bulls, to the society of Masons, in order to increase their numbers. These indulgencies produced their full effect, in those superstitious times; and that society became very numerous, and raised a prodigious multitude of magnificent churches, about this time, in several countries."†

Wren describes these associations in the following language:

For, (as we are told by one who was well acquainted with their history and constitutions,) the Italians, with some Greek refugees, and with them French, Germans, and Flemings, joined into a Fraternity of Architects, procuring papal bulls for their encouragement, and their particular privileges; they styled themselves Freemasons, and ranged from one nation to another, as they found churches to be built—for very many, in those days, were every day building, through piety or emulation:—their government was regular ; and where they fixed, near the

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*The whole subject has been fully treated by the author in his Lexicon of Freemasonry, at the article " *Travelling Freemasons.*"

†History of Great Britain, vol. viii. p. 275.

building in hand, they made a camp of huts. A surveyor governed in chief; every tenth man was called a warden, and overlooked each nine. The gentlemen in the neighborhood, either out of charity or commutation of penance, gave the materials and carriage. Those who have seen the accounts in records, of the charge of the fabrics of some of our cathedrals near four hundred years old, cannot but have a great esteem for their economy, and admire how soon they erected such lofty structures."*

The Messrs. Chalmers, speaking of the structures that were "executed by a class of skilled artisans, who wandered from country to country," say: "We here allude to the Order or craft of Freemasons, the origin of whose associations may be dated from the ninth or tenth centuries, and who attained their greatest numerical strength and importance at the introduction of the gothic, or pointed style of architecture.†

Sydney Smith, Esq., in a paper on the origin of the pointed arch, published in the Archæologia, says, "It is highly probable that the Freemasons, whose importance, as a corporate body, seems to have been established by a papal bull in the early part of the thirteenth century, counted many eastern workmen among their number. Thus associated, and exclusively devoted to the practice of Masonry, it is easy to infer that a rapid improvement, both in the style and execution of their work, would result. Forming a connected and corresponding society, and roving over the different countries of Europe, wherever the munificent piety of those ages promised employment to their skill, it is a probable, and even a necessary consequence, that improvements, by whomsoever introduced, would quickly become common to all; and to this cause we may refer the simultaneous progress of one style throughout Europe, which forms so singular a phenomenon in the history of architecture."‡

On this uniformity of style among these Freemason architects, to which Mr. Smith here alludes, Mr. Hope, in his "History of Architecture," makes the following remarks.

"The architects of all the sacred edifices of the Latin church, wherever such arose—north, south, east, or west—thus derived their science from the same central school; obeyed, in their designs, the same hierarchy; were directed, in their construction, by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body, and a new conquest of the art. The result of this unanimity was, that at each successive period of the monastic dynasty, on whatever point a new church, or new monastery might be erected, it resembled all those raised at the same period in every other place, however distant from it, as if both had been built in the same place, by the same artist. For instance, we find at particular epochs, churches as far distant from each other as the North of Scotland and the South of Italy, to be minutely similar in all the essential characteristics."

Mr. Godwin, in a communication made to the Society of Antiquaries of England, speaking of the marks of the workmen found upon the stones in various ancient buildings, which he had examined, supposes that "these marks, if collected and compared, might assist in connecting the various bands of operatives, who, under the projection of the church—mystically united—spread themselves over Europe during the middle ages, and are known as Freemasons." Subsequently, in the same paper, he says that the identity of these marks, in different countries, notwithstanding their great variety, "seems to show, that the men who employed them did so by system; and that the system, if not the same in England, Germany, and France, was closely analogous in one country to that of the others

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*Parentalia, p. 306. †Information for the People, vol. ii. p. 679.

‡Vol. xxi. p. 521. Knapp, in his Essay on the Secret Discipline of the primitive Christian Church, mentions several other authorities on this subject, to which I am not, at this time, able to refer.

Moreover," he continues, "many of the signs are evidently religious and symbolical, and agree fully with our notions of the men known as Freemasons.*"

These Masonic marks have been found by M. Didron, of Paris, at Strasburg, Spire, Worms, Rheims, Basle, and other places; and in a series of observations, communicated by him to the Comite Historique des Arts et Monumens, he states, that he can discover in them reference to distinct schools, or Lodges of Masons.

It would be impossible, even in an abridged form, to record all the architectural labors of this association, during the period of its activity; to mention only a few, will be sufficient to show, that the science of ecclesiastical architecture has been deeply indebted to the Freemasons for the perfection of beauty and skill which it has reached.

In the 13th and 14th centuries, they erected the cathedrals of Cologne and Meissen; in 1440, that of Valenciennes; and that of Berne in 1421. Besides these, they constructed monasteries, abbeys, cathedrals, and other ecclesiastical edifices, in all parts of the continent, as well as in England and Scotland. Westminster Abbey, and the ruins of that of Melrose, are magnificent examples in these last mentioned countries.†

The Abbe Grandidier has collected, from an old register at Strasburg, very minute particulars of the labors of the association of Freemasons, who erected the magnificent cathedral of that city. It was commenced in the year 1277, but not finished until 1739.

The Masons who were engaged in this chef d'œuvre of Gothic architecture, were divided into the ranks of Masters, Craftsmen and Apprentices. The place in which they assembled were called a "hutte" or Lodge. They made use of the implements of their profession for purposes of symbolical instruction, principally employing for this purpose, the level, square and compass. They had modes of secret recognition, and a system of mystical initiation, and presented in all their other customs the evidences of their being the progenitors of the Fraternity as it now exists.

The European correspondent of the Boston Atlas, makes the following remarks in relation to these workmen at Cologne, another of the labors of these travelling Freemasons.

"There stood the huge mass, a proud monument to Gerhard, Master of the Cologne Lodge of Freemasons, and resisting, as it does, the attacks of nature and the labor of man, a symbol of that mystic Brotherhood, which, to use the words of Lafayette, 'owes a double lustre to those who have cherished and to those who have persecuted it.' . . . During the interval between 1248 and 1323, there were not only fifty Masters and three times as many Fellow Crafts daily employed, but a large number of Entered Apprentices from all parts of Christendom, who had come to study both the operative and speculative branches of the art, and carried home, with the principles which directed the erection of almost every Gothic monument of the age, others which prepared the way for the light of the Reformation."

In 1323, the Church withdrawing its patronage from the Freemasons, the labors of the Craft were suspended, and the cathedral remained in an unfinished state until 1842, when by direction of the King of Prussia, an association was formed, which took charge of its completion, and the original plans which had been taken from the Lodge by the French in 1794, having been recovered, have been strictly adhered to by the architect, who has also adopted the ancient divisions of the workmen.

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*Archæologia, vol. xxx. pp. 116, 117.

†Dugdale, (in his Monasticon, vol. iii. p. 162,) gives the contract between the commissioners of the Duke of York and "William Harwood, Freemason," for the rebuilding of the chapel in the college of Fotheringhay, Northamptonshire; and Ashmole's History of the Order of the Garter, (p. 126,] contains the agreement with "Hylmer and Vertue, Freemasons," for the building of the choir of St. George's Chapel, Windsor. See Knapp's Secret Discipline, in the supplement, on the "Secret of the Royal Arch."

References to the works of these travelling Freemasons, who were occupied in building the magnificent religious houses of Europe, will be found in the pages of many antiquarian writers, in addition to those which I have already cited, all of whom unhesitatingly give them the praise of being in possession of an admirable system in the distribution of their labors, and in the government of their workmen—a system precisely similar to that which our traditions inform us, existed at the construction of Solomon's Temple—and no one who reads the proofs on this subject can for a moment doubt, that as classical learning was preserved and perpetuated by the Monks of the middle ages, so was the science of architecture by the travelling Freemasons of the same period. To them is the world indebted for the invention of that style in architecture, known as the pointed Gothic, in which beauty and grandeur, simplicity and elegance are so skilfully blended, as to have extorted the admiration of all who have beheld the splendid edifices erected by those artists. In the reign of Edward III. of England, and the contemporaneous sovereigns of the continent, this style had reached its utmost point of perfection, and though, after the fourteenth century it rapidly declined, it has again been revived by the taste and genius of the present age. Let it be remembered by its admirers, when viewing the varied and graceful tracery of which it is composed, that its invention and its most beautiful examples are to be attributed to the Fraternity of Freemasons.—*Mackey's Mystic Tie.*

FREEMASONRY EXTRAORDINARY—AN ANECDOTE.

During the past summer a certain countryman, who had never seen Paris, came up to one of the Republican *fetes*, and wandered about at an early hour, gazing at all he could see. Many things seemed to puzzle him, and seeing a respectable young man by him on one occasion, he asked him several questions. The young man responded politely, "You are a stranger, I observe; allow me to do the hospitality of my native city." The old gentleman from the country accepted heartily, and was delighted beyond measure when his new acquaintance offered to take him to a somnambulist *seance* at Alexander Dumas's house. They started at once, and soon reached a magnificent mansion on the Boulevards. The young man entered, and went into the Porter's Lodge. He immediately returned with the information that Dumas had put off the *seance* until next day, because of the *fete*. "It is only adjourned for a day," remarked the young man, "let us dine in the Palais Royal, and go to the play afterwards." The old gentleman agreed, and they took a walk round Paris by way of getting an appetite. At five they turned to the Palais National, and entered one of the celebrated restaurateurs of that luxurious locality. They asked for a private room, where the young man ordered a most expensive and splendid dinner to be served up. The old gentleman protested against such expense; but the young man politely insisted, saying that it was his daily dinner, and the countryman gave way. The dinner was served, eaten, and the wines paid somewhat deep attention to—so much so, that the intellects of the old gentleman were slightly obfuscated. Dessert was brought, and the two sat down coolly to luxurate over another bottle. Suddenly the old gentleman stared in astonishment. The young man was performing a certain series of cabalistic signs with his fingers, and nose, somewhat of the same character which Mr. Denison so elegantly offered to the appreciation of the Yorkshire electors. The *campagnard* was indignant. "Oh," cried the young man, "I see you are not a Freemason!" "Is that the sign of Freemasonry?" cried the old gentleman. "The first sign," replied the young man. "Ah, I wish I were one," sighed the countryman. "Do you wish to join?" said the Parisian. "I shall be delighted." "Then, I'm your man. In this house the Grand Orient is now sitting. If you will accept, I will go up and have you

elected at once." "You are too kind; but what is the ceremony?" "Very simple. Take off your coat and waistcoat; let me bind your eyes with the handkerchief; and then wait until I return." The delighted countryman accepted gladly, and hurried to comply. Coat and waistcoat were off in an instant, and his eyes bandaged. The young man in a few minutes left him. An hour passed in anxious expectation. Nothing occurred until the old man felt himself violently seized by the arm, and his bandage taken off the eyes. The furious landlord and three waiters stood before him. "My silver spoons, my silver forks, my clock, my silver candlesticks," cried the landlord. The terrified old gentleman answered, "My coat, my waistcoat, my watch, my money." The landlord stood petrified. "Explain." The old gentleman told his story. The landlord, despite his rage, roared with laughter, sent for a hackney coach, and drove with his fellow-victim to the Prefecture of Police. The story was told, and the secret agents set to work. Before morning, the clever youth and all his booty were captured. The countryman appeared as evidence, and then returned to his native village, a wiser if not a better man."—*North British Daily Mail.*

CORRESPONDENCE.

New Orleans, May 10, 1849.

Charles W. Moore, Esq.,
Editor of the Freemasons' Monthly Magazine, Boston, Mass.,

Dear Sir and Brother:— * * * * The Louisiana Grand Lodge of Ancient York Masons met in grand annual communication on the 8th of January. It has not yet closed its meetings; for the prevailing sickness has been a great draw-back, and there was much and most important business to be transacted. We have abjourned from time to time, and at long intervals, to enable the various Committees to complete their labors; and in the hope that we might effect a reconciliation with the Old Grand Lodge, on a proper Masonic basis. We have twice tendered the olive branch, which has as often been rejected. We first offered to dissolve our Lodge and unite with them—giving up all the papers, property, &c., of our Grand Lodge, if they would abolish the *distinction of Rites*, and authorize no other Masonry but *Ancient Freemasonry*. We then proposed to submit the question to a Convention of all the Masons of the State—or to the General Grand Lodge, when formed—or to the arbitration of three sister Grand Lodges. They would not even permit our resolutions to be read in their Grand Lodge, although the first was presented by one of their members, and Past Grand Warden, who stated that it met his approval, and it was handed to him at his own request. We have, therefore, determined to let matters take their course, and in the mean time have been preparing a report of the whole question at issue, which we trust will be acceptable to the Fraternity; for much ignorance and misapprehension are exhibited upon the subject in the notices which have been taken of it by several of the Grand Lodges.

We flourish abundantly at home,—having now twentythree Lodges actively at work,—which is unprecedented in Masonic annals; when it is considered, that it is but *two years* since our first Lodge was established; and but little more than *one* since we founded our Grand Lodge, with only seven subordinates. I give you a list of them, with the names of the officers of the Grand Lodge. The *old* Grand Lodge has not more, if as many, in actual and active existence, notwithstanding she has been organized some thirtyseven years! This must prove that we have not injured the Institution, but in reality given *new life* to it; and that there must have been great dissatisfaction with the old Grand Lodge; or, else, why should not the same Lodges have been organized before, and under her?

The following are the names of the officers of the Louisiana Grand Lodge of A. Y. Masons, and a list of Lodges under her jurisdiction:—

John Gedge, G. M.; John W. Crockett, D. G. M.; Wm. W. Perkins, S. G. W.; J. W. McNamar, J. G. W.; D. Blair, G. Treas.; Wm. H. Howard, G. Sec.; Rev. Chas. P. Clarke, G. Chap.; James Farelly, G. S. D.; Chas. B. Clapp, G. J. D.; John Claiborne, G. Marshal; D. S. Dewees, G. S. B.; J. O. Harris and L. E. Reynolds, G. Stew.; John W. Bates, G. Tyler.

No. 1, George Washington,	New Orleans.
2, Dudley,	Lafayette
3, Warren,	New Orleans.
4, Marion,	New Orleans.
5, Crescent City,	New Orleans.
6, Hiram,	New Orleans.
7, Eureka,	Lafayette.
8, Alpha,	New Orleans.
9, St John's,	New Orleans.
10, Joppa,	Shreveport.
11, Sabine,	Fort Jessup.
12, Quitman,	New Orleans.
No. 13, Mount Moriah,	Port Hudson.
14, Orleans,	New Orleans.
15, St. Josephs,	town of St. Josephs.
16, De Witt Clinton,	Farmerville.
17, Iberville,	town of Plaquemines.
18, Mount Vernon,	Logansport.
19, Pleasant Hill,	Bayou Wallace.
20, El Dorado,	Travelling Lodge.
21, Lafayette,	town of St. Johns.
22, Hammill,	town of Mary.
23, Cypress,	parish of Bossiere.

Pleasant Hill, De Soto Parish, La., April 28, 1849.

Br. Moore: *Dear Sir*—Let me take the liberty to transmit to you a brief account of the Masonic proceedings at Fort Jessup on the 21st inst. And in as much as the whole affair passed off with excellent order and decorum, marred by no intemperance or excess, it is no inconsiderable satisfaction in being able to impart the pleasing intelligence. By the authority of the M. W. Grand Master of the Louisiana Grand Lodge of A. Y. Masons, your correspondent was duly commissioned and empowered to constitute and install the officers of the Sabine Lodge at the place above mentioned. The ceremonies of constitution, consecration and installation, were gone through with, as nearly as possible, as laid down in the Trestle Board. A large concourse of people were in attendance, and between sixty and seventy Masons. A procession was formed at the Lodge from whence it moved to the building where the public ceremonies took place. It then reformed, the ladies uniting and proceeded to the banqueting hall where a plenty of nice eatables had been prepared. Master Masons wives, their daughters, sisters, mothers and widows, were distinguished by wearing a blue ribbon on their left breast or left arm. After refreshment, the Masons retired to the Hall, when the ceremonies of the day were closed in due form. The ladies were then invited to visit the Lodge room, which had recently been carpeted and nicely fitted up for the interesting scenes which appertain to our beautiful and sublime mysteries. They manifested by their approving smiles that they were delighted with what they saw, and with the kind attention shown them by the Fraternity. It was not a little pleasing to observe the taste exhibited in the regalia room on the occasion—with few exceptions it was all beautiful, and much of it splendid. Officers of the Lodge:—K. J. McLemore, W. M.; J. R. Stoddard, S. W.; R. W. Peck, J. W.; J. Harris, Treasurer; C. Chaplain, Secretary; C. Beck, S. D.; N. B. Alford, J. D.; N. J. Alford, Chaplain; D. Richey, Tyler. At night there was a Masonic Ball. It being Saturday, precisely at 12 o'clock, a Brother announced to the company that any further dancing would be a violation of Masonic principles,—and instantly the curtain fell, the scene closed.

Yours, Fraternally,

Andrew S. Flower.

MASONIC INTELLIGENCE.

FRANCE.

Paris.—The M. W. G. M., Br. Las Cases, has resigned his office. Bros. Bertrand and Des Aulis are fulfilling the duties until a successor shall have been Installed. The proceedings of the Grand Orient are now published every two months, and sent by circular to all the Lodges, they are superintended and signed by Br. Pilot, Grand Secretary, who is responsible for the contents. The subscribing Masons in France number 60,000, in 391 Lodges. The Masonic subscription to the fund for the sufferers by the inundation of the Loire, amounts to 10,000 francs. The various systems of Freemasonry practised in France, under the Grand Orient, Conseil, &c., are about to be amalgamated, the higher grades abolished, and a *Grand Loge Nationale* established.

Feb. 22. The *Credit* having announced that M. Pierre Buonaparte had been lately Initiated in the Grand Orient of Paris, he has addressed the following letter to the editor:—"You were misinformed in stating that it was only lately that I was received a Freemason. It is now nineteen years since I was admitted a member of the French Lodge of New York. I have also the honor to belong to the Philanthropists of Brussels."

DENMARK.

Altona. A Lodge of mourning was held at Charles of the Rock, on the 16th February, 1848, to commemorate the death of the King (Christian VIII.) of Denmark, one of the few monarchs who did not disdain to wear the badge of Brotherly love with regal robes. The particulars have been written by Worshipful Master Callisen, and published in the Hamburg Archives for Freemasons, by Messrs. Horstmaun and Strauss.

SWITZERLAND.

Basel. A circular has been issued from here, informing the Fraternity that the Masonic Congress, or public gathering of Freemasons, would be held there this year; that, at the same time, the Grand Lodge of Switzerland (Alpina) would be opened at Basel on the occasion. A very neat address accompanies the circular, and gives, in the shortest possible space, the history of the two preceding gatherings. The first was held at Stratsburg, and the second at Stutgard. The official opening of the congress was to take place on Sunday, the 24th September, 1848, at two o'clock, and would then adjourn till the following day.

GERMANY.

Darmstadt. The admission of non christian Brethren is to be tolerated at the Grand Lodge of Unity, on certain conditions, the said Grand Lodge having some two or three subordinate Lodges, "which are to make what local decrees they think proper on the subject."

Elberfeld. Herman near the Mountain, a Lodge under the constitution of the Three Globes of Berlin, has requested the Grand Lodge from which it is constituted to pay particular attention on the revision of its laws this year, that no excluding clauses may be allowed to remain in their constitution. We suppose the political disturbances in Prussia have seriously interfered with Masonic doings.

Glauchau. The eyes of a considerable number of the German Brethren are turned to the proceedings of the Lodge Unity of Mankind, in consequence of the great liberality and enlightened spirit in which its career has commenced. It was founded in December, 1846, and has already funds set apart respectively for widows' and orphans' pensions, for Christmas gifts to aged and distressed men and women, and outfits for helpless children. It has also contributed to the fund for relieving the sufferers by the inundation of the Loire, and many other subscriptions. It has become celebrated for its charitable acts, and is an example to much older Lodges. It holds its warrant from the Grand Lodge of Saxony.

Leipsic. The Lodge of Apollo has initiated during the two years ending 1848, seventysix members, besides a large number declined. The result of so numerous a Lodge has been the formation of a Masonic club, in which, once a week, a Masonic subject is submitted for discussion, and the debate entered in a book. Considerable advantages have already arisen from the instruction given to the junior Brethren by the more experienced, and very expert (speculative) working Masons will be trained. Members of the other Lodges are admissible on payment of a small sum, part of which it is intended to devote to charity.

Meiningen. The Queen of England has presented to the fund Bernhards Help five hundred thaler, (65*l.*) This fund was commenced at the (twentyfifth year) jubilee of the Lodge Charlotte of the Three Carnations, by the Prince of Saxe-Meiningen.

CANADA WEST.

We acknowledge the receipt of a copy of the proceedings of the Provincial Grand Lodge of Canada West, for the past year, from which we make the following extracts :

June 16, 1848.—*Resolved,* That in the opinion of this Provincial Grand Lodge, a Brother of a Private Lodge cannot be allowed to resign membership, he being previously to the date of his resignation under charges of unmasonic conduct, notwithstanding such Brother may have paid all dues in terms of By-laws of such Lodge.

Resolved, That the R. W. Provincial Grand Master, do select some well-skilled Master or Past-master of a Lodge, from time to time, who shall have power and authority as a District Lecturer, (with power to summon Masters and Wardens of Lodges in his District) to proceed to, and visit Lodges in the District in which he may reside, and instruct them accordingly; such appointment to remain valid until a Grand Lecturer be appointed; the said District Lecturer to receive no salary from the funds of the Provincial Grand Lodge.

The special Committee appointed to investigate the charges of unmasonic conduct preferred against Brother S. W. Barnes, presented their report as follows:—

The Committee appointed to investigate the case of Brother S. W. Barnes, late of the Niagara Lodge, beg leave to report—that the Niagara Lodge, No. 2, had, in the opinion of this Committee, the letter of Brother H. M. Mason, S. D. of the said Lodge, in its possession prior to the date of the resignation of Brother S. W. Barnes of membership of the said Lodge.

That your Committee consider the charges against Brother S. W. Barnes, in Brother Mason's letter of the 29th March, fully substantiated.

That your Committee have, in their opinion, full evidence before them of Br. Barnes' guilt, coupled with evidence of his own confession thereof.

That under such circumstances they do recommend that Br. S. W. Barnes be forthwith expelled from all further participation in Masonic Privileges.

An Especial meeting of the P. Grand Lodge, was holden at St. Catharines, on Monday, the 30th day of October, 1848, for the purpose of laying the Foundation Stone of a Town Hall, in the course of erection in that place.

The Right Worshipful Provincial Grand Master having stated the purpose for which the Provincial Grand Lodge had been assembled, directed the Provincial Grand Director of Ceremonies to form the procession. The Brethren then proceeded to the cite of the intended building, and the Band having played "Rule Britannia," the Right Worshipful Deputy Provincial Grand Master delivered to the people the following address :—

"Men, women, and children, here assembled to-day, to behold this ceremony, know all of you, that we be lawful Masons, true to the laws of our country, and established of old, with peace and honor, in most countries, to do good to our Brethren, to build great buildings and to fear God, who is the great Architect of all things. We have among us, concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered; but these secrets are lawful and honorable to know by Masons, who only have the keeping of them to the end of time. Unless our Craft were good and our calling honorable, we should not have lasted so many centuries, nor should we have had so many illustrious Brothers in our Order, ready to promote our laws and further our interests. To day we are here assembled in the presence of you all, to build a Hall for the public use of this Town, which we pray God may prosper, if it seem good to Him, that it may become a building for good men and good deeds, and promote harmony and Brotherly love, till the world itself shall end"—*so mote it be.*

The Provincial Grand Chaplain offered up prayer, invoking the protection of the Great Architect of the Universe to the building; after which, the Provincial Grand Secretary read the inscription engraved on the Plate. The Provincial Grand Treasurer deposited a bottle containing coins, papers, &c., in the cavity. The P. Grand Secretary placed the inscription plate on it, and cement was placed on the lower stone.

The Trowel (of silver) was then presented to the R. W. Provincial Grand Master, by the President of the Board of Police, who in presenting it read the following inscription :

Presented to Sir A. N. Macnab, *M. P. P., Provisional Grand Master of Free and Accepted Masons for Canada West, by the President and Members of the Board of Police, on the occasion of laying the Corner Stone of a Town Hall and Market House, at St. Catharines, on the* 30*th October*, 1848.

To which the R. W. Provincial Grand Master made a suitable reply.

The R. W. Provincial Grand Master then proceeded to spread the cement, and the stone was lowered to its place, the Band playing the National Anthem; after which, he was pleased to prove that the stone was truly adjusted, by the Plumb Rule, Level and Square, which were successively handed to him by the Senior Grand Wardens, and Deputy Provincial Grand Master; when the Mall being also presented to him by the R. W. Deputy Provincial Grand Master, he gave the stone three distinct knocks, and said—

"May the Great Architect of the universe grant a blessing on this foundation stone which we have now laid, and by His Providence enable us to finish every other work which may be undertaken for the benefit and advantage of this town."

The Cornucopia, containing corn, and two Ewers, containing wine and oil, were then successively presented by the Deputy Provincial Grand Master to the Provincial Grand Master, who scattered the corn, and poured out the oil and wine upon the stone, saying :

"May the all-bounteous Author of nature grant an abundance of corn, wine and oil, with all other necessaries, conveniences and comforts to this town, and may the same Providence preside over and preserve it from ruin and decay to the latest posterity."

The Provincial Grand Superintendent of Works then presented the plans of the Building to the Provincial Grand Master, who inspected and returned them to him, together with the several working implements, and thus addressed him:

"Mr. Architect, the Foundation Stone of this town Hall, planned in much wisdom by you, being now laid, and these implements having been applied to it by me, and approved of, I now return them to you, in full confidence that as a skilful and faithful workman you will cause them to be used in such a manner that the building may rise in order, harmony and beauty, and being perfected in strength, will answer every purpose for which it is intended, to your credit and to the honor of those who have selected you."

The above ceremonies being completed, an address was delivered by W. Br. W. M. Willson, P. Grand Sword Bearer, and P. M. St. John's Lodge, Simcoe, who had been appointed to perform the duties of Grand Orator for the occasion; after which, an address was presented by the President of the Board of Police to the Provincial Grand Master, who made a suitable reply thereto.

The Procession was then re-formed and returned to the Lodge Room in the usual manner; after which,

The Provincial Grand Lodge was closed in *due form* at half-past six o'clock, P. M., with solemn prayer.

(Signed) Francis Richardson, Pro. G. Secretary.

UNITED STATES.

MISSISSIPPI.

The Grand Lodge of Mississippi held its annual communication, at Natchez, in January last. We present such extracts from the proceedings as we can spare room for. The following is from the report of the Grand Secretary:

Believing that the means of the Grand Lodge, without increasing the tax upon the subordinate Lodges, to be insufficient for the permanent success of any great scheme of benevolence which would diffuse its life-giving rays *equally* throughout our jurisdiction, and such an one only would be worthy, or, in justice, ought to receive the favorable consideration of the Grand Lodge; and, believing that the ordinary alms-giving belongs more properly to, and can be best dispensed at the doors of the subordinate Lodges, and being of the opinion that any considerable amount of surplus revenue annually received into the treasury, would be a fruitful source of contention and waste of time, and that the appropriations to any local objects, however worthy, would be productive of dissatisfaction, the undersigned respectfully suggests the propriety of reducing the annual dues of *members* of the subordinate Lodges to the Grand Lodge, from *one dollar* to *fifty cents* each.

Basing the calculation upon the Returns last year, excluding the Louisiana Lodges at Vera Cruz (Quitman Lodge) and the Army Lodge (St. John's,) there would be an abundance to meet all expences, and then leave a small balance for extraordinary purposes.

Estimated Receipts—			
Rents,	144 00		
Charters and Dispensations,	240 00		
Degrees at $1 each,	1900 00		
2417 members at 50c. each,	1208 00	Gross Receipts,	$3492 00
Estimated Expenses—			
Mileage and per diem,	1813 00		
G. Secretary's office and incidentals,	600 00		
Printing,	320 00		
Chairs and tables, and enlarging Grand Hall, &c.	500 00—		3233 00
Surplus Balance, - - - - - - - - -			$259 00

The last item is an extraordinary one, and for this year only—that deducted, would leave a surplus of $759.

THE LOUISIANA GRAND LODGE.

To the M. W. Grand Master, Grand Wardens, and Members of the M. W. Grand Lodge of the State of Mississippi:

The undersigned have the honor of transmitting to your Most Worshipful and Honorable Body, a copy of the Constitution and of the proceedings of the "Louisiana Grand Lodge of Ancient York Masons," showing the manner in which said body has been organized, by virtue of regular charters heretofore granted to the seven different Lodges therein mentioned, by your Most Worshipful Body.

Having, as we conceive, pursued the rules and regulations sanctioned by the ancient Constitution and usages of our time-honored Order, we henceforth assume exclusive jurisdiction over all the regular Ancient York Freemasons within the limits of the State of Louisiana, and as the only legitimate Grand Lodge within said State, we tender to your Most Worshipful Body, our grateful acknowledgments for the aid by which you have enabled us to restore our ancient Order to a due observance of its ancient landmarks; and ask to be received and acknowledged as a regular constituted and legal Grand Lodge, on terms of equality and brotherly love with the other Grand Lodges within the limits of the United States of America.

Accept, dear Brethren, we pray you, the assurances of the Fraternal regard entertained for the sons of light, over whose labors of love it is your good fortune to preside, by the officers and members of the Louisiana Grand Lodge of Ancient York Masons, thus feebly expressed by

Thos. H. Lewis, *Grand Master.*
[Seal.]
W. H. Howard, *Grand Secretary.*

New Orleans, June 29, A. L., 5848.

Report of the Select Committee on Louisiana Grand Lodge.

The Special Committee, to which was referred "matters relating to the Louisiana Grand Lodge," have had the same under consideration, and after a careful examination of the proceedings of the regular Lodges of Ancient York Masons in Louisiana, and of the Constitution of the "Louisiana Grand Lodge of Ancient York Masons," offer for adoption by the Grand Lodge of the State of Mississippi, the following Resolutions:

Resolved, That we hail with pleasure the revival of pure and genuine Ancient York Freemasonry in our sister State of Louisiana, in the formation in that State of a Grand Lodge of Ancient York Masons.

Resolved, That this Grand Lodge Fraternally recognizes the body of Masons styled the "Louisiana Grand Lodge of Ancient York Masons," as a regularly constituted Grand Lodge, and as the only legitimate Grand Lodge of Masons in Louisiana.

Resolved, That the R. W. Grand Secretary be, and he is hereby directed to transmit a copy of these resolutions, and a copy of the printed proceedings of this Grand Lodge to the M. W. Louisiana Grand Lodge of Ancient York Masons.

On motion of R. W. Br. Kiger,

Resolved, That Masonic intercourse between Lodges and Masons within this jurisdiction and the old Grand Lodge of Louisiana and the Subordinate Lodges and Masons in that State, acknowledging allegionce to said old Grand Lodge, be, and the same is hereby forbidden.

[Further extracts hereafter.]

Obituary.

Among the victims to the distressing and fatal epidemic which has prevailed in Millbury, the past season, was Mr. Timothy H. Longley, who was prostrated by the disease, and survived the attack but twentyfour hours. Br. Longley was highly respected in the community in which he lived, and by the Masonic Fraternity of which he was a worthy member. The following resolutions were adopted at a meeting of Olive Branch Lodge, in which he held the office of Senior Warden.

Whereas, it has pleased Almighty God to remove from among us our much beloved friend and Brother, Timothy H. Longley; therefore,

Resolved, That by the death of our lamented Brother, the Order of Freemasonry, and Olive Branch Lodge in particular, is bereft of one of its brightest ornaments and most useful members.

Resolved, That his honesty, uprightness, firmness and fidelity to the Institution, were alike honorable to himself and the Fraternity.

Resolved, That we deeply sympathize with his family and friends in this sudden and afflictive bereavement.

Voted, That a copy of these resolutions be sent to the family of our deceased Brother, and to the Freemasons' Magazine, for publication.

At the regular communication of St. John's Lodge, No. 1, held at Masonic Hall, Portsmouth, N. H., April 4, A. L. 5849, the following resolutions were unanimously adopted, and ordered to be published under the direction of the undersigned as a Committee of the Lodge.

Resolved, That the decease of our venerable Most Worshipful Brother, SAMUEL LARKIN, (who departed this life on the 10th ult. at the age of 76 years,) is an event, which imperatively demands the special notice of the Brethren of this Lodge.

Resolved, That his connexion with us as a Brother and member of this Lodge, for a period of more than fifty years, (in which time he presided over this Lodge nine years, and was elevated to the station of Grand Master of Masons in New Hampshire;) his steady adhesion to the Fraternity; and his attachment to our principles and Institution; as well as his upright, but affectionate discharge of his duties as a Mason and as a man;—had entitled him to our respect and esteem, and will cause his memory to be held in lasting remembrance among us.

Resolved, That his unwavering attachment and fidelity to our venerable Institution, will ever be to us, an incentive to a more faithful and zealous performance of the various duties incumbent on us as Masons.

JOHN CHRISTIE, } *Committee.*
ALBERT R. HATCH, }

Died Dec. 28, 1848, Sir AUGUSTUS FREDERIC D'ESTE, son of the late Royal Highness the Duke of Sussex, by Lady Augusta Murray, daughter of the Earl of Dunmore, to whom his royal highness was married at Rome, 1793. Upon the death of the duke, in 1843, Sir Augustus Frederic preferred his claim to succeed to the titles and honors of his father, and the claim was heard by the House of Lords in that year, when, after proof was given of the marriage of his father and mother, and of the birth of Sir Augustus Frederic in 1794, a question was submitted to the judges upon the effect of the Royal Marriage Act, 12 George III. The judges pronounced their opinion that that statute had incapacitated the descendants of George II. from contracting a legal marriage without the consent of the crown, either within the British dominions or elsewhere, whereupon the House of Lords resolved that Sir Augustus Frederic had not established his claim. The deceased held the rank of Past Senior Grand Warden in the United Grand Lodge of England.

At the Hague, March 17, of inflammation of the lungs, the KING OF HOLLAND, aged 57. He was educated in England under the Archbishop of Canterbury. He served in the British army, under the Duke of Wellington, from 1811 to 1814, and commanded the Dutch troops at the battle of Waterloo. The Prince of Orange, now King of Holland, was in London when the melancholy tidings reached him. The late King was Grand Protector of the Freemasons of Holland.

REGISTER OF OFFICERS.

GRAND LODGE OF WISCONSIN.

M. W, William R. Smith, G. Master.
R. W. Rev. F. Whitaker, D G. M.
" A. Hyatt Smith, G. S. W.
" O. Foster, G. J. W.
" John H. Roundtree, G. Treas.
" M. M. Cothren, G. Sec.
" John Waters, G. L.
" Reuben R. Bourn, G. L.
W. Rev. Ebenezer Williams, G. Chap.
" James McKinsey, G. Marshal.
" John F. Rague, G. S. B.
" Henry M. Billings, G. P.
" E. F. Ogden, G. S. D.
" Orlando Alexander, G. J. D.
" Orrin J. Minor, } G. Stewards.
" C. S. Hurley, }
Br. Ebenezer Clewett, G. Tyler.

GRAND LODGE OF N. CAROLINA.

M. W. William F. Collins, G. M.
R. W. Dr. Clement H. Jordan, D. G. M.
" Dr. John H. Drake, S G. W.
" Joab Hyatt, J. G. W.
" C W. D. Hutchings, G. Treas.
" William T. Bain, G. Sec.
W. Joseph S. Hunter, G. S. D.
" N. F. Reip, G. J. D.
" Rev. J. F. Speight, G. Chaplain.
" Joseph A. Whitaker, G. Marshal.
" Thomas B. Nichols, G. S. Bearer.
" Joseph Green, G. Pursuivant.
Br. Richard W. Ashton, G. Tyler.

SUTTON CHAPTER, SUTTON, MS.

Jotham Gale, High Priest.
Arnold P. Benchley, King.
John W. Whipple, Scribe.
Ithran Harris, Treas.
Timothy H. Longley, Secretary.
Elam W. Ainsworth, R. A. Capt.
William B. Noland, Capt. Host.
Daniel G. Livermare, P. Soj.
Josiah G. Hall, }
Richard Robinson, } M. of Veils.
Simon Bancroft, }
D. L B. Goodwin, Chaplain.
Calvin Hall, Tyler.

KING SOLOMON'S LODGE, CHARLESTOWN, MASS.

George P. Kettell, W. Master.
George H. Marden, S. W.
Edward C. Tillson, J. W.
Noah Butts, Treasurer.
John M. Robertson, Secretary.
Isaac Wilson, S. D.
Francis Stowell, J. D.
Joseph Ellis, S S.
John Mitchell, J. S.
James A. D. Worcester, Marshal.
Richard Follins, Inside Sentinel.
Aaron H. Gardner, Tyler,

Meets on the 2d Tuesday of each month.

GRAND LODGE OF MISSISSIPPI.

M. W. Charles A. Lacoste, G. Master.
R. W. Benj Springer, S. G. W.
" John A. Wilcox, J. G. W.
" Robert Morris, Chaplain.
" J. S. B. Thacher, G. O.
" George J. Dix, G. Treas.
" William P. Mellen, G. Sec.
" George R. Kiger, G. S. D.
" Charles Tullis, G. J. D.
" P. B. Massey, G. Marshal.
" Charles Gouveneaux, G. S. B.
" Richard A. Inge, G. Pursuivant.
Br. H. S. Kelley, G. S. and Tyler.

GRAND LODGE OF FLORIDA.

M. W. Tomas Brown, G. Master.
R. W. Thomas Douglas, D. G. M.
" Thomas J. Heir, S. G. W.
" Samuel Benezet, J. G. W.
" Richard A. Shine, G. Treas.
" John P. Taylor, G. Sec.
" Rev. Charles E. Dyke, G. Chap.
" J. Chain, D. D. G. M. Western Dist.
" D. S. Graham, do. Middle do.
" George W. Macrae, Southern do.
" D. R. Denham, do. Eastern do.
" Samuel B. Stevens, G. Lect.
" Isaac W. Bowen, G. S D.
" J. M. Landrum, G. J. D.
" A. A. Fisher, G. Marshal.
" George W. Call, G. S. B.
" J. P. Fontane, G. Pursuivant.
Br. John W. Edge, G. Tyler.

GASTON CHAPTER, ROXBOROUGH, N. C.

D. C. H Jordan, M. E. H. Priest.
B. M. Williams, King.
J. Barnet, Scribe.
Jones Doumright, Treas.
C. Hamblin, Sec.
L C. Edwards, R. A. C.
William R. Webb, Capt. Host.
Dr. Pride Jones, P. S.
Joseph Woods, M. 3d V.
Joseph Drumright, M. 2d V.
William O. Boler, M. 1st V.
J. P. Moore, Tyler.

LIBANUS LODGE, GREAT FALLS, N. H.

Ichabod G. Jordan, W. M.
Jacob C. Hanson, S. W.
Dearborn Lougee, J. W.
William Bedel, Treas.
Samuel D. Whittemore, Sec.
Oliver Chick, S. D.
Shubael B. Cole, J. D.
Jesse H. Lamos, Marshal.
Jeremy W. Orange, Chaplain.
Joshua Edwards, Rep. to the Grand Lodge.
Samuel D. Whitehouse, } Stewards.
Daniel T. Watson, }
John Whitaker, Tyler.

MASONIC CHIT CHAT.

☞We understand that Ancient Landmark Lodge, at Portland, Me., will celebrate the approaching anniversary of St. John, on Tuesday the 26th June. The Brethren at Newburyport will also celebrate on the same day. The Fraternity generally are invited to unite with them.

☞A correspondent writing from Jackson, Michigan, says: "I have been officially engaged with the Lodge at Lansing, (the seat of government,) some five weeks passed. It is new, as is the place. During my stay I Initiated 15—passed 14—raised 13—having Initiated the *first* Mason ever made in the place. The candidates were all highly respectable men."

☞The Brethren of Covington, Ohio, will dedicate their new Hall on the 24th of June, inst. Ex-Gov. Morehead will deliver the oration on the occasion.

☞A correspondent, writing from Indianapolis, Ind., April 4, says :—"We are growing, healthily and steadily, increasing with our growing country. We have 77 chartered Lodges, and about 20 under dispensation—about 14 of which have been started since our last grand annual communication."

☞The Grand Lodge of England has expelled Dr. *George Cooke*, of Albany, N. Y., from Masonry. He was sometime since appointed by the Earl of Zetland his representative in the Grand Lodge of New York. The appointment is alleged to have been obtained through deception. Hence the expulsion. Our readers will recollect him as "Maj. Gen. Cooke," of whom we have before spoken.

☞We acknowledge the receipt of a copy of the printed proceedings of the Grand Chapter of Missouri, had at its annual communication, at St. Louis, in October last. There is nothing, however, in them of general interest, except the indications they afford of the rapid increase of this branch of the Order in the State.

☞A correspondent writing from Lafayette, Ala., under date of April 19, says:—The cause of Masonry is in a flourishing condition with us. We are about establishing a Council in this place, under very favorable auspices. Our Chapter is doing considerable work. It was organized on the 18th July last, since which time we have elected twenty.

THE YEAR 1849.—THE 1849TH YEAR OF CHRIST.

5849 Anno Lucis et Latomiæ.
5798 after the Creation of the World, according to Scaliger's computation; but the
5353rd year, according to Usserius.

IT IS THE

6562nd of the Julian period.
2625th year of the Olympiad.
2502nd year of the building of Rome.
5610th year of the Jewish computation, which begins with the 17th of September.
1265th year after the Hegira.
7357th year according to the modern Greek Calendar.
783rd year of the Norman line in England.
695th year of the conquest of Ireland by England.
685th year of the Plantaganet line.
450th year of the line of Lancaster.
388th year of the line of York.
364th year of the line of Tudor.
332nd year since the Reformation of Luther.
224th year of the Stuart line.
135th since the accession of the House of Brunswick.

☞Our correspondent at Great Falls, N. H., writes as follows:—"We have Initiated within the last 18 months 35, all of them men of the best standing in society—some of them of the most influence in this community."

☞Our readers will perceive, by a notice on the Cover, that Br. Tuttle has Br. SCOTT's new work, "*The Analogy of Ancient Craft Masonry to Natural and Revealed Religion*," for sale, at No. 21 School street.

☞Br. J. M. Hall, of Crockett, Texas, is our authorized agent for the Magazine, at that place and vicinity.

☞Br. J. H. Medairy, of Baltimore, Md. is an authorized agent for the Magazine and Trestle Board, at the above place.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. VIII.] BOSTON, JULY 1, 1849. [No. 9.

MASONRY IN INDIA—RIGHTS OF JURISDICTION—SCISM IN CALCUTTA.

AN unfortunate controversy has arisen among the Brethren in Calcutta, which will probably affect, for a season at least, the prosperity of the Institution throughout the Presidency of Bengal, if not throughout the whole of India. The immediate parties to the controversy are the Prov. Grand Master, (Dr. Grant,) and certain R. A. Masons, members of the "Kilwinning in the East," and three other Lodges, located at Calcutta. We have been furnished with copies of the voluminous correspondence* between the parties, and our opinion is asked upon its merits.

There are in the United Kingdom of Great Britain, three distinct and independent Grand Lodges, viz: the Grand Lodge of England, the Grand Lodge of Ireland, and the Grand Lodge of Scotland. These several bodies are respectively governed by their own Constitutions, except so far as each is amenable to the general Constitutions of Masonry. They are as distinct, and hold no nearer relation to each other, than the Grand Lodge of France to the Grand Lodge of Prussia; or, in America, the Grand Lodge of Maine to that of Texas. There are, also, three distinct and independent Grand Chapters, corresponding in their locations to those of the Grand Lodges. Such, to the extent indicated, is the Masonic organization of the United Kingdom of England. There are other governing bodies in the kingdom; but they are not essential to our present purpose.

But England is in possession of numerous extensive and populous Provinces; in all of which Masonry has an organized existence. These Provinces have, from the earliest times, been Masonically regarded as unstricted territory; and have been conjointly occupied by the supreme bodies of the three divisions of the kingdom, each acting irrespectively of the others. They hold to the three Grand Lodges of England, Ireland and Scotland, the same relative position that the territories of California and Oregon, hold to the several Grand Lodges in the United States. Either or all may occupy them. They are common ground.

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*Covering some sixty or seventy manuscript pages.

There are fifty Lodges in Bengal, eight of which are in Calcutta; where there is also one Chapter. In Madras, there are thirteen Lodges and two Chapters. In Bombay, there are two Lodges and one Chapter, under the *English* jurisdiction; and three Lodges under the jurisdiction of the Grand Lodge of *Scotland;*—the parties occupying the common ground, as of common right. And if we turn to Canada, New Brunswick and Nova Scotia, or to the English West India and other Islands, we shall find the same principle of mutual occupation recognized, and practically the same result. We shall also find the Grand Lodge of Ireland reaping her share of the harvest "in these fresh fields and pastures new." If we turn over the leaves of our history, we shall have no difficulty in fixing the time when England and Scotland and Ireland were exercising a coördinate and common Masonic jurisdiction over all the American colonies,—when each was here represented by its Lodges, and two of them at least by their Provincial Grand Masters. But, to return to India. The R. W. Br. John Grant is the English Prov. Grand Master for Bengal, and resides at Calcutta. The R. W. Br. James Burnes is the Scotch Prov. Grand Master for Bombay and Western India, with his representative (or deputy) at Calcutta. Such is the Masonic government in India.

We have considered these explanations essential to a proper understanding of the case before us; which may be briefly stated as follows:

There are eight Lodges and one Chapter at Calcutta, under the English jurisdiction. Dr. Grant, the Prov. Grand Master for the Presidency, is likewise the "Grand Superintendent" of R. A. Masonry, under the Constitution of the Supreme Grand Chapter of England. In September, 1847, certain members of Kilwinning and three other Lodges, believing that the interests of the Order in Bengal, and particularly in Calcutta, would be promoted by the establishment of another Chapter in that city, decided to petition the Grand Chapter of England, through its "Prov. Grand Superintendent,"* for a Charter of Constitution for a new Chapter, to be attached to the Lodge Kilwinning; and praying that, in the mean time, a

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*The English R. A. Constitution provides, that, "in a Province for which a Superintendent is appointed, the petition must first be transmitted to him, either for his recommendation or opinion, and the fees—five guineas—be sent with the application." The Superintendent may issue Dispensations.

Dispensation might issue, authorizing them to form and work the proposed new Chapter, until an answer to their petition was received from England. The petition (with the required fee) was accordingly presented on the 11th September. On the 20th, the Grand Superintendent, through the Grand Secretary, returned for answer, that he "did not deem it expedient to attach another Chapter to any Lodge in Calcutta whatever, one Chapter being quite sufficient for all the legitimate requirements of the Craft." The documents which accompanied the petition were therefore returned to the petitioners.

"On receiving this reply," says Comp. Townsend, (one of the petitioners,) "I waited upon the Prov. Grand Superintendent and made him acquainted with our reasons for wishing to obtain a Charter; which were, that the fees of the only Chapter in Calcutta, were too high (seventy rupees)—that the Masons in middling circumstances were virtually excluded from it—that it was the opinion of many who were candidates, that none but a certain class would be admitted, if they applied; and, moreover, that they preferred entering a Chapter where they could feel themselves more upon an equality than in Chapter "Hope"—(the only existing Chapter). The Prov. Grand Superintendent informed me, in reply, that he still considered the one Chapter sufficient; and, besides, *that he did not approve of the extension of R. A. Masonry.*"

Thus far, the proceedings, though not altogether so courteous as they might have been, furnished no specific cause of complaint. The petitioners had a right to ask for a new Chapter, and the Grand Superintendent was undoubtedly at liberty to refuse his recommendation, and to withhold his Dispensation. It was also his privilege to give his opinion, frankly and without reserve, on the expediency of establishing another Chapter in Calcutta. We can but think, however, that it would have been more courteous to the petitioners, if not more consonant with the spirit of the regulation under which he acted, had he returned for answer, that, though personally adverse to the object contemplated, he would, if his Companions desired it, submit their petition, with his objections, to the decision of the Sup. Grand Chapter of England. This would have transferred the responsibility of the rejection to the body where it most properly belonged; and, by thus removing all reasonable cause of complaint against himself, have probably preserved the harmony of his Province. This should have been his first care. Besides, we are not sure that the strict line of his duty did not lie in this direction; but not having the Constitution of the Grand Chapter before us, we waive the consideration of the question. There is another point, in which we think the Grand Superintendent travelled out of the record. It is this: He gives as a final reason for declining to grant the prayer of the petitioners, that "he does not approve of the extension of R. A. Masonry." His reasons for this are not given. It might be difficult for him to assign any that would be satisfactory. If the objection have any force, it bears as strongly in favor of a dissolution of all the existing Chapters in India, as against the establishment of a new one in Calcutta. But, independently of this consideration, the decision of such a question does not come within the proper sphere of his official duties. And if he believes what his words imply, he should forthwith resign his office of "Prov. Grand Superintendent of Royal Arch Masonry," and dissolve his connection with this branch of the Masonic Institution. Or, otherwise, he should be candid enough to submit his objections to the body he has the honor to represent, before he presumes to use the influence of his high position, in a matter so essentially affecting the interests, not to say the existence, of his constituent.

To resume the narrative. The petitioners were dissatisfied with the result of their application to the Grand Superintendent. They believed that his objections were prompted by other considerations than those which appear on the face of them; and, being urged thereto by "a number of Master Masons," (a majority of whom were Scotchmen,) they petitioned the Supreme Grand Chapter of Scotland for a Charter, empowering them to open a Chapter in Calcutta. This application was successful; and on the 8th June, 1848,—the Charter having been received,—the parties petitioned the Grand Superintendent, for permission to meet at Freemasons' Hall, for the purpose of organizing. To this application the Grand Superintendent replied on the 10th, directing the Grand Secretary to intimate to the applicants, that the Province of Bengal was under the *exclusive* control of the Grand Lodge and Grand Chapter of England; that he viewed their proceedings as "entirely out of order and disrespectful"—and that he should consider it his duty "to forbid all (Masons) under his authority as Prov. Grand Master and Grand Superintendent of Bengal, from attending the Chapter, or entering it as office bearers." In a second note of the same date, he declines to grant the use of the hall for the purpose mentioned. And on the 15th, he caused a circular to be addressed to the *Lodges*, denying the right of the Grand Chapter of Scotland to grant Charters within the Province, and interdicting all communication with the new Chapter. The petitioners however proceeded with their organization, holding their meeting in the Esplanade Row. On learning this fact, the Grand Superintendent, on the 17th, directed a note to the first Principal of the Chapter, requiring him, "by virtue of the authority invested in him, as *Grand Inspector General* of the Supreme Grand Chapter of Rites for Scotland," and also in his "capacity as Grand Superintendent for Bengal, under the Supreme Grand Chapter of England, to "forward without delay for his information," the names of the Companions who attended the above meeting, together with a statement of the ceremonies that took place thereat, and at the same time imposing his "veto" on all future meetings to be held under the authority of the Scotch Charter. No notice being taken of this communication, he caused another to be directed to the Companion referred to, again demanding the information previously required, and declaring, that "if it is not submitted within three days," it will be his "painful duty to adopt such other measures for enforcing obedience to his commands, as to him shall appear necessary." This had the effect to elicit an answer, in which the writer avows his readiness to submit to the commands of the Grand Superintendent, and to withdraw from the new Chapter. He also intimates the intention of the Chapter to suspend its proceedings until instructions can be received from the Grand Chapter of Scotland. For the information demanded, he refers the Superintendent to the Chapter; not conceiving himself authorized to give it. These concessions did not, however, answer the purpose contemplated by them; and on the 5th of July, the writer was suspended "from his Arch Masonic functions," during the will and pleasure of the Grand Superintendent; and on the same day he was further suspended "from his Masonic privileges," and directed to vacate his office as Master of a Lodge. He was likewise deposed as a Past Officer of the Prov. Grand Lodge. The Prov. Grand Tyler, being one of the petitioners, was also removed from his office.

At this stage of the proceedings, the correspondence between the petitioners and the Grand Superintendent terminates; but the difficulty progresses. The suspended Companion very properly takes an appeal to the Grand Lodge and Grand Chapter of England: the Grand Superintendent forwards a protest to the Grand Chapter of Scotland; and the members of the new Chapter appeal to the same body for its protection against what they denominate the arbitrary and illegal acts of the G. Superintendent.

And here we will leave the parties. They are in proper hands; and we do not entertain any doubt that the questions at issue will be properly settled. Unfortunately, the seeds of dissention have been sown in a soil too well adapted to their propagation, and from which it may be difficult to eradicate them. But time and the kindly influences of the mollifying principles of the Institution to which the parties are mutually attached, and in the harmony and prosperity of which they have a common interest, may accomplish this desirable end before any serious detriment can result from them.

On the legality of these proceedings, our opinion is requested. In complying with this request, we shall speak with all the frankness which the importance of the subject demands. With the Companions of the new Chapter we have no acquaintance. For the character and Masonic attainments of the Grand Superintendent we entertain the highest respect. We assume that both parties are highly respectable; that the entire correspondence between them has been submitted to us; and that we are therefore in full possession of all the facts in the case. On this assumption, our opinion is, that the proceedings of the Grand Superintendent, subsequently to refusing to grant his Dispensation, are arbitrary and unauthorized. They are wholly predicated on the assumption that, as the representative of the Grand Lodge and Grand Chapter of England, he is invested with *exclusive* jurisdiction over the Province of Bengal. We have already shown that this assumption is untenable,—that all the English colonial possessions have been, from the earliest period of the written history of the Institution, open and free to the conjoint occupancy of the Masonic authorities of England, Ireland and Scotland. It is true that at the precise moment when the transaction under consideration took place, the Masonic bodies in Calcutta were all subject to the English Constitutions; but it is not less true that the Grand Lodge of Scotland had its Prov. Grand Master for *Western India*, then in the country, with his representative at Calcutta. Of these facts, Dr. Grant was well informed; and, it does not appear that he had ever previously called in question the right of the G. Lodge of Scotland to establish Lodges within the Presidency of Bengal. Indeed, but a few years since, there were at Calcutta, in active operation, and at the same time, Lodges under the English, Scotch and *French* authorities; to which no objections were raised, either by the Prov. Grand Master or his constituent.* And there are now few English Provinces in which there are not Lodges working under Warrants emanating from different Grand Lodges. Of this, no English Mason is better informed than Dr. Grant. His pretensions, therefore, to exclusive jurisdiction over the Province of Bengal, are not admissible. Nor is it probable that any such claim would have been advanced, had not his self-esteem been wounded through the ineffectualness of his measures for the suppression of the new Chapter. That he placed no confidence in the propriety of this claim, is manifest from his subsequent attempt to strengthen his position by assuming authority as a "Grand Inspector General of the Supreme Grand Chapter of Rites for Scotland,"—a body that has no legal authority to create such an officer. "Grand Inspectors General" emanate from Supreme Councils of the 33d degree. There is no such authorized Council in Scotland. And if there were, its officers would not presume, nor would their constituent justify them in any interference with the concerns or the prerogatives of the Grand Chapter of Scotland, or of any other independent governing body of Masons. This is an unfortunate feature in the case. But it is not the only mistake.

The suspension of Comp. Townsend, (the first Principal, or High Priest, of the new Chapter,) from his Masonic privileges and rank as a Past Grand Officer of the Prov. Grand Lodge, was an act of arbitrary rule, that cannot be justified on any admissible principle in Masonic jurisprudence. If the Companion had committed any offence,—and of this we have no sufficient evidence,—it was against the authority of the Grand Superintendent,—not the Prov. Grand Master. He had violated no provision of the Constitutions of the Grand Lodge of England, nor regulation of ancient Craft Masonry; and had not, therefore, rendered himself amenable to the discipline of the Provincial Grand Lodge of Bengal, or its Grand Master. His alleged offence consisted in having contributed to the establishment of a new Chapter in Calcutta. If this were an offence, it was committed against the Prov. Grand Superintendent, who, *alone*, could primarily take cognizance of it. It does not affect the principle for which we here contend, that the two offices of Prov. Grand Master and Grand Superintendent were vested in the same person. He represented two distinct and independent bodies, with separate organizations and Constitutions. Had the two offices been otherwise filled, is it probable that the Prov. Grand Master would have interposed his authority and suspended one of his Past Officers, for an alleged disrespect of the authority of the Grand Superintendent of an order of Masonry, the existence of which is not even recognized by the Constitutions under which he acts? Most certainly not. But no offence had been committed. Comp. Townsend was clearly within the exercise of his lawful rights. If he could not obtain a Charter from the Grand Chapter of England, he was at liberty to apply to the Grand Chapter of Scotland, as possessing conjoint jurisdiction over the Province. The Grand Superintendent, however, assumed to think otherwise, and manifested his displeasure in discourteous threats. Comp. Townsend became intimidated, and signified his intention to withdraw from the new Chapter. But this did not satisfy the Grand Superintendent. He must have the names of all the parties associated with him: Companion Townsend must turn traitor and denounce his friends at the "holy office." Nothing short of this would satisfy the demands of the G. Superintendent. But he properly declined to comply with a requirement so unreasonable and unjust. And for this—for declining to do that which to have done, would have been a reproach on his character—he was suspended from his "Arch Masonic functions!" But this was not enough. The authority of the Prov. Grand Master was now called into requisition. And without summons or trial, Brother Townsend was suspended from "all his Masonic privileges," deposed from his office as Master of a Lodge, and deprived of his rank as a Past Provincial Grand Officer! An equally arbitrary, illegal and oppressive proceeding, is not to be found in the annals of Masonry. It cannot stand for one moment before the Grand Lodge of England. There is no justice in it. It is a dark stain on the hitherto fair Masonic fame of its author.

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*The register of the Grand Lodge of Holland contains the names of two Lodges in Bengal, and one at Surat, holding under Warrants from that body. To these Dr. Grant makes no objections. His right to exclusive jurisdiction exists only as against the new Scotch Chapter!

The suspension from his "Arch Masonic functions," was not less oppressive and unjust to Companion Townsend. It was an assumption of power, on which the Grand Chapter of England will place its stern seal of reprobation, whenever the subject shall be submitted to that intelligent body.

"The greatest opposition I can throw in your way, I will do, and prevent you from working your Chapter," said the Grand Superintendent to Comp. Davidson. And in pursuance of this determination, and in the temper indicated by the remark, the circulars to the Lodges, "warning" them against the new Chapter, as an illegal body, were issued by the Prov. Grand Master. As before intimated, the interference of the Prov. Grand Master, in a question not affecting him in his official relations to the Prov. Grand Lodge; but a mere matter of difference between the Grand Superintendent and the parties interested in the organization of the new Chapter; was uncalled for and unauthorized. In this, he exceeded the line of his duty and transcended his authority. He voluntarily assumed the championship of another, and has unnecessarily and improperly involved his Grand Lodge, and the Fraternity in India, in a controversy, the results of which he can neither foresee nor control.

We will not pursue the subject further. It is not sufficiently inviting. The whole proceedings are characterized by an improper and unmasonic spirit. The case will be submitted to the competent authorities; and we shall wait with much interest for their decisions. We cannot doubt, however, that the Grand Chapter of Scotland, will insist on its right to a joint occupancy of the Province of Bengal; and this right will be readily conceded by the Grand Chapter of England. The appeal of Comp. Townsend will doubtlessly be sustained in the latter body, if presented, and by the Grand Lodge of England; and he will be restored to his "Arch Masonic functions," to "all his Masonic privileges," and to his rank as a Past Prov. Grand Officer. The Prov. Grand Master is in the hands of his superiors.

THE ENCAMPMENT AT CHARLSTON, S. C.

We are pleased to learn from an esteemed correspondent at Charleston S. C., that the Encampment of Knights Templars in that city, which, for a few years past, has been in a languishing condition, has recently taken a "fresh start" under auspicious and highly encouraging circumstances. The meetings, which until recently have been held but two or three times a year, are in future to be held monthly; and from the character of its present organization, there can be no doubt that the *esprit* of the body will be well sustained. Our correspondent adds, that within the last four months, six petitions have been presented, and four Knights created. The officers of the body are as follows:

Sir F. C. Barber, Grand Commander.
" C M. Furman, Generalissimo.
" A. G. Mackey, Captain General.
" and Rev. J. H. Honor, Prelate.
" J. H. Ferguson, Senior Warden.
" Z. B. Oakes, Junior Warden.
" W. L. Cleveland, Treasurer.
" Samuel J. Hull, Recorder.

We learn also that this branch of our Order is flourishing in Georgia, where there are three Encampments, viz: at Savannah, Augusta, and Macon. The latter was established the last winter, and like its elders is doing well.

MASONIC UNIVERSITY OF TENNESSEE.

This Institution is pleasantly located in the town of Clarksville, and is under the immediate control of the Grand Lodge of Tennessee. We are happy to learn that the prospects of its entire success are eminently encouraging. It has a competent faculty and an average proportion of students. Its principal object is the gratuitous education of the indigent sons of deceased Masons; but other youths are admitted upon the usual terms. The following extracts are from the regulations:

Section 1. The Masonic University of Tennessee shall consist of two departments, viz: the *Preparatory* and the *Collegiate*.

Section 2. The Preparatory Department, shall be the Clarksville Male Academy, which shall be divided into two schools, the *Primary School* and the *Grammar school*. But both of these schools shall be subject to the supervision and direction of the Principal of the Preparatory Department, who shall be responsible to the President and Trustees, for their good government and instruction.

Section 3. The Primary School shall be kept in a separate room, and if practicable, in a separate building from the other schools and departments. It shall be devoted to the instruction of small boys, in the rudiments of English education, and shall have its own teacher, who shall be directly responsible to the Principal of the Preparatory Department.

Section 4. The GRAMMAR SCHOOL shall, also, if practicable, be kept in a separate house, or at least, in different rooms, from those occupied by the Collegiate Department. It shall be devoted to the completion of the ordinary English studies, and to the preparation of students for admission into the Collegiate Department. It shall be under the management and instruction of the Principal of the Preparatory Department, who shall be aided by as many Assistant Teachers, as Ushers, as it may, from time to time, be found necessary and expedient to employ.

Section 5. The COLLEGIATE DEPARTMENT shall be composed of schools in such of the higher branches of learning, as the Trustees and Faculty shall, from time to time, see fit to introduce; each school being under the charge of its Professor, assisted by as many Adjunct Professors and Tutors, as may be necessary, for effective instruction.

The studies pursued correspond with those of Colleges in other parts of the country, while the expenses are much lower.

Such Institutions are highly honorable to the Masonic Fraternity in this country, and are eminently deserving of the encouragement and support of the Brotherhood. The danger however is, that we may attempt too much. We should greatly regret a failure in any one instance.

RATES OF TUITION AND OTHER CHARGES.

Primary School.

For a *term* of Twentyone weeks,	Tution Fee	$8 00
	Fuel and Contingencies,	1 00
		$9 00

Grammar School.

For a term of Twentyone weeks,		
Tuition Fee, for English Branches only,		$10 00
" for the same, with Languages,	$12 50	
Fuel, Janitor's Fee, and Contingencies	1 50	
	$14 00 or	11 50

For a copy of the Statutes and Regulations, 25 cents, *payable only once.*

Collegiate Department.

For a Session of Fortytwo weeks,	$40 00
Library Fee,	1 00
Janitor's "	1 00
Fuel and Contingencies	2 00
	$44 00

Charges payable only Once.

Copy of the Statutes and Regulations,	0 25
Matriculation Fee, on admission,	5 00
For a Diploma, on Graduation,	5 00

For each modern language exceeding *one*, per session of Fortytwo weeks, $20 00

COUNCILS OF R. AND S. MASTERS.

THE Grand Council of Georgia, at its annual convention on the 8th May last, on motion of Comp. Russell, adopted the following resolutions:

Resolved, That a Committee of three be appointed to open a correspondence with the proper authorities in every State in the Union, where the Council Degrees are cultivated, for the purpose of creating, if possible, an uniform jurisdiction over the said degrees throughout the United States, and an uniform method of conferring the same.

Resolved, That for the purpose of obtaining an uniform system of authority and work, this Grand Council will surrender all jurisdiction over the said degrees, either to the General Grand Chapter of the United States, or place them under the exclusive control of State Grand Councils, in which latter bodies, this Grand Council believes should be vested the sole authority for controlling the same.

Companions Schley, Russell and Dwelle, were appointed the committee under the first resolution.

The plan here proposed is entirely practicable, and if met by other Grand and subordinate Councils, in the same spirit of compromise and concession, can hardly fail to result in the establishment of uniformity in the government and order of conferring the degrees. We have heretofore expressed a preference in favor of leaving them in charge of the Grand Councils already or hereafter to be formed; and to that preference we adhere; but shall cheerfully yield it, if any other disposition of them shall be thought to be wiser and better; or will give more general satisfaction. It is to be hoped that the committee will immediately enter upon the duty assigned them, and publish their report, including the whole correspondence, at as early a day as possible, that the subject may be brought before the General Grand Chapter at its session in September, 1850, in a form proper for the action of that body.

BROTHER SCOTT'S NEW MASONIC WORK.

WE had intended, the present month, to speak more fully than we have heretofore done, of the new Masonic work by R. W. Br. CHARLES SCOTT, Esq., of Mississippi, entitled the "Analogy of Ancient Craft Masonry to Natural and Revealed Religion;" and at the same time to have given such extracts as would have illustrated the character and style of the work, better than any words of our own. But we have been prevented in carrying this intention into effect, partly by other engagements and partly by a pressure of other matter, which could not with propriety be deferred.

The work is beautifully written in an easy, flowing style of composition, that can hardly fail to commend itself to the good taste of the reader. If there be any fault in this respect, it is *redundancy* of language; for which, perhaps, the nature of the subject affords a sufficient apology. The work is a credit to the literature of our Institution, and will occupy a desirable place among the general literature of the country. As a purely *Masonic* work, it ought to be extensively circulated among the Brethren. It is well adapted to enlighten, improve and strengthen them in the great and fundamental principles of their professions, as Masons and as Christian men.

MASONIC EMBLEMS.

[From an address by Br. Alfred Creigh, P. M. of Washington Lodge, Washington, Penn. The Lodge had presented him with an emblematical Medal, in compliment for his efficient services.]

It will be fit and proper on the present occasion that I should explain the emblems you have had engraved upon this medal, because they will recal to each of us the recollection of that eventful period in our Masonic lives, when we were duly and truly prepared, by being *entered*, *passed* and *raised* to the sublime degree of a Master Mason.

You have placed the *all seeing eye* on the vertex of this medal, which is indicative of the watchful care of the Supreme Architect of the Universe over the events and vicissitudes in the life of man. It teaches us that we are indebted to him for all those blessings which he is continually bestowing upon us and by which we are daily surrounded. Hence, as Masons, we are required to place a firm and steadfast belief upon Him, who thus careth for us, and without which no man can enter into the Masonic Institution.

In the centre of the medal, and immediately under the care and supervision of the *All-seeing eye*, you have placed the Altar, erected to God, and upon it the Bible, the Square and the Compasses, surrounded by the three burning tapers. As Masons we are taught to receive the Bible as the first great light of Masonry, and to honor it as the gift of God to man. It is laid before a candidate for our solemn mysteries so that he may not say that he erred through ignorance—nor is it ever closed in any Lodge, but remains open to the inspection of every eye. We receive it, therefore, as the Book of the Law of Masonry, as being perfect in all its parts, because it is a book of morals, such as human wisdom never framed for the perfection of human happiness. We abide by its precepts, admire its beauties and revere its mysteries. Let the world (if it were possible) take from our Institution the Bible, and the *wisdom* which contrived, the *strength* which supports, and the *beauty* which adorns every Masonic temple, and which is written upon the heart of every Mason, would be burried in the tomb of oblivion—"not another *Apprentice* would enter into the portals of our mystic edifice, and craftsmen would wander in sullen darkness, *unrecognized*, and in awful desolation, through its middle chamber." Believe me, my Brethren, it is the very bond of our fraternal union,"—the bond that doth bind us sincerest—to our Brethren of the Ancient house of Israel it is the pillar of cloud by day and the pillar of fire by night, to guide their journeyings over the Jordan of time to the Canaan of a blissful immortality. To those who are followers of the lowly Nazarine, it is the *star* of Bethlehem, directing their course over the turbid ocean of mortality, to that undiscovered country from whose bourne no traveller returns—that haven of peaceful rest, "whose maker and whose builder is God."

The Square instructs us in our duties not only as neighbors and citizens, but more particularly as Masons, enjoining us at all times and under every circumstance to practice the golden rule of "doing unto others, as we would that they should do unto us." A distinguished Mason, however, in writing upon this emblem, (the very appropriate badge of a Worshipful Master) defines the Square to

be an emblem of those two inestimable gifts, *the Law of Moses* and the *Gospel of Christ*, meeting in the *angle*, at the point of Brotherly Love, and teaching us to square all our actions thereby.

The Compasses instructs us to regulate and govern our passions, so that, in the excellent language of the Ahiman Rezon we may rise to eminence by merit—live respected and die regretted. They are also emblematical of HUMAN REASON, for by placing one foot of the compasses on the angle of the square, at the point of Brotherly Love, with the other every Mason can describe the boundary line of Masonic and Christian duty.

These emblems, thus explained, are called the *furniture* of a Lodge—and without which no Lodge can exist. You have deemed proper to have placed around this *furniture*, the working tools of the *Entered Apprentice*, *Fellow Craft* and *Master Mason's* degrees, and the Past Master's Emblem of his office—together with the devices of a Charter by which he is empowered to hold his office and convene his Lodge—and the By-Laws and Constitution, a due observance of which he is required to enforce upon his Brethren.

As *Apprentices* you were taught to divide your time into three equal parts, requiring of you to devote one part to the service of God and a distressed Brother—another part for pursuing your usual avocations in life, while the third part remained for refreshment and sleep—hence the use of the 24 INCH RULE among Masons. By the use of the Gavel you were required to destroy those vices and superlatives of life, whereby your minds could be the more easily prepared to be made, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

As *Fellow Crafts*, by the union of the Plumb, Square and Level you were taught to regard them as emblematical of that conduct which you should pursue in society—bearing in mind to be punctual in all your engagements—upright in all your dealings—squaring your actions with the Bible—faithful to your God and your neighbor—curbing every passion that degrades the man or debases the intellect—and viewing the whole family of man as on a *level*—for the time will come when death, the grand leveler, will rob us of our distinctions, and reduce us to a level with the dust.

As *Master Masons*, the Trowel reminds each of you to spread the cement of Brotherly love and affection, so that the component parts of the Masonic edifice, can be united by those affections of the heart and mind which will secure permanency and perpetuity to the Masonic building. It also encourages a laudable ambition of who can best work and who can best agree—hence no confusion can possibly exist, where the heart is right, and under the culture of true Masonic teachings. Upon this medal, the emblem of a *star with five points*, must necessarily attract your attention. Brethren, bear in mind that it is your especial duty to sustain and support your Brother, when his calamities call for your aid, and when his situation requires your services. That *star* is also emblematical of the virtues of *Brotherly Love—Relief* and *Truth* combined with *Temperance* and *Charity*—that charity which "claims for its objects MERIT and VIRTUE, in distress, among which are to be classed persons who are incapable of extricating themselves from misfortunes which have overtaken them in old age—industrious men, from inevitable accidents and acts of Providence, rushed into ruin—widows left survivors of their husbands, by whose labors they subsisted—and orphans, in tender years, left to depend upon the cold charities of an unfeeling world"—

> "These are thy works, sweet charity,
> Revealed to us from Heaven."

Time would fail me to speak of all the Masonic Emblems; suffice it to say, however, that we have not *one emblem*, in any of the degrees of Freemasonry, which does not require our entire membership to conform to the strictest standard of morality, and if they fail to let them be "the rule and guide of their conduct in life," their characters cannot and will not stand the test of the Grand Overseer's Square.

HISTORY OF THE REVIVAL OF MASONRY IN WASHINGTON, PA.

[We make the following interesting extract from an address by Br. ALFRED CREIGH, delivered on 27th Dec. last, on the occasion of the presentation of a Medal, by Washington Lodge, over which he had presided for three years.]

YOUR speaker, Worshipful Master, has referred to the resuscitation of the Lodge, and the inscription upon the medal, as commemorative of that event. I need scarcely inform you that this Lodge was instituted in 1819, and continued in successful operation, disseminating those principles which promote the happiness of man—elevating the standard of morals—giving tone to society and doing much good by dispensing charities to the needy and the afflicted. In May, 1832, the Lodge suspended operations, because the spirit of Anti-Masonry was rife in the land, and a most wicked and unholy crusade was waged against this moral Institution, based as it is upon the principles of the Bible, by men of all creeds and all parties. The most unhallowed attempts were made to alienate the respect, esteem and affections of every man from the members of the Masonic Fraternity both in their social and business intercourse. It was then that to be a *Mason* was a term of obloquy and reproach. It was then that politicians banded together to destroy our time honored Institution—because, the ancient constitutions of Masonry, in every age of the world, required her membership not to bring political or religious disputes within the Lodge, for these things have thrown the seeds of discord among the nearest relatives and most intimate friends, and hence, as Masons, we have been enjoined never to speak of them. But these politicians finding we were the *only* Institution that extended itself from the East to the West, and from the North to the South of the habitable globe, determined to make this the pretext to ride into office and called from the vasty deep, spirits of all colors, of all shades and of all complexions, to accomplish their nefarious purpose.

The church, too, travelling beyond the record which God has given them to guide man *safe o'er the tempestuous sea of life* into the haven of eternal rest, adopting the principles of the notorious infidel, Tom Paine, who was the first Anti-Mason in America, who wrote against the Masonic Institution, because Masonry was based upon the Bible—forgetting her high and holy principles, as taught in the Book of Life, forgetting that they are required "not to be conformed to the things of this world" and forgetting that the Redeemer of mankind instituted the Holy Eucharist, or last Supper, not by assembling ALL who believed in his name, but AT EVEN HE SAT DOWN WITH HIS TWELVE DISCIPLES, in private, the whole world shut out from that meeting, and there established the new covenant by which man was to be reconciled to his God. The church casting aside the example thus set by God manifest in the flesh, for the last 1800 years has neglected her duty, succumbed to the world and truckled to the politician, and the unholy persecution of the church against the Masonic Institution will forever remain as a dark spot upon her history. Could you expect it to be otherwise when they would warmly solicit our Masonic Brethren to renounce their principles, abjure their obligations and come out from the unholy thing, and although PERJURY would be stamped upon their forehead, and their souls corrupted and polluted—although their bodies should be covered with the *leprosy* of their treason, yet they would receive them with open arms—as if that God who requires purity of heart, of life and of thought, would smile upon a church who would receive such vile recreants

———"Into the sacramental host
Of God's elect."

Thus it was for twelve long years that church and politics became united, and darkness, infinitely worse than that of an Egyptian darkness, covered the land. It was then that their enemies believed that our triumph was fairly, fully and forever effective, and in this season of joy, firmly believed that Masonry would never again rear her standard in our midst. The music of triumph had lulled them into forgetfulness on account of their supposed victory. Unexpectedly to them a meeting of the Masonic Brethren of Washington is convened by Brother Alfred Galt, and myself, who had petitioned Waynesburg Lodge, 153, to be received into her mysteries; and after having been regularly *entered*, *passed* and *raised* to the sublime degree of Master Masons, we received our diplomas, for the purpose of resuscitating this Lodge. At that meeting it was unanimously resolved to petition the Grand Lodge of Pennsylvania to resume our labors, which was granted, upon the recommendation of Waynesburg Lodge, 153. Our first meeting was composed of our fathers in Masonry, of three score years and ten, to give counsel and advice—active, energetic business men were there to carry into execution the counsels and advice of their fathers. A deep solemnity pervades that assembly; and that solemnity is increased at the sound of the *Gavel*, when all the officers from Worshipful Master to Tyler, resume their respective seats. During all this crusade against Masonry, death had not robbed the Masonic temple of one of its jewels, and each Brother believed in his heart that the *All seeing* eye, which had watched over the Lodge during its suspension, had given us this as a TOKEN of the bright prospects which were to succeed our efforts. With these impressions we commenced the rebuilding of the temple, and resolved to adhere to its principles through evil as well as good report.

In resuscitating the Lodge we had no human being to defend our cause but our Brethren. We encountered the hostility of every rank and condition in life. Ruin was prophesied as the inevitable consequence of its revival, as a rash and inconsiderate step. The shafts of malice and ridicule, with the keenness of sarcasm, were hurled against us, and the press, also, poured out its bitter invectives. But this night, as the representative of my Masonic Brethren of Washington county, I am proud to say, that the power of the *church* has been exerted against us in vain—that the cunning of the *politician* has been most signally defeated—that all prophecies have failed—that the shafts of malice and ignorance have fallen at our feet harmless, and that the invectives of the press never disturbed our peace or impeded our progress, but that Masonry is flourishing beyond our most sanguine expectations, having in this place a *Lodge*, a *Chapter* and a *Council.* Surely, my Brethren, such a signal interposition of Divine Providence, on our behalf, should teach us to be grateful for the blessing and mercies which have been extended to this Lodge.

ON MASONIC LANGUAGE.

THE habits of order in the Masonic Institution, are as distinguishable in words as in things; indeed, with us, in many particulars, words *are* things; and in all our proceedings it is of great importance that the words used should be exact; synonyms are inadmissible; and though the sense may be inferred from the order of words or the selections of phrases, yet if these are not conformable to the standard of the Institution, they are inadmissible. In our records of proceedings, and all that concerns ourselves alone, the prescribed language of the Craft must be used, and no variation be tolerated. Every term peculiar to our Order, or every collocation of words that is distinctly Masonic, has with us a use; is peculiarly expressive; it marks some shade of meaning in our proceedings, or in our symbols; and should be precious to us for its distinctive quality. As men of the world, mingling in various occupations and professions, we habitually adopt the terms and phrases of our respective callings, and convey with precision our meaning to those who comprehend their import. We see, by mingling with men of other pursuits, that they have a different vocabulary and different phrases. The same words with them have different imports; and difference of use give different sense to phrases. They facilitate intercourse by adhering to the technicalities of their art or science; and we sustain our dignity, and promote the objects of our Association, by a scrupulous adherence to the language of our Order.

The long continuance of our Institution has preserved the primitive signification of a vast many words for our use; while the mutations of the world at large have but a few things more manifest than in the various degrees of valuation which certain words have from time to time had attached to them. Political changes have wrought much of this: by destroying in places certain distinctions of society, they have rendered obsolete the terms by which these distinctions were designated, and they gave a different signification to words expressive of the relations to which others stood towards these privileged classes. Religion, too, has submitted to important changes in her vocabulary, and has appropriated to herself, in consequence of mutations and other instabilities, terms that were once wholly secular.

Masonry selected her terms and formed her vocabulary with a distinct reference to the exact value of words; and as none of her internal relations are altered, none of her ritual changed, none of her essentials new-modelled, she retains her language in its primitive simplicity and appropriateness of expression, and asks of her children that, in their *home* intercourse, they shall speak their mother tongue—that at the family altar the family language shall be employed. It is of little consequence to her in what dialect the general intercourse is held—the particular and essentially Masonic proceedings must be in Masonic language, conforming to the vocabulary of the Craft, and distinguishable by its peculiarities through all the veils of secular dialects.—CHANDLER.

MASONRY IN GERMANY.

[We make the following elegant extract from an address delivered before the German Lodge in Philadelphia, by R. W. Br. JOSEPH R. CHANDLER, Esq.]

YOU derive your birth or parentage, Brethren, from a country in which Masonry is no new principle; in which it has flourished amid the scowl and the smiles of power; and has maintained its high character and sterling integrity amid the inducements which persecutions held out on one hand, and prosperity or unrequired political favors present on the other; and you evidently bring with you the same love of the Order, the same attachment to its principles, and the same deference to its rules and requirements that distinguished the Brethren in your fatherland.

Masonry has flourished in Germany, in some form, for a time whereof the memory of man runneth not to the contrary; but it revived in its present form of government about the year 1738, under a Charter which brought in the members of independent Lodges, or those transient Brethren which seemed to be without rule, and were liable to mistake the landmarks; and they made there submission to those rules that are so wholesome for government and so preservative of order.

There is something in Freemasonry that seems admirably adapted to what I understand to be the proclivity of the German mind. Its deep mysteries would awaken the natural keenness of interest—the thirst for the marvellous that distinguish the German; and the constant pursuit of the objects thus concealed by the veil of mystery would be most consistent with the unbending energy of the German character. The science hidden beneath its forms would find willing students among a people with whom the arts and sciences of old are common themes, and who have redeemed, from the darkness and waste of past centuries, the glories and triumph of the best days of Egypt and of Greece.

The principle of special regard, which binds the Masonic Fraternity, suits the high sense of honor that chivalric Germany entertained; and it was consistent with the sense of vested rights, that there should be a ready acknowledgment of an unknown claim upon his sympathies, which should make his enlarged charity a matter of astonishment to the uninitiated. Feudal power, too, seemed to create the convenience of Masonic forms for others than Masons; but we may suppose that, though Masonry was shared by others than the architects and their assistants, yet its principles were never prostituted to political purposes, or its mysteries used to clothe the language or veil the conduct of traitors to a government.

Freemasonry, in its primary uses, must have found a genial home and profitable exercise in Germany, where gigantic architecture was imposed by the warlike necessities of the country, and where every mountain and elevated point—every river's bend, and every naked rock—was crowned with impregnable castles, which only genius of extraordinary kind could have planned, and only combined talents and united force could have accomplished. Peak answers to peak along the bold profile of interior Germany; and castle to castle forms a baronial grandeur; and, though the archer which drew his bow from the battlement has mouldered into indiscriminate dust on the waste of the rocky floor, and the later cannon that breathed its thunders from the embrasures of the fortresses has lost its voice, yet the spirit of Freemasonry is there; it has set its marks on every rock that looks grey in its *Ehrenbretztein*, and its record will be found when time shall expose the corner-stone on which the Craft poured their libation and set their seal.

Yes, Brethren; you, who may have stood in the shadow of these remnants of other days, these defences against foreign aggression or domestic revenge, can tell what was the organization of the Brethren when such things rose by their united force. You, who in crowded cities on the continent have seen the solemn cathedral rear its lofty towers, and its thick walls grown grey with the rust of ages; you, who have seen the chiselled forms of saints, or the nicely sculptured pillars that decorate the lofty interior of these sanctuaries, have stood in the influence of that Masonic power which, though exercised for building thousands of years before, has never been withdrawn from its favorite haunts, and has mingled with the genius of the place, until religious impressions have been united with that, and the heart has bowed down to the union of Masonry and Religion.

Masonry, then, in its practical form, found a home, an active home, and a rich harvest of labor in Germany; and she set her seal upon every hill and mountain throughout the length and breadth of that land of science and of song—and when laying aside the gavel and the trowel she assumed her speculative shape, she had a home in the breast of the chivalry of that land, and multiplied her abiding places by warming the hearts of the great and good of every class.

The progress of Freemasonry was so rapid, and the society was so inclusive in Germany, that government became jealous of its operation; not the less, perhaps, as certain political demagogues conspired, under the name of Lodges, to do mischief to the rulers, and thence to bring discredit on our Craft; and hence the Emperor, in December, 1785, put forth an imperial edict, allowing all privileges to Freemasons, provided they would make known the existence of their Lodges, and the name of the officers and members of the same. This edict, while it gave security to the government against the machinations of designing men, served much to aid the true intentions of the worthy of our Craft, separating them from the spurious and the hypocritical, and throwing around the good, the protecting shield of a powerful and a jealous government.

It is not strange, therefore, that the Brethren readily accepted the conditions of the edict, and placed themselves on good terms with the powers with whom they were bound to serve.

It is true, that, on examining the edict, the Brethren found occasion to remonstrate against two words, which the author had used to express our truly Masonic terms of ART and MYSTERY. These most expressive words were rendered by the offensive epithets of *Gauckelei* and *Geldschneiderei*,—words, which, I need not tell this audience, were any thing but agreeable to the German brotherhood, who scorned *Gauckelei*, as unworthy the sacred mysteries of this admirable Order, and who, by their bonds of obligation, were above the *Geldschneiderei*, which the Emperor wrongly imputed.

The Order of Freemasonry has lived down these imputations in Germany and by its excellent arrangements and abundant philanthropy, has shown that the toleration granted by the Emperor was eminently deserved.

The history of Freemasonry in Germany since that period is more familiar to you than to me. I have not seen it in its exercise there; but, if we may judge by the fruit which we gather hence, it is worthy of all the sympathy of the American branch, and the respect of the Order throughout the world.

LECTURE

Delivered ST. JOHN'S DAY, *Dec.* 27, 1846, *to the Masonic Fraternity, Shawneetown. Ills., by* A. G. CALDWELL, *Esq.*

Ladies and Gentlemen: We are informed by authentic history, that many of the early Christians assembled together in secret societies, under Masonic emblems, and in secure places, thus in the privacy of such secluded retreats, to pursue their devotions, and to elude the persecutions of the first Emperors of Rome.

We should not therefore be surprised when we learn that after the introduction of Christianity, *Christian* Masons dedicated their Lodges to St. John the Baptist, and St. John the Evangelist, as the peculiar patrons of the Order: the one was the last messenger of the old Dispensation, proclaiming its end and the opening of a new era; "The voice of one crying in the wilderness, "Repent ye for the kingdom of heaven is at hand." The other was the last herald of a new mission—the beloved of Christ—who, having survived his master and co-laborers in the work of love, saw in the resplendent visions of prophecy, the consummation of that great plan—all mankind embraced in the circle of *Peace, Union* and *Brotherly love.*

To-day is the anniversary of St. John the Evangelist, and in obedience to an old custom, the Masonic Fraternity assemble to commemorate his birth, life and services. They also order as a part of the ceremonies a lecture upon some topic illustrative of the nature, design, and utility of Masonry. By a partiality unmerited, this duty has been assigned to me, and although I feel inadequate to its performance, to the Fraternity no apology is necessary, assured as I am in advance of their charitable forbearance. It is due however to them and to myself to say, that professional engagements, exposure to the late inclement weather, and consequent indisposition, render me unfit to discharge this duty in a suitable manner. How far these causes will disqualify me from doing justice to my theme, and contributing to the interest of this great occasion, will be too apparent in the course of my remarks. I would not make these allusions to considerations merely personal were I not apprehensive that the cause of Masonry may suffer from my feeble effort to promote it.

You have honored us with your presence, and it is hoped that in the ceremonies of the day you will find nothing to shock your prejudices or alarm your fears; and that if you derive no instruction from the address you may hear, you will at least be entertained by the novelty of the scene and the solemnities of the occasion.

My Brethren—Any Institution which traces its origin to a remote antiquity, and which has preserved its existence amid the conflicts of systems, and the convulsions of Empires, *must* have some elements in harmony with the nature of man, and *must* have exerted some influence upon the civilization of mankind.

Such were many of the philosophic schools, civil institutions, and religious systems of antiquity, the influence and effects of which are traceable in the progress of the past, and discernable in the social, political and religious condition of the present.

Such was the Jewish Polity, which with its theocratic authority, inflexible laws and exclusive customs, rendered the children of Israel a peculiar people, preserved the memorials of primitive man, and illustrated to all nations and times

the elements of civil government, the duties of life, and the precepts of a divine law.

Such too was the divine Plan of love and good will to all men, which, eminating from the humble men of Gallilee, expanded its humanizing influence over the rude barbarians of the middle ages, and now pervades the Institutions of the civilized world.

Such too, may we not also add, is the humble hand-maid of these great systems—the time-worn Institution of Masonry, so intimately connected with the ministrations of the wilderness, and the Apostolic mission, that the "burning bush" and the "Star of the East" equally illuminate its mystic rites.

While the occasion which calls us together might lead us to recur to the antiquity of Masonry, may it not be more instructive to enquire into the influence which it may have exerted upon human progress. So far from such an inquiry being inappropriate, it is one which inspires a *due* appreciation of our Order, and exalts it above a mere selfish examination to its true position—a dispensation of Providence for the benefit of man.

In such an inquiry however, we can have but little aid from general history other than such facts as are incidentally connected with national events. The very nature and organization of Masonry forbid any outward effort, such as would fall within the chronicles of Empires. Its operations are obscure. No combinations of force struggling for place or power; but the silent operation of an expanding thought, and the energy of a vigorous will, employed in the intellectual and moral improvement of man, alone marks *its* progress. It is true there are many remains of the past embraced in the collections of spurious Masonry, which have lent great interest to the antiquities of history, and enlisted the devoted labors of the learned.

The dim mysteries of India—shrouded in the fabled history of the past and slightly seen by the penetrating glance of modern research; the Egyptian mysteries—traced only in the hieroglyphic symbols engraven on their amazing remains; the Elusinian mysteries of Greece—instituted for scientific improvement, and furnishing a national festival commemorative of the introduction of the arts; the Pythagorean mysteries—and the civil, philosophic and religious doctrines taught in that ancient school—these and their mystic progeny have excited in the learned the deepest interest by their points of resemblance, and their wonderful influence upon the philosophy, the arts, and the religion of the ancients.

While we might bring to our aid from these sources much that would illustrate to the *initiated* the presence of Masonry in the travels of the Pelasgic architects from the East, to their final dispersion in the West, and the many monuments of their Art, their Wisdom, and their Piety, seen in the ruins of the mighty temples of antiquity; still such an examination would neither be allowed by the purpose, nor the time before us.

It is not to the antiquities of Masonry, but to its nature and its operation in the advancement of individual and social progress, to which I would invite your attention.

The primary characteristic of Masonry is its universality. None of the narrow limits of a selfish individuality confine its energies to a special purpose, but its orbit is as boundless as the circle. Unrestrained it ranges the endless round of the *celestial sphere* in speculative thought, or traces the *terrestial Globe* in the exercise of universal charity.

In this attribute Masonry is peculiar. No Institution of ancient (and I might say of modern) times possessed this element in the same degree. Associations have existed in every age, but they have been formed under the influence of some *single* sentiment or for some *special* purpose. Philosophic Schools, Public Games and Mystic Societies have been instituted in all ages, but in each there was a *unity* of principle and *speciality* of object: the Institution of Masonry, on the contrary, embraces the whole man; his sociality—his morality—his reverence, all are united in one common principle of universality and one common object of brotherly union.

Man is constituted for society, and when moved by some controlling impulse, seeks sympathy in the society of his fellow man.

In other Institutions and in the world this sympathy is denied by the cold restrictions of selfishness, but under the *Broad Canopy* of Masonry he can meet his Brethren upon the *level*, where conduct is regulated by the *square*, and where passion is circumscribed by the *compass* of Brotherly love; he can there find some tie to bind him in close communion with his fellow man.

Is it *sociality* impels him?—there, freed from the restraints of custom, he finds fellowship with generous and confiding friends;—is it *safety* from the snares of the insidious!—there he receives the protecting vigilance of Brotherly caution and advice;—is it *reverence?*—there he can prostrate himself at the altar of Masonry in adoration of the holy and good;—is it *penitence* for wrong done or thought?—there he can make the atonement of remorse without the humiliation of his pride;—is it *pity* for the poor and oppressed—there he may pour out his benevolence and receive the grateful tribute, "I was hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in: naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

While Masonry thus affords a fellowship freed from the restraints of society and cemented by the closest ties, it also has the charm of moral and intellectual instruction.

We are informed that the ancient Brethren were taught both *operative* and *speculative* Masonry, and the internal evidences of the Order aside from any historic aid, give sanction to this tradition. The forms—ceremonies—emblems are all practical—Masonic.

The Freemasons of modern Europe—the artificers of the Augustan era—the architects of Greece—the itinerating colleges of Craftsmen from the East—the builders of the Temple,—have left too many memorials of their skill—too many *marks* of their Order—and too many evidences of their genius, to doubt *their identity* or the *operative* character of the Order in ancient times.

Nor is it less obvious that concurrent with the operative, there existed a speculative Masonry in which the elements of science—the precepts of morality—and the doctrines of a philosophy, were taught on the seventh day of the week.

History well attests that the most learned and cultivated bodies of men in the remotest ages were the travelling architects, whose imperishable relics, to the wonder and admiration of the world, still remain in the ruins of Memphis and Thebes—Luxor and Carnea—Balbec and Palmyra.

It is equally well attested that the Priests of Egypt, and many of the Philosophic Schools of Antiquity were alike devoted to the investigations of science, the inculcation of morality, and the study of the religious mysteries. Knowledge was limited to the few and Initiation was the only avenue to its attainment.

So with Masonry;—in its initiatory exercises, its lessons were imparted after a long probation, and by a series of degrees from the common elements of knowledge to the highest mysteries of a speculative philosophy. While the useful and practical principles of Physics, of Grammar, of Rhetoric, of Logic, of Arithmetic, of Geometry, of Music and of Astronomy were taught in their application to the *business* of life, there were also *speculative* truths derived from each, inculcated in the *esoteric* exercises: the hieroglyphics of language—the rhapsodies of oratory—the immutable essences of mind—the affinities of numbers—the diagraphic symbols—the divine harmonies and the celestial spheres—enriched the day of meditation, drew forth the inspiration of prayer, and exalted the soul to a communion with God.

Thus in the motives of Masonry, which harmonize all men—in its probation, which inculcates a beautiful system of morality—and in its initiation, which illustrates the elements of science and of mystic truth, we see a pervading universality adapting it to all times, to all men, and to all countries. It is to this element that Masonry is indebted for its antiquity. Based upon the whole nature of man, it is as applicable in one age as in another. Other Institutions have sunk and risen with the ebb and flow of the passions from which they spring; while Masonry has endured through the turbulence of ages, and finds as deep a response now in the heart as when it turned from the labors of the operative art to speculate upon the mysteries of science, and muse upon the ways of God to man.

To this element we may also refer the remarkable union of apparently conflicting forces. Other institutions have been exclusive, sectional, or national—limiting by impassable bars their association to men of a particular creed, kind, class or country; but in Masonry there are no restrictions to exclude a worthy and qualified candidate from a participation in the Order, no matter from what country—heretic or orthodox—chieftain or follower—high or low, rich or poor—all are embraced in our ample folds of universal love.

This universality in the principles and objects of Masonry, is sustained and preserved without modification, by another element equally energetic and conservative. I mean its inviolability. Truth may be invaded by the insidious assaults of error, and the fairest conceptions of genius, or the profoundest systems of philosophy may yield to the gradual approaches of change; but *Masonic truth* rests securely upon a bright and sunny rock, far above the rude waves which lash its base. No deviations from the ancient constitutions of Masonry are tolerated. Indeed by its very organization these cannot occur. While other institutions may shift and vary to adapt themselves to the evolutions of time—while systems and creeds may modify in obedience to surrounding influences—while opinions may advance or retrograde—Masonry, secure in its absolute forms, holds on its course in the paths of wisdom, love and peace.

This element cannot be duly appreciated. It is not the inviolability which has been assumed for other Institutions, that of mere authority—which may be profaned at pleasure, or broken by contending opinion; but a self-preserving inviolability existing in its organization—in its absolute forms, so complex, interwoven and dependent, that a single change would destroy the whole system. For Masonry is an edifice of such peculiar structure and delicate complexities that all may dwell in it secured from the vicissitudes of ages, but which if touched by the rude hand of innovation, would tumble into ruins.

With such an inherent principle of vitality we may readily conceive how it has sustained itself through the progress of ages, and now flourishes in its pristine purity; and how it may yet continue to distant times—the same in the beginning and in the end.

Secondary to a view of the nature of the Masonic Institution, is that of its practical operation, and when we consider that its characteristic element is that of its easy adaptation to man in every condition, we cannot be at a loss in such an enquiry. For whether we contemplate Masonry as a Brotherhood or as a mystic school, we see in every ceremony a converging tie, which unites all in a sympathetic union. Recognizing no authority but the moral convictions of man, aiming at no object but moral union, and inculcating no exclusive doctrines, that Masonic Institution becomes a fit platform, where all can meet upon a common *level* to interchange the emotions of humanity, unrestrained by the invidious distinctions of society, or the harsh bars of custom. And such it must have been at all times. Secured from ruthless innovation by a sacred inviolability, and always forming a safe retreat for the out-pourings of the higher emotions of man's nature—when the strong arm of power struck at liberty—when oppression extorted a moan from suffering man—when persecution sought to rivet its fetters upon human thought—Masonry became a check upon power, an asylum for the oppressed, and a retreat for the artist, the enquirer, and the sage.

We cannot omit to observe also, the probable influence of Masonry in that first and highest effort of mind—when it examines the operations of nature and seeks to trace them to the secret springs of motion;—contemplates the universe and strives to master its mysteries—surveys the world and attempts to reduce it to some formula. As the child in its simplicity looks in amazement upon all it beholds—so the human mind in its first effort is wrapt in wonder at the contemplation of the many beings, sounds and motions of the vast circle of things around it.

This green and flowery Earth—its vast forests of waving trees—its towering mountains—its heaving seas, and mighty streams—the storm and tempest—the genial sun and the pale moon—the bright glancing stars—the deep azure above—all are and ever have been full of wonder, mystery and force.

Whether we look to the earliest ages when philosophy was the pursuit of the speculative, or to modern times when it is aided by the demonstrations of positive science, we find it vainly striving to reduce the universe and its amazing phenomena to arbitrary formulas. The Academies of Greece and Rome, the mystics of Egypt and India, and the metaphysician of a later day, vainly attempted to divine the aim and final cause of man. But amid all the errors emanating from their efforts to grasp the ways of God, there was some near approach to truth, feeble gleamings of a divine philosophy of faith; faith in a pervading providence and mysterious power. Is it too much to assume that Masonry in its *esoteric* mysteries has caught in its passage down the great stream of time some of these divine truths, and preserves them freed from superstitious follies? On the contrary, the imputed origin of the Institution, its great antiquity—its symbolic forms, eminently qualified it as a fit depository of such treasures, amid the crumbling of systems apparently more secure.

From the first step in Masonry, on which the unity, the presence and power of God are inculcated, to the last which leads to the mystic chamber, a system of philosophy, corrected by the accumulated reason and wisdom of ages, is disclosed to the wondering novice.

It is perhaps in this development of the human mind that Masonry may lay its greatest claim to the gratitude of mankind.

We commend the physical theory of Pythagoras as demonstrated by Sir Isaac Newton, and the precepts of Socrates and Confucius as sanctified in applied Christianity—and shall we not award some meed of praise to an Institution coeval with these great instructors upon whom the Masonic sun may have shone?

The founder of a sect may achieve a name on the page of history and transmit some precepts to devoted followers, but surely an Institution with the attributes and antiquity we have ascribed to Masonry, must afford a more permanent and continuous aid to philosophy and the interests of mankind.

[To be continued.]

CORRESPONDENCE.

Lawrenceville, Brunswick Co. Va., *June* 11, 1849

Br. C. W. Moore: *Dear Sir*—As we read with pleasure in your Magazine, any communications which chronicle the increase or revival of our "glorious Art," I have ventured to offer a slight notice of the new life which now pervades the Masonic body in our immediate neighborhood. Some twelve years ago, no Lodge or Chapter in our "old dominion" numbered more or better men, than did our own: but indifference to the principes of Masonry, and the mistaken compassion which led them to overlook or conceal faults which called loudly for reproof and exposure, gradually undermined the splendid fabric and brought it to the dust. The "loyal" brethren—of whom there were many left—deplored this fatal result of error; but removals and deaths thinned their numbers, and they had not strength to "clear away the rubbish and build the Temple anew." Time rolled on, and the rising generation, with fresher zeal, and youthful energies,

engaged in the work of restoration: animated with love for our Institution and its beautiful precepts—emulous only in zeal and diligence, they have labored to build up Masonry and to build it upon a rock. And they have succeeded noblywell; eighteen months or two years ago, it was only with great exertion that three Master Masons could be collected—our commodious Hall was closed, and only the silent *work* of the spider went on within its walls: now its renovated exterior, and the busy tread of feet so often heard, give evidence to the "outer world" that some mighty change has occurred. Once in every month, our stated communications are held, and harmony reigns undisturbed. Our present materials are excellent, and increasing vigilance is exercised to exclude all who offer, save those who bring good characters and qualifications to increase our moral force. We have been grounded in the true work by our able and excellent Grand Lecturer—we meet frequently for instruction—and *we read Moore's Magazine!*

Such is the present condition of Brunswick Lodge, No. 52. I feel assured of your Brotherly sympathy and interest in our struggles to uphold Masonry. Many Masons, (made, in days of yore, in our Lodge,) have left their native State, and are now citizens of younger and growing Commonwealths in the South and Southwest: by such, the tidings of the renovation of their parent Lodge, will be gladly welcomed, and it is for their sakes principally that I give this sketch.

What has been said of the Lodge, applies with equal force to the Chapter held in this village: after having been dormant for years, it was fully reorganized in March last, and is now in the full tide of successful operation.

Fully appreciating the worth and usefulness of your Magazine, its subscribers among us take advantage of every opportunity to present its merits to the notice of the Craft generally. We find the selections contained in it excellent and instructive; while your discussions of important questions, and your decisions thereon, have their due weight with us. That your good work may prosper, and redound to the benefit of the Institution which it so ably advocates, is the sincere wish of your subscribers in this Section.

With sentiments of high respect, I am yours fraternally, B.

Br. C. W. Moore, editor of Freemason's Magazine.

Indianapolis, June 13, 1849.

Comp. C. W. Moore:—The Grand Chapter of Royal Arch Masons of Indiana, convened on the 23d of May at this place, and after an interesting and agreeable session of four days, adjourned. The M. E. Abel C. Pepper, G. H. P. presided. The address of G. H. P. though short was full of instruction and was highly approved; his recommendations were all practical, and were fully sustained by the Grand Chapter in their subsequent action. Among other subjects alluded to in the address, is, that of the high prerogative claimed for high priests of Chapters, which place them above the jurisdiction of the bodies over which they preside, either in regard to their official or moral conduct. Upon this subject a Committee made an interesting report, which you will see in our printed proceedings, and you can then judge as to the correctness of our views of the law in the case.

In May, 1848, we had but six Chapters. We now number 13, with a prospect of several during the year.

The Grand Lodge of Indiana met on Monday the 25th—about one hundred and fifty delegates in attendance, every Lodge represented except 3. All paid their annual dues. The increase during the year is 27 Lodges—the annual receipts over $5000. M. W. G. M. Eleazer Deming re-elected G. Master. It will be found I think, that the report of the Committee on foreign correspondence is one of unusual interest. It is from the Rev. A. C. Foster, of Evensville. The address of the same Brother which will be published in our printed proceedings, unlike too many, is to the *point*, and aside from its beauty as a composition contains many original arguments in favor of the Order.

Masonry in Indiana is in the ascendant—the reason is, its *morality* and *charity* are that of the Bible—nothing less than this would suit the standard in Indiana.

Yours truly and fraternally,

A. W. MORRIS.

MASONIC INTELLIGENCE.

NEW JERSEY.

We have received a copy of the proceedings of the Grand Lodge of New Jersey, had its annual communication, at Trenton, Jan. 10, 1849. The Grand Master opened the session with an interesting address, from which we extract as follows:

"THE Masonic occurrences which have come under my observation since our last Grand Communication, I beg leave to report, as follows:

By invitation, I visited Newark Lodge, No. 7, on the 22d June last, and, with the assistance of Deputy Grand Master Brother Stewart, Senior Grand Warden Brother John Garside, Junior Grand Warden Brother Thomas A. Sterritt, Past Grand Masters Brothers Daniel B. Bruen and Ira Merchant, and a number of the Brethren of St. John's Lodge, No. 1, and Washington Lodge, No. 9, did dedicate their new Lodge Hall in ancient form.

It affords me great pleasure to state, that the utmost good feeling and harmony prevailed upon the occasion. The gentlemanly conduct of the officers and Brethren of that Lodge was such as to inspire me with the highest regard for them. Their room is elegantly and appropriately fitted up; and from what I observed of their work, I am impressed with the belief that it is not surpassed by any Lodge in the State.

On the following day I attended the semi-annual meeting of the Grand Lodge at that place, the proceedings of which the members of this Grand Lodge, who were not then present, will now learn from the minutes.

Being myself a member of Washington Shrewsbury Lodge, No. 9, and thereby having an acquaintance with its affairs, I have the satisfaction to inform the Grand Lodge that this Lodge continues to improve in the acquisition of valuable members, and that nothing has transpired among its members to disturb that harmony and good feeling so essentially necessary to the prosperity of the Order.

My professional business, since our last Grand Communication, has been of such a nature as to prevent my visiting the subordinate Lodges; but, as far as I have been able to ascertain their condition by inquiry, I have the gratification, at this time, to announce that they are in a prosperous condition.

The dangerous and violent excitements enkindled by the influence of designing men, to enable them 'to ride upon the whirlwind and direct the storm,' have happily passed away with the occasion; and Masonry, notwithstanding the severe shock it has sustained by their infuriate exertions, still stands as firm as a rock. It is founded upon truth, *veritas est magna et frevalabit.*

THE LOUISIANA DIFFICULTY.

[From the report of the committee on foreign correspondence.]

We do not deem it necessary to go into detail of the proceedings of the Grand Lodges individually, and see nothing (save one exception) that we deem of sufficient importance to call your attention. In reference to the difficulties existing between the Grand Lodges of Mississippi and Louisiana, your Committee beg leave to quote part of the able report on that subject, from the proceedings of the Grand Lodge of the State of Kentucky, as follows:

'The Grand Lodge of Louisiana was established in 1812, as a York Grand Lodge, and, as such, was incorporated by the Legislature of that State. At and before the time of her establishing herself, there were Lodges existing in Louisiana, chartered by the Grand Orient of France, who also chartered Lodges in Louisiana, after the formation of the York Grand Lodge, in 1812.

We have no evidence that the Grand Lodge of Louisiana ever protested against this action of the Grand Orient of France, or that she considered the establishment of Lodges of 'Scotch' and 'Modern' rites, as a trespass upon her prerogative as a Grand Lodge of Ancient York Masons, or that she ever paid any attention to 'Scotch' and 'Modern' rites until 1833, twentyone years after her establishment as a Grand Lodge. At this period, is the first evidence given of her recognition of a body of Masons not under her authority, though existing within her limits; and the recognition consists of a '*concordate*' or agreement, made and entered into by the G. L. of Louisiana with a Grand Consistory of the Sovereign Princes of the Royal Section, 32d Degree, by which the Grand Lodge of Louisiana 'solemnly recognizes the Supreme Council of the Sov. G. Inspector Gen. 33d and last degree,' as the sole Legislature of the Philosophical Scotch Masonry in the United States of America. This is the first consideration given by the Grand Lodge of Louisiana; the next is, that she will 'circulate under its authority,' or amalgamate Scotch and Modern Lodges with Ancient York Masons, and give them authority and votes in a Grand Lodge of Masons. The next stipulation is, that she will constitute and create Lodges of Scotch and Modern rites; and since 1833 she has complied with these stipulations. It appears that the Grand Lodge of Mississippi received evidence that the Grand Lodge of Louisiana had so far departed from the landmarks of Masonry, as to forfeit all right to control Ancient Masonry, and issued a dispensation for a subordinate Lodge in the State; that afterwards, entertaining the belief that the Grand Lodge of Louisiana would retrace her steps, she withdrew that dispensation. Louisiana persisting in her course, the Grand Lodge of Mississippi, a few years since, appointed a committee, who went to New Orleans, for the purpose of learning the condition of our Institution there; and at the Grand Annual Communication of 1847, the Grand Lodge of Mississippi declared, by resolution, 'that there was no Grand Lodge of Ancient York Masons in Louisiana,' and did issue dispensations for Louisiana. The Grand Lodge of Louisiana has interdicted Masonic communication between the Masons of the first three degrees of that State and the members of the Grand Lodge of Mississippi, as, also, all collections of persons assuming to hold Lodges not chartered by Louisiana, and the same against any other Grand Lodge who may arrogate the right of dispensation or charter; and the persons composing a Lodge formed, or that may hereafter attempt to form under such authority, are, by resolution of the Grand Lodge of Louisiana, 'ejected from the pale of Masonry, expelled from the regular Lodges, and forever deprived of their Masonic titles,' &c.

The Grand Lodge of New York resolved, that they have heretofore recognized the Grand Lodge of Louisiana, and 'shall continue to sustain her in all her rights and prerogatives as such.' The Grand Lodge of Missouri, after a full investigation, reported a resolution, 'that all Masonic intercourse is hereby withheld from the Grand Lodge of Louisiana and her dependant Lodges, until said Grand Lodge shall return to the plain and simple principles upon which it was originally established.'

Your Committee would decline giving or suggesting any course to pursue in the matter, but would leave the Grand Lodge to determine.

Respectfully submitted.

JOSEPH H. HOUGH,
Trenton, January 10, 1845. SAMUEL MAIRS."

The subject was referred to the committee on foreign correspondence for the ensuing year, to report at the next annual communication.

The assumption of power by the body styling itself the "Supreme Council of Sov. Grand Ins. Gen. 33d," is unauthorized. There are but two such bodies in the United States, having a legal existence. By both of these the Council at New Orleans has been repeatedly denounced as clandestine. Neither hold communication with it or its initiates.

MISSISSIPPI.

The report of the committee on foreign correspondence in the Grand Lodge of Mississippi, at its last communication, is an interesting paper. The following is all we can at present make room for:

NON-AFFILIATED BRETHREN.

THE subject of taxing non-affiliated Brethren continues to occupy the attention of several Grand Lodges, and a diversity of opinion has been expressed a to both the right and expediency of the measure. The M. W. Grand Master of North Carolina, whose opinion is adopted by the Grand Lodge of Maryland, expresses himself as decidedly opposed to compelling Brethren thus situated to join a Lodge, or Lodges to receive all who may offer to become members, and instances the cases of "unfortunate individuals who are so constituted and of such indiscreet habits, without being actually guilty of any criminality, as that even their most intimate friends would debar them from participating in any important deliberations or enterprises which might possibly be prejudiced by their proverbial imprudence. Such individuals, most assuredly, have claims upon the Fraternity, and enjoy certain privileges, &c."

If the *unworthy* are not included in the "unfortunate," by the Grand Master of North Carolina, we apprehend that so few will come within his description as to form an exception so insignificant as not to prevent the adoption of the rule, if deemed otherwise expedient.

The Grand Lodge of Wisconsin has adopted the following rule:

"Every Master Mason being a regular member of any legally constituted Lodge of Freemasons throughout the Globe, shall be received as a Brother in all Lodges and by all Brethren under this jurisdiction, and shall be entitled to all the honors and benefits of Masonry. But no Mason shall be so received and acknowledged, nor entitled to such benefits, unless he shall produce satisfactory evidence that he is not only a member of some regular Lodge, but that he is in good standing therein in every respect, and unless such evidence be produced such Mason shall be deemed to have withdrawn, or been suspended, or expelled from the Order, and thereby been placed out of the pale of all its benefits of every name and kind.

Missouri makes it the duty of each subordinate Lodge, once in each year, previous to the 1st April, to summon before it all Master Masons residing within its jurisdiction, (who are deemed worthy as such,) not members of any Lodge, and who are considered able to contribute to the Charity Fund, and request such Brethren to contribute three dollars per annum to said Fund, but for sufficient reasons may discharge said Brethren from a compliance with the request. Any Brother who shall refuse to pay, being considered able to do so, shall be incapacitated from visiting any Lodge within the jurisdiction in which he may reside, be debarred participation in the Charity Fund, and from Masonic burial.

Arkansas deprives all who do not attach themselves to Lodges, of all the rights and benefits of Masonry.

According to the experience of your Committee, the non-affiliated Brethren have drawn the most largely upon the funds of the Order. Instances are known of men, who have received the degrees and remained members but a short time, if at all, neither laboring nor contributing their money for the support of Masonry for almost a life time, claiming assistance and Masonic burial, and their families support after their deaths. This cannot be right, and your Committee pleased with the remedy provided by Missouri, recommend the adoption of a similar one.

The question has been much mooted, but it is now generally conceded, and properly, we think, that an expulsion from a Chapter, does not operate upon the relations existing between the expelled member and the Blue Lodge to which he may belong, though an expulsion by a Blue Lodge would exclude from a Chapter and Masonic intercourse with all Masons.

We believe that we have touched briefly all the questions of interest presented in the Foreign Correspondence for the past year, and we can only add, that the prosperity of the Craft still continues to be the subject of congratulation. Each Grand Lodge appears animated by the importance of the trust committed to it, and by the hope of being the instrument in the hands of Divine Providence, for ameliorating the physical condition of, and intellectually and morally elevating all within their influence. The Craft are vieing with each other in their efforts to produce plans, for making the most available their limited funds in works of benificence. Here and there, it is to be regretted, are heard the sounds of discord, feeble though they may be, and schismatical rather than heretical, and hence a temporary not a permanent, evil; yet we would that nothing should occur among Masons to destroy the harmony of Craftsmen while engaged in building a temple far more glorious than even the first temple built upon Mount Moriah, for *that* was natural, and *this* is spiritual. *That* it is true, was God's House, and so is *this*. *That* was for a nation, *this* for the world! *That* was for time, but *this* is for eternity. *That* has been destroyed, but *this* will outlive "the wreck of matter and the crush of worlds."

LODGES UNDER DISPENSATION.

We extract as follows from the report of the committee on Lodges under dispensation:

Utica Lodge U. D. has several errors in their By-laws, which should be corrected. Sect. 1, of Art. 4, provides that candidates for degrees may be ballotted for at a "called meeting." This is contrary to the ancient usages of the Order, and, in the opinion of your committee is an innovation on one of the most important Old Landmarks of Masonry. Sec. 5, of Art. 6, requires a negative ballot to be twice given to reject a candidate. This is a manifest violation of one of the oldest fundamental laws of the Order, and is also in contravention of a special rule of this Grand Lodge. A vote of rejection *may* be re-considered, at the same meeting at which it is given, by direction of the Worshipful Master, or should a majority of the members deem it expedient to do so; but no Lodge has any authority to compel a member, who casts a negative vote, either to reveal the fact or give his reasons for the same.

The By-laws of Richmond Lodge U. D., should be so changed as to fix the time for holding their annual election of officers in December, so that the installation of the officers shall take place on the 27th of that month, that being the commencement of the Masonic year in this State.

Your committee have noticed that other Lodges, working under Dispensations, beside Coahoma, have elected officers. These elections are, of course, null and void. None but chartered Lodges have such power.

TAX ON NON-AFFILIATED BRETHREN.

R. W. Br. Kiger offered the following:

Resolved, That hereafter it shall be the duty of each Subordinate Lodge, once in each year, previous to the first day of November, to summon before it all Master Masons residing within its jurisdiction, who are deemed worthy as such, not members of any Lodge, and who are considered able to contribute to the funds of the Lodge, and request such Brethren to contribute five dollars per annum to said funds; but for sufficient reasons, said Lodge may discharge said Brethren from a compliance with the request. Any Brother who shall refuse to pay, and whom the Lodge shall not excuse as aforesaid, shall be incapacitated from visiting any Lodge within the jurisdiction in which he may reside, be debarred participation in the charity fund and from Masonic burial.

1. *Resolved,* That the names of the Brethren thus contributing, or refusing or failing to contribute, shall be returned annually to the Grand Lodge, under the head of "Contributors" or "Non-Contributors," as the case may be, and the said lists shall be published with the "Returns" of the Subordinate Lodges.

TEXAS.

We have had a copy of the proceedings of the Grand Lodge of Texas, at its last annual communication, for some time upon our desk, but a pressure of such matter has prevented an earlier notice of them. The session was held at Houston, on the 15th January, and was well attended. The principal article of general interest is the able report of the committee on foreign correspondence; from which we extract as follows:

INITIATION OF SOJOURNERS.

There is much contrariety of opinion as to the power of a Lodge to initiate persons who are not citizens of the State. On this subject the Committee on Foreign Correspondence of the Grand Lodge of New York use the following language: Before a man becomes a member he is subject to no law which any Grand Lodge can enact. No Grand Lodge has a right to make a law to compel any citizen who desires to be made a Mason, to be initiated in any particular Lodge, or in the Town or State of his residence; neither can any Grand Lodge forbid a citizen to go where he pleases to seek acceptance into Fellowship with the Craft, and while there is no right to compel or to forbid, there can be no right to punish, such laws are unconstitutional; there is neither warrant nor necessity for them." From these views, though coming from so high an authority, your Committee *unreservedly* dissent. Every candidate seeking admittance, should possess *all* the qualifications prescribed in our ritual: his *standing* and *character* should be well known, and it is the right and *duty* of every Grand Lodge to prescribe the means, by which they shall be ascertained; and there is no better test than that furnished by a long residence and intimate acquaintance. "He who is worthy of the high distinction of a Mason can best secure it where he is best known," while the rule adopted by most of the Grand Lodges can never act as a hardship. The doctrine of the New York Committee, if generally received, would lead to the greatest evils. A person, against whom the doors of the Lodge, within whose jurisdiction he has resided for years, were forever closed on account of the gross immorality of his conduct, might seek and gain admission into a Lodge in a distant country or State, where he was but slightly known, on the recommendation of some warm personal friend, and then return and demand, as of right, those privileges and immunities, before justly refused him. We believe that the doors of our Lodge cannot be too rigidly guarded, that too many checks cannot be devised to prevent the incoming of the unworthy. The prosperity of our Institution depends not upon its numbers, nor the amount of money in its Treasury, but upon the respectability and moral character of its members.

RELIGIOUS TESTS.

There is, we believe, a uniformity of opinion, with one or two exceptions, as to the "additional test" requiring a belief in the authority of the Scriptures, "as a pre-requisite to Masonic admission." The Grand Lodge of Illinois, which first sanctioned this doctrine, *now* say, "We heartily believe the Bible to be the first *great light* of Masonry: and that it is and should be the constant guide of Christian men; yet being aware that at the period of the Institution of the Order by King Solomon, only a small portion of the Holy Scriptures were in existence, and that Masonry is designed to be universal in the existence of its benefits, and to embrace within its bosom all, whether Jew or Gentile, Christian or Pagan, who avow a "steadfast belief in the existence and perfection of Deity," we are unwilling to close the door against those whom our first and most Illustrious Grand Master would have admitted, by imposing a test which would exclude from the Lodge every person not a professor of Christianity: according to our understanding of our Ancient land-marks, the imposition of such a test might be a dangerous innovation upon the well-established principles of Masonry—one that may sever the *Mystic tie* which binds together all the Craftsmen wheresoever scattered over the surface of the Globe; and confine to a comparatively small portion of the human family, benefits obviously designed for the whole race. It is not unreasonable to suppose, that if "a distinct avowal of a belief in the Divine authority of the Holy Scriptures"—including of course the New as well as the Old Testament—be deemed indispensable to admission to the privileges of Masonry, and, as a necessary cousequence, operates to the exclusion of the original founders and patrons of the Order, it may hereafter be found practicable to introduce other tests, requiring "a belief in one of the numerous creeds into which the Christian World is now divided and rejecting all others."

PUBLISHING REJECTIONS.

The Grand Master of Missouri makes the following just remarks in regard to the practice of publishing the names of rejected applicants, which has been sanctioned by some of our sister Grand Lodges: "It is a practice founded in error. It fails to accomplish the end desired: it takes from the petitioner, in the eyes of the world at least, that which it cannot give; and, therefore, it ought to be abandoned. If we were a band of *perfect* men ourselves, living fully up to the sublime principles we profess, then, indeed, there might be a seeming necessity for this practice; but, even then, it would be fraught with more evil than good. The principles of Masonry (or I have been taught in vain) seek to bless, not to injure man; and having exercised the right of saying to a petitioner, you cannot be associated with us, we should be content to leave him where we found him, in the full enjoyment of all he possessed. If he has been no gainer, he certainly should be no loser, by any confidence he may have reposed in us." In the opinion of your Committee, it would be arrogating too much perfection in ourselves, to affirm that we always judge rightly or reject only the unworthy. Many who possess *all* the pre-requisites prescribed by our Ritual and have a *right* to admission, have knocked at our doors and found them closed, in consequence of the secret ballot of one or two, who have been influenced by private pique or actuated by base and unworthy motives, which they dared not avow.

INITIATING AND ADVANCING CANDIDATES.

The practice of initiating two candidates at a time, of initiating, passing and raising by virtue of a dispensation, in one night, of advancing the initiate to a succeeding degree before he has become proficient in the preceding, is universally and *justly* condemned. The M. W. Grand Master of Kentucky has expressed his views on this subject in forcible terms, which we commend to the careful consideration of this Grand Lodge, and we earnestly urge the adoption of some measures calculated to check these great and growing evils. "The grand and primary object of our Society is the erection of a Spiritual Temple by means of moral instruction, and thereby promote the glory of God and the temporal and eternal happiness of man. And the grand and primary object of our Grand Annual Communications is to instruct in this great and glorius undertaking, the Subordinate Lodges under our jurisdiction, and, indeed, all our Brethren—those who are engaged in the quarries and forests—in polishing the rough ashlars, or in fitting and putting together the stones and timbers of this glorious edifice—to see, by examining the reports sent up by the Lodges, that all work, and execute their work, according to the ancient land-marks and instructions; and to ascertain if the virtues, Brotherly love, relief, truth, temperance, prudence, fortitude, justice, benevolence, charity, &c.—the legitimate fruits of our system of moral instruction, are produced and to what extent. To make money is not our object, and we do not as a society, desire more than is necessary to enable us to live while at work, and enable us to feed the hungry, clothe the naked, and administer to the wants of the distressed. We should then at our great annual meetings turn our attention and devote our time and our energies mainly to the grand object of speculative Masonry. Remember that our Subordinate Lodges will advance in numbers, usefulness, and respectability, as they advance in morality, and their strength and influence will depend more upon their morality, than their numbers. Remember, that it was by this same system of symbolic moral instruction, that peace and harmony were preserved for seven years, during the building of Solomon's Temple, amongst the great multitude of persons engaged in it. If you would have a beautiful Temple, be sure that each stone taken from the quarry is well polished before you receive it, and continue to examine carefully and particularly each stone after it is received and built in the wall, and if you discover any material defects, which had been overlooked, and which cannot be removed, tear it out and throw it over in the rubbish, for it is better to loose one stone than to mar the beauty of the whole building. "We often hear it said by our opponents, that such and such members of our Order have not been improved by our moral teachings and influence. This unfortunately is often true, and the obvious reason is this:—they have not been properly instructed: they have never understood the principles and objects of Masonry, and perhaps not enough of its forms to enter a Lodge without aid. They have received the three degrees, or rather, an *outline* of the forms and ceremonies of the three degrees, in one night, and leave the Lodge perfectly satisfied to learn no more; and what little they heard and saw, is all jumbled together in their brains, in a confused mass, from which they never can derive pleasure, profit or instruction."

TAXING NON-AFFILIATED BRETHREN.

The expediency of Taxing Masons not members of any Lodge, has received the consideration of several Grand Lodges, and the decision against the measure has been unanimous. Much well-founded complaint has been excited by the conduct of many members of our Order, who refuse to attend our meetings or contribute to our charity fund—who give us neither council or support, but on the contrary speak coldly or in disrespectful terms of the Institution, and yet often require, for themselves or their families, assistance and relief; while every genuine Mason, if circumstances permit, will attach himself to some Lodge, we have neither the *right* nor power to *compel* him to do so; and the attempts to collect a tax as proposed, for any purpose, might alienate many who are devotedly attached to, and for years have faithfully served the Institution.

DEMITTING BRETHREN.

It has also been proposed, that no Brother should be allowed to demit, except for the purpose of becoming connected with another Lodge; and until he shall be admitted as a member of such other Lodge, he shall continue to be a member of the Lodge from which he demits.

In the opinion of your Committee, every Brother in good standing at the time, and for good reasons, (and we can conceive of many,) has the right to withdraw from the Lodge: by so doing, he does not absolve himself from any restraints; and is still amenable to the Lodge, within whose jurisdiction he resides, and subject to be punished for any un-Masonic act or offence. It is optional with every Lodge whether she will receive as visiters, Masons who are not members of some Lodge: whether she will relieve their wants, or in case of death, bury them with Masonic honors, for none but the *worthy* can claim these as *rights*. Even *good* gifts should not be *forced* upon men: if the principles and tenets of our Order, do not command the esteem of its members, if they, of their own free will, do not zealously engage in the active duties of the Lodge, their presence amongst us can do little good, their absence, no harm.

EFFECT OF EXPULSION FROM CHAPTER.

The course of the Grand Lodge of Indiana, in suspending their Grand Master without a trial or investigation of the charges against him, simply because he has been expelled from a Royal Arch Chapter, has met with the just disapprobation of every Grand Lodge that has expressed an opinion upon the subject. "We hold" says the Grand Lodge of Missouri, "that as members of the Grand or Subordinate Lodges, we know nothing, properly, of the causes which lead to suspension or expulsion in degrees above. That a suspension or expulsion from a Master's Lodge suspends Masonic Communication in all the Degrees above, is true; because all are Master Masons in these bodies, and bound by the same ties; and because, if the root be cut off, the *tree* will die. But if a Master's Lodge cannot, as such, know the ties above, how is it to determine whether the Brother has not been suspended for the violation of a rule with which Master Masons have nothing to do?"

In the language of the Grand Lodge of Virginia, "the Chapter is a distinct, separate organized body of Masons from the Lodge. The opinions and judgments of the former ought to be respected by the latter, *but are entitled to no binding obligation to obedience.* Such opinions and judgments might well form the foundation for the charges and specifications against an offender, but beyond this they ought to possess no controlling influence."

APPEALS.

The Grand Lodge of Ohio has decided that a member of a Subordinate Lodge may appeal from the decision of the Master, and that the Lodge may reverse the Master's decision. In our opinion, the power of the Master is absolute, and his decision conclusive and binding: he is compelled to see that the laws and edicts of the Grand Lodge are enforced, and is responsible to that body alone for the government of his Lodge. The introduction of such a principle as this, is in palpable violation of the rights and duties of the Master, and must produce an entire subversion of Masonic discipline. In conformity with this, it has been generally decided that the Lodge has no power to try its Master, but that he must be impeached before the Grand Lodge—and tried by that tribunal.

[Further extracts hereafter.]

MASONIC CHIT CHAT.

Another Schism in New York.—We have received a long account of a no less singular than discreditable occurrence which took place at the late communication of the Grand Lodge of New York. The particulars, as given by our correspondent, we most sincerely hope, are exaggerated. But however this may be, we decline to publish the account. We are promised an official statement at an early day, and that we may notice. The quarrel has resulted in the establishment of a *third* Grand Lodge in the city! This, an official circular, signed by R. W. Robt. R. Boyd, Grand Secretary, says, "is composed of expelled Masons and their associates."

This storm has been gathering strength for a year or two past, and we have watched its progress with much interest; but in the hope that some means might be found, by the more moderate of both parties, to avert the evil which has happened; and which has long been forseen; indeed *threatened.*

There is manifestly something wrong in the government of the institution in New York.

We forbear to give any opinion on the merits of the present controversy, until both parties have made their statements. The M. W. John D. Willard, (Grand Master last year,) is the present Grand Master, and R. W. Robt. R. Boyd, Grand Secretary of the *old* Grand Lodge; and R. W. Isaac Phillips, (Sen. Grand Warden last year,) is the Grand Master, and R. W. James Herring, Grand Secretary of the *new* Grand Lodge.

☞A correspondent writing from Liberty, Miss. says:—"I take pleasure in stating that the Order is steadily progressing in Mississippi: and especially within he jurisdiction of Liberty Lodge, No. 37. Our Lodge has been chartered about ten years, and over and above those who have demitted and died, we have some 55 or 60 contributing members. Many of the members residing remotely from any Chapter, but few have been exalted to the higher degrees."

☞In our next we shall publish from the original manuscript, (never yet in print,) the *first public discourse ever delivered before a Lodge of Freemasons in America.*

☞The address before Olive Lodge at Clinton, La., from which we gave an extract in our last, was delivered by Br. John Rusl The name of the author was accidentally omitted.

☞ Our corrrepondent at Anderson C. House, S C., says: "We are going on finely in our Lodge—increasing at every meeting. The difficulty is that we cannot do all the work before us, not being able to work oftener than once a month, in consequence of the great distance that many of our members, and officers are obliged to come to attend the Lodge."

☞A correspondent writing from Bonham, Texas, says:—The Lodge at this place is in a flourishing condition. Our last return, Dec. 27, shows 43 members 23 initiates (last year,) 18 passings, 20 raisings, and 3 affiliations."

☞We are gratified to learn that the Lodge at Peterboro' N. H. has been revived after a recess of fifteen years, and that the prospects before it are encouraging.

☞A correspondent at Claremont, N. H. says:—"Our Lodge stood it through the "dark ages," and never missed a meeting, and the past year has been doing a good business." So has the Chapter at the same place.

☞We will look to the communication from our St. Louis correspondent, next month. It has been quite too long on hand, we admit; but the subject of it did not appear to us to demand an immediate answer.

Quick.—We received, per steamer America at this port on the morning of the 20th, letters mailed at London on the afternoon of the 8th, and at Liverpool on the afternoon of the 9th June. We believe this to be the quickest passage from England on record.

☞Br. John H. Stevens of Natchitoches, Lou. is an authorized agent for the Magazine, at the above place.

☞Br. Joseph Shannon, of Atchafalaya, Lou. is an authorized agent for the Magazine, at that place.

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THE FIRST MASONIC DISCOURSE DELIVERED IN AMERICA.

The following is probably the first address ever delivered before a Masonic Lodge in America. The first Lodge chartered in this country was in July, 1733. This address was delivered in Boston, the 24th of June, 1734. Earlier addresses may have been delivered on some particular occasions; but if so, we have no record of them. Nor is such a supposition hardly probable, in view of the condition of the Fraternity prior to 1733. We think, therefore, that it is safe to assume, that this is the *first* public Masonic discourse ever delivered in America. We discovered it in the archives of the Grand Lodge of Massachusetts. The name of the author is not attached to it. We give the spelling, punctuation, and capital letters, as they appear in the original. The Bodlean Manuscript, with Mr. Locke's notes, appended to the address by the author, we omit. The address has never before been published; and we give it to the readers of this Magazine, as one of the most interesting papers with which we have recently been enabled to enrich our pages.

A DISSERTATION UPON MASONRY, DELIVERED TO A LODGE IN AMERICA,

June 24th, 1734.+ *Christ's Regm.*

Although it be Certain, that Justice, Integrity, Uprightness of life, universal Benevolence, and the general practice of What-Soever is Required by the Precepts of Morality—do in Eff't make the principal honnour of any Society, or order of men Whatsoever; yet it Cannot be denied that the Vast number of Emperors and Princes, Inventors of usefull arts, Divines and Philosophers, Who have in all ages voluntarily taken upon themselfs, the Badge of our profession, adds Considerably to the native honnor and dignity of this—Right Worshipful Fraternity.

Among the Rest of the Illustrious names which have been by faithfull Tradition handed down to us, as ornaments of masonry, that of Saint Paul, the powerfull propagator of the Gospel, the profound Scholar, the Skilfull-architect, the Irresistable Orator, Stands not the least distinguished: While he Remain'd in a Weak and dark State of Ignorance, he was an Ennemy to the Lodge; like some of us before admission, he despis'd the Sacred Institution, and Ridicul'd it with all his Witt and Eloquence, but he afterwards became its Glory and Support: of this he speaks in the 13th Chapter of his first Epistle to the Corinthians; When I was a Child says he, I understood as a Child, I thought as a Child, and of Consequence I spake as a Child, but when I became a man, (an expression Emphatically Significant among us,) when I became a man then, says he, I put away Childish things: nor was he withall his Eminent and uncommon Gifts a greater honnor to the Lodge than he esteem'd the Lodge an honnor to him: When he mentions his being made a Mason fourteen years after it hapned, (in his second Epistle to the Corinthians, he Speaks of himself as of another person, and begining with I knew a man, he concludes, of such a one will I glory; the whole passage is well worth Repeating, and I propose therefrom to Continue my present Discourse; only observing by the way that the learned annotators and interpreters of Scriptures, however penetrating and clear they have been in other dark places, yet none of them been of ye lodge, they could not possibly conceive the apostle's true meaning in this mysterious part of his Epistle, and I have therefore given the world an uninteligible Explication.)

I knew a man, Say's he, meaning himself, above 14 years ago whether in the body, or out of the Body I cannot tell, but I knew such a one taken up into the third heaven into paradice where he heard unspeakable words which it is not lawful for a Man to utter, of such a one will I Glory. Freemasons know very well why the apostle calls himself a man—they know why he could not tell whether, when he was made a mason he was in the Body or out of the Body, and what is meant by the body; they know also that by the third heaven or paradice is figur'd out the third and Chief degree of Masonry, and they are very well acquainted with those unspeakable words, which is not lawful for a man to utter, as a particular Explication of these things, to the well Instructed Mason would be needless, so to the world it is needless and Improper. I shall therefore wave it at this time and proceed to observe how in several respects the apostle's likening the Lodge to a Paradise or heaven, is a similitude Extremely agreable to the nature of the thing.

1st. In the first place, the Lodge may be likened to heaven on account of the Excellency and perfection of its Constitution and Government; it is an absolute Monarchy, in which the Will of the Sovereign is a law, but so wisely Contrived and established, that the Sovereign can never will nor command any thing which is not exactly agreable to the nature and reason of things, and by the subjects Received and Submitted to with pleasure; the pecular light of Masonry Enabling to discern what is best with regard to the Lodge, and that love which is the lasting cement of our Society, disposes all the Brethren to agree to it with an unanimity not elsewhere to be practised. Men have in all ages busied themselfs—in forming and Reforming Commonwealths, Monarchies, Aristocrasies and many other Species of Governments; but the Experience of all ages has shewn that all their forms were Imperfect, either unable to Support themselfs against outward violence, or dying of their inward deceases, hence we See no State or Constitutions have subsisted many Centuries without Violent convulsions, Revolutions and Changes; this has been the Fate of the Syrians, Persian and Grecian Monarchies, the Commonwealths of Sparta, Rome and Athens: but the Constitution of the Kingdom of Masons hapily Tempered, preserves to this day, its ancient and original vigour, and will doubtless last till time itself shall be Swallowed up in the boundless ocean of Eternity.

2d. In the Second place the apostel might justly liken the Lodge to a Heaven, on account of the universal understanding which Subsistes therein betwixt brethren of vastly different Languages and Countrys, as in that place of Bliss; we are not to suppose that none can converse or be understood but such as are able to speak English, Hebrew or any other particular national languages, so in the universal lodge the Beauty and benefit of masonry would be extremely faint and narrow if Brethren of all nations, could not with pleasure know, converse with and understand each other tongues. When God confounded the common language of mankind, at the Building of Babel, the language of Masons Remain'd unaffected and Intire; it is true the Building ceas'd because the labourers who were the Bulk of the people could neither understand the master nor one another, therefore the Brethren separated and dispersed with the Rest; but in whatever country they settled and propagated the Royal art, they carefully preserved the original language, which continues among their successors to this day: a language which none but masons are capable of learning, a happiness which none but Brethren are capable of enjoying.

3d. In the third place the apostle might liken the lodge to a heaven on account of that human, Kind and fraternal treatment of each other which is therein used among the Brethren. The great, the Riche, or noble of the world, appear in the lodge without pride or Haughtines, an amiable condescention, a charming Benevolent freedom brightens their evry actions, those of the lower Rank of life, however they may behave abroad are in the lodge, found modest and peaceable, free from petulence or Sauciness to Superiours, gentle and loving to each other: In Heaven and in the lodge only are to be Seen humility without contempt, and dignity without Envy.

4thly. In the fourth place I would observe that the apostle might Justly Enough liken the lodge to a Heaven on this account, that it is been composed of good people of all Religions, Sects, perswasions and denominations, of all nations and countrys, and I might add of all Generations of men in all ages Since the Beginning of mankind; the Scriptures says, that with Regard to heaven, Verily God is no Respecter of persons, but in ev'ry nation those who fear him and work Rightiousness Shall be Saved, in like manner in the Lodge no narrow distinctions are made or Regarded, but good and worthy men who are so in practise, and the general conduct of their lives, of whatsoever Speculatife believe or opinion have a Right to desire and if they apply in a proper manner and from true and laudable motives, will doubtless obtain admission: the lodge stands Reddy with an open Bosom to Receave them all with sincere love and affectionate friendship: thus the calm and quiet heaven of some hospitable port Extends its open arms to the wandring Tempest driven Voyager, affording him a Security and Repose which in a Restless ocean, (common life) is not to be met with.

Having thus shewn how in several Respects a lodge may be justly lik'ned to a paradice or Heaven, I shall proceed under a few particulars principally by way of Instruction to younger Bretheren to set forth in what Respect a Lodge ought to Resemble a paradice or Heaven.

1st. In the first place if the Lodge is properly likened to Heaven, you that are members thereof should, like the Inhabitants of that happy place, as far as possible, Endevour to preserve a pure and unblemish'd life and Conversation; you should Consider that not onely your own Reputation, but the Reputation of all the fraternity, is affected by your behaviour. Invested as you are with that distinguishing Badge which has been worn with pride by the most noble and most worthy of mankind: you should Scorn to do a mean thing: Walk worthy of your vocation, and do honnour to your profession: Remember the fate of that primitive mason, who being found unworthy of the happy State he was placed in, was Justly driven thence by order of the great mason, and an angel set to Guard the Entrance against him with a Sword of fire. It is true that on this side the grave absolute perfection is hardly to be Expected, yet Encouraged by such a multitude of good Examples, Charg'd with so many Solemn Charges, and Engag'd by such Strong and Endearing obligations, Strive, I beseech you, to persevere in the Constant practice of ev'ry vertue: and if any Brother Shall offend let the rest be warned thereby and Remember, that if one being a mason is nevertheless an ill man, much worse (to the honnour of masonry and to his Shame be it Spoken,) much worse would he Certainly be if he was not a mason, and therefore double is his disgrace, and double Shall be his Condemnation.

2dly. In the second place a lodge ought to resemble Heaven in the most Cheerfull good humour, and the most perfect love and Charity among the Brethren: let there be no heart burning among us, let ev'ry brother who happens to think himself disobliged by another, open his Soul to the lodge and he shall be made Easy: let us rejoice in ev'ry opportunity of serving and obliging each other, for then and then only are we answering the principal End of our Institution: however he that Enters into the lodge with an Expectation of Receiving good office only, do's not act from true and Legitimate motives: he ought Rather to wish to have it in his power to do good offices to others; he should hope that by Joining with a number of men whose proper business it is to do good, his power and opportunitys of doing good will be more Extensive and frequent, than when he stood by himself: this is the true and genuine motive, and a man of this turn of mind, will think himself happier in doing and Conferring Kindness than in Receaving them. For it is more Blessed to give than to receave, we should however Carefully avoid asking things of one another that are improper to be granted, and give one another as little trouble as possible: and thus is the happiness of the universal Lodge promoted.

3dly. The lodge Should Resemble heaven in absolutely refusing admission to improper persons: people of selfish, ungenerous, illnatur'd disposition's are utterly unfit to be made masons; 'tis the human Benevolent mind only, that deserves and is Capable of this felicity: Such will naturally desire to Join with us, as being pleased with ev'ry thing, that tend to make mankind more happy; and Such will apply with a Suitable earnestness, of their own free will and voluntary motion: for by no means Should we Invite or Endevour to entice any-man; let them Seek and they shall find Says the great and Blessed architect, let them knock and it shall be opened unto them, let them hunger and thirst after Righteousness and they shall be filled; for the Kingdom of Heaven is Gotten by violence, (that is an earnest and hearty Endeavour) and the violent take it by force.

4thly. Fourthly and lastly, the Lodge ought to resemble Heaven in the most perfect Secrecy of all their transactions.

All that we know of those above,
Is that they Sing, and that they Love:—Says the Poet.

In like manner, all that is known of the Lodge should be that in our meetings we are good natur'd and chearfull, and love one another. The Essential Secrets of masonry indeed are Everlastingly Safe, and never can be revealed abroad, because they can never be understood by Such as are unenlightened; they are not what I am Speaking of, but I mean the Common private transactions of the Lodge, as if a Brother in necessity ask Relief, if an Erring Brother be Reprouv'd, and Censur'd, if possibly little differences and animositys should happen to arise, Such things as they Should never be heard of abroad. Learn to be Silent: a Babler is an abomination. Remember the fate of that unhappy man, Strong indeed in body, but weak in mind; he discover'd his Secret to his Wife and thus his Ennemys came to the knowledge of them, this prouv'd his destruction and eternal dishonnor, for he is now as a Brother never named among Masons.

I shall conclude with observing that people of dark Suspitious minds, have Imagined that Something Extremely Wicked must be the Cement of our fabrick, and the tribe of Scorners affect to Represent it as Some What mighty Ridiculous: but the vast antiquity alone of our Constitution furnishes an argument Sufficient to Confound all such gainsayers: for no Combination of wicked men for a wicked purpose ever lasts long, the want of vertue on which mutual trust and confidence is founded, soon divides and breaks them to pieces. Nor would men of unquestion'd Wisdom and good Sense, though they might be Trapann'd into a foolish or Ridiculous Society, which could pretend to nothing valuable, ever continue in it as all the World Sees they do, and Contribute towards Supporting and propagating it to latest Posterity.

Reverenc'd be the memory of the Widow's Son, and Blessed be the name of the all mighty architecte, son of the virgin: Infinitly honnour'd be the name of the great Geometrican, who made all things, by weight and measure, and let love, peace, and unanimity Continue forever among Masons. Be it So.

The following was appended to the Discourse:—

Henry the 5th Died August 31, 1442, Henry the 6th being then only 9 mo. old; Who was murdered 1471.

1425 the Parliament passed the Severe act against Masons.

INITIATION OF SOJOURNERS.

Near Raymond, Miss., April 21, 1849.

DEAR BR AND COMP. C. W. MOORE,—*Sir*, I with many others, wish your opinion, through your excellent Magazine, which is considered here of the highest authority, upon the following case, which transpired some time since, but which is now somewhat agitating this Masonic community.

Some years since, there was an application made to Raymond Lodge, No. 21, by a Mr. *F. W. B.*, and his petition was rejected. Mr. B. had lived, or was acquainted, in some of the eastern counties in this State, where they lacked light, as we do here; and not more than fifty or sixty miles from this place, where his petition for initiation was rejected. They proceeded to confer the three degrees in Masonry on him. Upon his return to Raymond, he was received and acknowledged a worthy Brother Master Mason, and taken into full fellowship as such. Now, did not the Raymond Lodge do wrong in recognizing him as a Mason? and did not the Lodge act unmasonically in conferring the degrees upon him, without the knowledge and consent of Raymond Lodge, which had so lately neglected his petition, and within whose jurisdiction he was permanently settled? Was it not the duty of the Secretary of Raymond Lodge, immediately upon the rejection of his petition, to have informed the Grand Secretary of the Grand Lodge of the State of the fact, together with a description of his person, age, &c.? and then was it not the duty of the Grand Secretary to send the same information officially to each and every Secretary of all the Subordinate Lodges working under the jurisdiction of the Grand Lodge of the State of Mississippi, to have prevented the imposition upon the Fraternity? R. L. S.

Cases similar to the above are getting to be quite too frequent in all parts of the country. They are the natural consequences of a practice, which, if persisted in, cannot fail to become a cause of serious detriment to the reputation, harmony and prosperity of the Institution. It is a practice *both* wrong in principle, and dangerous in its results; and should, therefore, be discountenanced by every Grand Lodge in the country. No one of them may possess the power to enact a general law, that shall be operative and binding on all, yet each may impose a legal restriction on the Lodges within its own jurisdiction. And though some may at present be adverse to the adoption of such a regulation, there is such manifest propriety in the measure, that we cannot doubt, if a majority of them shall concur in it, they will ultimately effect, through the influence of their good example, what they cannot individually accomplish by legal enactment. In this way the evil may be cured; but we know of no other in which it can be reached. There is no general law in Masonry that can be brought to bear upon it. There is a general understanding, which, in particular jurisdictions, amounts to a usage, that candidates for the degrees shall be initiated into Lodges nearest to their residence; but this is of too local and undefined a character to be available as a general regulation. It will not answer for a subordinate Lodge to dishonor the certificate of a Grand Lodge, nor to reject as spurious the work done under its authority. Such a proceeding could not fail to result injuriously. The *work* must be acknowledged, because executed in a legal manner and under the proper sanctions. If the *material* be bad, it may be lawfully rejected and thrown "over among the rubbish." But this must be done in the form and manner prescribed by Masonic law and usage. To drop the figure. A sojourner, who has been initiated in a regularly constituted Lodge, working under the authority of a lawful Grand Lodge, is a legitimate and lawful Mason, notwithstanding any informality in the time or place of his initiation. We lay this down as a fundamental law in Masonry. Any other rule would be liable to great abuse and might be made a means of gross wrong and oppression. If it be admitted that the examining officers of a Lodge may go behind the certificate of a Grand Lodge, and reject the rightful possessor of it, for any real or supposed informality in the reception, there would be no guarantee that a Brother, initiated under any circumstances, would not be denied admission into the next Lodge, as an irregularly made Mason. Such a rule is wholly inadmissible. That unworthy men frequently gain admission into the Fraternity by applying for initiation to Lodges distant from their residences, is a truth deeply to be regretted. But, though they may not be entirely free from blame, the principal cause of complaint lies against the Lodges receiving them. The candidate is not to be supposed to know, before initiation, any thing of the local regulations of the Institution or of the particular laws which govern the Lodges in the admission of members. Nor is he to be held responsible for any disregard of the regulations by the Lodge itself. It is not at all singular that bad men should wish to crowd themselves into good company. This is a matter of daily occurrence. But every man is bound to know his associates; and this is the principle that should influence the Lodges in the admission of candidates. In the initiation of sojourners, this principle is overlooked, and persons are admitted, of whose moral character and general deportment, the Lodge receiving them, can have but little or no reliable knowledge. This is wrong in principle and in practice. It is adverse to correct Masonic usage, and subversive of the best interests of the Institution.

The case stated by our correspondent, differs in some particulars from the usual character of such cases. The candidate had been rejected by the Lodge at Raymond, and was subsequently initiated in a Lodge under the same jurisdiction. The Lodge receiving him was undoubtedly censurable. It knew that there was a Lodge in the place of his residence, and it should have referred him back to that; or, at least, it was bound to ascertain by the usual test, that he had not been rejected by that Lodge. Having gained admission, he is entitled to all the privileges of a Mason.

It was doubtlessly the duty of the Secretary of Raymond Lodge to inform the Grand Secretary of the rejection; but whether it was the duty of the Grand Secretary immediately to communicate the "information officially to each and every Lodge under the jurisdiction," is a question to be determined by reference to the regulations of the Grand Lodge of the State. Such a course would have been very proper, though it is not always required, nor imposed as a duty on that officer. The Lodges themselves possess the means by which the fact may be ascertained; and in all doubtful cases they are bound to use them.

PRACTICES IN ROYAL ARCH MASONRY.

Saint Louis, Missouri.

Dear Sir and Brother—I have concluded to be one, among the many of your numerous propounders of difficult questions, not at all doubting your ability to answer them. I shall confine myself to the bodies governing Royal Arch Masonry.

1. Is it customary in other Masonic bodies for the first *four officers* to be represented by proxies as provided for by Section 3, Article 1, of the General Grand Constitution of the General Grand Chapter.

2. Section 9, Article 1, of the Constitution of the G. G. Chapter, reads thus, "no Royal Arch Mason within the jurisdiction of the G. G. Chapter, shall be permitted to confer any degree in Masonry, not recognised as a constitutional degree, nor to establish any society of Masons not recognised as a constitutional body, and the first four officers of the G. G. Chapter, or any three of them, shall in all cases have authority to decide all constitutional questions under this Section. The decision of the G. Chapter of Missouri at its October communication on this is: 1. That the G. G. Chapter has nothing to do with or control over any other than the constitutional degrees. 2. The degrees other than the constitutional, are given with the understanding that they are not *Masonic degrees.* I confess I am at a loss how to account for this action. I deem it would have been wise to have submitted it to the *decision* of the *proper* officers; for in this State, the side degrees in Masonry, (they still are so called in despite of our G. Chapter's decision to the contrary,) are conferred on Master Masons' wives, widows, sisters, daughters, &c. &c., as well as on Royal Arch Masons' wives and widows, for it is common to hear of a *new one* appearing as regular as your Magazine, they must include about 1001. Has the Grand Chapter decided in accordance with the spirit of the G. G. Constitution?

3. It has been asked in the religious world, can there be a Church without a Bishop. I ask can there be a Royal Arch Chapter without a High Priest. I am well aware of the rule, in absence of the High Priest the King presides, &c. &c. Suppose a High Priest resigns at the next regular communication succeeding his installation, does the rule of the next in office to preside prevail, (say for nearly a full term,) or should there be the regular number of officers to compose the body?

4. If it is not specified in the By-laws of the Subordinate or G. Chapter, how *many members* must be present at the taking of a ballot, in a Royal Arch Chapter, for admission to membership or elevating a candidate?

5. The third rule of the By-laws of the Grand Chapter of Missouri, reads thus: no companion shall be eligible to any office in this G. Chapter, (except those of G. Secretary, G. Chaplain and G. Outside Sentinel,) unless he be a past or present installed H. P. of some chapter under this jurisdiction." What is meant by present installed H. P. of some chapter under this jurisdiction? what is meant by past H. P. of some chapter under this jurisdiction? If a H. P. once under this jurisdiction removes, (demits from his chapter,) returns, but does not affiliate with any chapter under this jurisdiction, is that in accordance with the meaning or intent of the above laws? or is it sufficient if he is only installed, not even serve as H. P. after being installed, but immediately resigns his office, and demits from the chapter? On the subject of installation, is there any regulation in R. A. Masonry concerning it,—for instance, would a Grand H. P. be regularly (even suppose a G. Chapter should authorise the D. G. H. P. to instal him,) installed if at any time after the G. C. had closed its session, the D. G. H. P should repair to the woods with the G. Marshal and there or at a private residence instal him, would it not for him to be regularly installed, be necessary for the D. G. H. P. to perform the ceremony in a regularly constituted body?

Very respectfully and fraternally,

—

1. This is an arrangement peculiar to Grand Royal Arch Chapters and Grand Encampments. There being no General Grand Lodge, of course it does not obtain among Grand Lodges.

2. The General Grand Chapter has no authority over any degrees not recognized by its constitution, and can neither authorize nor prohibit them; except that it may and does prohibit their being conferred as, and in connection with, the Royal Arch degrees.

What are termed the "side degrees," are commonly called Masonic degrees; though it is not always easy to say what connection they have with Freemasonry,

3. When a vacancy occurs in the office of High Priest of a Chapter, it is usual to fill the office at the ensuing meeting, previous notice having been given to the members. This matter is, however, commonly regulated by the constitution of the Grand Chapter of the State. We have recently discussed the question as to what was the *ancient* usage in Craft Masonry, in this respect, and to that discussion we refer our correspondent.

4. Not less than *nine*, in this country.

5. A Present High Priest is one who has been installed, and is still presiding. A Past High Priest is one who has been installed into the office, and Past from it. There being no regulation to the contrary, it matters not whether he has presided a longer or shorter time than one year. His removal from the State does not deprive him of his rank, though his not being a member of a Chapter may dispossess him of some of his privileges. The installation should most certainly be performed in "a regularly constituted" Chapter.

Our correspondent will excuse the brevity with which we have answered his inquiries.

ROYAL ARCH MASONRY IN CANADA.

Toronto, April, 1849.

Sir and Br.:—I have promised myself the pleasure of writing you, for twelve months, at least, and have been ever since reflecting whether or no I should venture to address you; but the more I have refrained, the greater has been my desire for the information I seek; more particularly as I am unable to get the information in my own immediate vicinity. I must first claim your indulgence for thus intruding my subject on your attention, knowing as an editor your time is valuable.

Masonic purity is well advocated by you: and feeling confident in your judgment, which will be highly appreciated by my fellow companions here, I submit the subject.

Royal Arch Chapters in Canada, have been conducted for many years in the same manner as in the United States. The officers being H. P., K. and S P.S., C.H., R. A. C., 3 M. V's., and Tyler, with Secretary. I was initiated, passed and raised at St. Louis, in Missouri; and when I came here I took the three intermediate degrees of M. M., P. M. and M. E., after which I took the R. A. Nine Royal A. Comp. constituted a Chapter and could not be opened with a less number. This is the law, is it not? *.

About eighteen or twenty months ago, a question came up in Chapter—doubting the validity of the warrant from the fact that there had been erasures in it, which were these: when the warrant was first obtained, I think two of the names were taken out, and others substituted, from the fact of those persons (as I understand) having died before they got into working order. Well, it was thought advisable to send to the S. G. Chapter of England for a new warrant; a vote was taken, and the majority in favor of it. Before said warrant arrived, a companion from England came to sojourn here awhile. He was the only one who knew how the work was conducted, and gave the required information, which is quite different from the way in which we had been conducting the work of the Chapter heretofore. When the warrant arrived, the question was put, Will the Companions adopt the warrant? Many objected to it, after finding it was so materially altered or different; but the majority were in favor of its adoption, believing we could conduct the work as before. But the three Principals named in the warrant, opened the Chapter, not admitting any other Companion until so opened, (which is the new custom,) and here we are, not knowing what to do. A coldness has ever since been manifested by most of the Companions, and they do not attend.

The Royal Arch, as conducted in England, is called the completion of the third degree. The officers are three Principals, Joshua, Haggai, Zerubbabel, two scribes, principal sojourner, and two assistants. No intermediate degrees being known or required, from the third degree to the R. A.; a Master Mason of twelve months standing being the only qualification. In order to make up this void, the old warrant has been retained, in order to confer the degrees of M. M., P. M. and M. E. Master. You must remember these degrees are not recognized in England, not appearing in the warrant. One great reason why energetic measures have not been taken to remedy these affairs *before now*, arises from the fact, that a very valuable beloved companion, who is the first principal, is particularly prepossessed with it, and continues to amalgamate the two as much as possible. He is desirous of introducing the Veils. The P. W. is not the same as you have it.

Companion, Sir and Brother,

H. Caldwell.

We much regret the existence of the difficulty of which our correspondent complains; but do not see that we can afford him any relief. The new warrant was received from the Supreme Grand Chapter of England, and was granted by that body on the condition that the petitioners should in all respects conform to the requirements of its Constitution, and such other regulations and practices as are recognized in the government of the subordinate Chapters under its jurisdiction. This condition may be an inconvenience, and may operate prejudicially to the prosperity of the Chapter; but while it remains in force, the Companions are bound to observe and abide by it. There is no alternative in the case, unless it be to return the warrant to the parent body. This may be done; and a new warrant taken out under the Grand Chapter of Scotland, which recognizes the intermediate degrees. Or, the Companions may memorialize the Grand Chapter of Scotland, stating the difficulties by which they are embarrassed, and asking for warrants authorizing them to confer the intermediate degrees. These may undoubtedly be obtained, as that body has provided by its Constitution for the establishment of Lodges of these degrees. The candidates for the Chapter may then be taken through them. This course would probably afford the relief required.

As for the Chapter *work*, we believe there are no two countries in the world in which agrees, in all particulars. We do not therefore think that this should be a cause of much uneasiness. The Grand Chapter of England might perhaps, in view of the peculiar location of Canada and the easy and frequent intercourse between that Province and the United States, consent to a conformity with the *work* as practised in the States, if such a request were presented in proper form. But of this we cannot of course speak with authority.

The erasure of the two names in the Charter, though unnecessary and unauthorized, did not necessarily vitiate the instrument. The substitution of other names, without the sanction of the Supreme Grand Chapter, we think, did so; because, it falsified the document.

The opening of the new Chapter by the three Principals, unless specially authorized by the Constitution of the Grand Chapter, or by some clause in the ritual, as practised in England, and which is unknown to us, was irregular and void. In this country it would not be allowable; nor would it under any Royal Arch ritual with which we are conversant.

**Nine* in the United States—*seven* in Scotland—do not know what the rule is in England.—Ed.

MASONIC CELEBRATION AT NEWBURYPORT.*

"HIS wisdom inspired the Great Institution,
HIS strength shall support it 'till nature expire,
And when the creation shall fall into ruin,
Its beauty shall rise through the midst of the fire."

FREEMASONS have for centuries celebrated the anniversary of their patron—Saint John the Baptist—not merely in order to practise the rites and mysteries of their Craft, but by indulging in that social intercourse which expands the nobler feelings of the heart, and knits closer the *mystic tie*. Years gone by witnessed the Masonic celebration of St. John's day in every State of our Union, and the revival of these ancient festivals must be pleasing to those old Masons who watched over the Institution during its "dark days" with paternal solicitude, supplying afterwards, like hidden fountains in the rock, vital streams from which young Craftsmen have been permitted to drink.

Newburyport—we learn from General Cushing's history of the town—has long been known for its zeal in the order of Freemasonry. The prosperity and respectability of the Fraternity in the place are mainly attributable, in the first instance, to the exertions of Dr. John B. Swett, who settled in the town about the close of the revolutionary war. He was distinguished as an ancient Mason, not less than for his genius, his generous feelings and social habits. It is said that he was initiated into the mysteries of the Illuminati in Germany; but, however this may be, certain it is that he gave the weight of his influence and character to the establishment of Masonry in Newburyport, and succeeded in a remarkable manner. In the days "before the troubles" there were often a thousand Craftsmen out in the streets of Newburyport on St. John's day.

ST. MARK'S LODGE, which celebrated this year's anniversary, was chartered in 1803 and consecrated July 11th, 1804. Its present Master is Nathan Chase, Esq., and its members are highly respectable citizens.

THE DAY.

The morning was "*clear in the East*," and at an early hour vehicles were coming into Newburyport from every direction, bringing a crowd of *Craftsmen* and curious. At ten o'clock the special train arrived from Boston, and the usually quiet streets were thronged with a busy crowd. The Merrimac House was the head quarters—the Light Guard had politely given their armory up to the Knight Templars—and the members of the Blue Lodges filled the St. Mark's room. King Cyrus' Royal Arch Chapter, which was organised in 1790, entertained their Royal Arch Brethren.

THE PROCESSION.

About 11 o'clock a procession was formed in State street, in the following order:—

Col. Eaton, Aid. Sir Peter C. Jones, of Boston, Chief Marshal. Maj. Currier, Aid.
Portsmouth Brass Band, J. H. Parsons, Leader.
Boston Encampment of Knights Templars, performing escort duty, under the command of Sir William W. Baker.
Mount Tabor Lodge, East Boston.
Star of Bethlehem Lodge, Chelsea.

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*This account of the celebration at Newburyport, was prepared by Br. B. PERLEY POORE, for the "Pic Nic," of which excellent paper he is the talented conductor. It does ample justice to the occasion, and to all parties interested in it. The state of our own health was such as to prevent, to a great extent, our participating in the festivities of the day. We are therefore happy in being able to avail ourself of the very acceptable labors of another.—Ed. Magazine.

Grecian Lodge, Lawrence.
Liberty Lodge, Beverly.
Mount Carmel Lodge, Lynn.
Pentucket Lodge, Lowell.
Columbian Lodge, Boston.
King Solomon's Lodge, Charlestown.
Massachusetts Lodge, Boston.
St. Andrew's Lodge, Boston.
King Cyrus's Royal Arch Chapter, Newburyport.
St. Paul's Royal Arch Chapter, Boston.
St. Andrew's Royal Arch Chapter, Boston.
Grand Royal Arch Chapter of Massachusetts.
Princes of Jerusalem, Enoch Hobart, Commander.
Grand Lodge of Massachusetts, M. W. Edward A. Raymond, Grand Master.
St. Mark's Lodge, Newburyport, Nathan Chase, W. Master.

The procession moved down State street, through Market Square and Middle street, up Federal, through Temple, up State to the Merrimac House. Here a large number of ladies were received into the procession. Thence it moved up State, through High, down Green, and into Pleasant street, where the escort opened to the right and left, bringing their swords to the salute. The procession then counter-marched into the Unitarian church. The numerous banners and elegant regalia gave a fine appearance to the procession. We noticed that St. Mark's and Pentucket Lodges had very beautiful new banners, which we learned were painted by T. Somerby, of this city.

EXERCISES IN THE CHURCH.

I. VOLUNTARY ON THE ORGAN. By Miss S. Davis.

II. ANTHEM.

III. PRAYER. By Rev. Br. G. M. Randall, D. G. M.

IV. ORIGINAL HYMN. By Br. Asa T. Newhall, D. D. G. M.

Eternal source of truth and light,
Great Architect of worlds unknown,
Here in thy Temple we unite
And humbly bow before thy Throne.

To offer up our songs of praise,
In Union, Harmony and Love.
To Thee, who will True Masons raise
To the sublime Grand Lodge above.

Where we shall meet Freemasons, free
From sin and every hurtful snare;
There all the faithful household see,
Erect upon the perfect square.

There we may view the glorious plan,
The fruits of charity may trace;
Devised by the friend of man
To rebuild Adam's fallen race.

There will the Lodge be duly tried,
With the Grand Master we shall meet,
And all the Heavenly Builders called,
Our glorious Temple to complete.

Then every living stone shall be
Fixed in its proper place secure,
And every part so well agree,
It will to endless age endure.

V. Selections from Scriptures.

VI. Ode—from Masonic Melodies, No. 83—by Br. Thomas Power.

Hail! gentle Charity!
Long may thy precepts be
Dear in our land;
May He who formed our kind,
Bless to the troubled mind
Each gentle tie designed
In Friendship's band.
Chorus—May He, &c.

When waves of trouble flow,
Then may a Brother's woe
Touch every heart;
Let Pity's kind decree,
Where'er the wretched be,
Bid, in sincerity,
All grief depart.
Chorus—Let Pity's, &c.

Should e'er a footstep stray,
Lost in a darkened way,
Hope still be near:
Eyes for the wandering blind,
Love, every wound to bind,
Truth, still to guide mankind,
Be ever here.
Chorus—Eyes for, &c.

Blessed in a Father's love,
Beaming from Heaven above,
Our Faith shall rise;
That, in a brighter day,
Each voice shall join the lay,
When life shall pass away,
Above the skies.
Chorus—That, in, &c.

Hail! gentle Charity!
Long may thy precepts be
Dear in our land:
Each heart a sacred shrine,
Hallowed with Light divine
Improve the great design
While time shall stand.
Chorus.—Each heart, &c.

VII. Address—by Rev. Br. Benjamin Huntoon.

VIII. Doxology—Tune, '*Old Hundred.*"

To Thee, our heavenly Father, Friend,
With grateful hearts, we humbly bend;
O, teach our fervent thanks to flow,
For all our joys to Thee we owe.

IX. Benediction.

After the conclusion of the exercises, the procession was re-formed, and marched through some of the principal streets to a pavillion, erected opposite the mall. It was a spacious, airy structure, with a table across the head for the dignitaries, and five longitudinal tables for the Craftsmen and the ladies. The tables were handsomely ornamented and supplied with one of the best public dinners we have ever partaken of, supplied by Mr. Tilton, of the Merrimac House.

What added to the charms of the dinner, was a legion of fair handmaidens, the daughters and friends of the Newburyport Masons. It was a pleasure to pass from *labor* to *refreshment*, and then be served by rivals of Hebe of old. After the dinner had been discussed—

Col. Phillips, of St. Mark's Lodge, President of the day, made a few humorous remarks, welcoming the company, and made the journalists blush with complimentary allusions.

TOASTS.

1. *Free and Accepted Masonry*—The Star in the East.

"Truth, crushed to Earth, will rise again,
Th' eternal years of youth are here,
While error—wounded—writhes in pain,
And dies amidst her worshippers."

2. *The Memories of George Washington, Andrew Jackson and James K. Polk*—Three good masters who were called to *preside* over our beloved country, and are now, we hope, in that *Grand Lodge* above presided over by the *Grand Master of the Universe.*

3. *The Grand Lodge of the Commonwealth*—The *Key-stone* which binds our mystic institution. It is well on this our anniversary to return thanks for its faithful guardianship, and to renew our allegiance. Having watched through the night, may it enjoy the morning.

R. W. Brother Randall, Deputy Grand Master, replied in a most eloquent manner, giving in conclusion, as a sentiment—

St. Mark's Lodge of Newburyport.—May the morning they now enjoy be but the commencement of a future day.

Brother Phillips of St. Mark's Lodge, replied to this toast, narrating the history of Masonry in Newburyport. He gave as a sentiment—

Active Benevolence—

"The heart that feels for others woes,
Shall find each selfish sorrow less,
The man who happiness bestows,
Reflected happiness shall bless."

The Grand Encampment.

The following toast was sent by Sir George Thatcher of Boston, who had intended to have been present, but was prevented from attending by the death of a relative.

The Genius of our Institution—Ornamented with the immortal *jewels* of Morality, Equality and Rectitude of Life. May they never mar her fair proportions, or dim the lustre of her jewels.

5. *The Grand Chapter.*

6. *The Princes of Jerusalem.*

7. *Past Dignitaries*—We remember the good works of them all, from Hiram, that "cunning worker in brass," to our worthy Smith, whose services are *graven* on our hearts.

The reply of Worshipful Brother Geo. G. Smith to this toast was a proud chronicle of the craft, showing how it had withstood the attacks of its enemies. He gave—

Free Masonry—Rich in the virtues of the living—rich in the virtues of the honored dead.

The Ladies—The *jewels* of every true Mason's heart, securely *guarded* by ***Friendship*** and *Charity*.

"Tho' woman from our order we exclude,
Let not that beauteous sex conclude
We love them not :—or think they would reveal
What we as secrets wish them to conceal.
We fondly love, and think we might impart
(Sure of their faith,) our secrets to their heart,
But we're afraid, if once the lovely fair
Were at our happy Lodges to appear,
That Love and Jealousy would both be there,
Then rivals turned, our social bonds destroyed,
Farewell the pleasures now so much enjoyed."

9. *The Orator*—Like our patron whose anniversary we celebrate, he came "to bear witness of the *Light*."

10. *The Marshal*—He *laid out* a *fair plan*, and *following* him on the *square*, we found the *pass* was *right*.

The Marshal, Sir Peter C. Jones, gave in return the following sentiment:

The day we celebrate—May it become a Festal Day in every nation, thereby disseminating its truthful doctrines in every land.

One of the Marshal's Aids handed in the following volunteer :—

Newburyport Masons—Wherever they are found they are among the *bright lights*, and are bound to shine.

Sir Moses Kimball, of the De Molay Encampment, kept the table in a roar with his humorous anecdotes, interspersed with sound, practical remarks. He gave :—

The Ladies and the three Secrets of Freemasonry—1st, the Heart to feel ; 2d, the Hand to give, 3d, the Tongue to keep a secret.

The Escort—Such *Knights* are *bright* indeed. Under their *guard*, *Pilgrims* may pass through *rugged ways*, and "*fear no harm.*"

Sir W. W. Baker, who had command of the Boston Encampment, replied with a few appropriate remarks.

The De Molay Encampment—Like the fabled warriors of Greece, they have sprung up into full life, a well armed band, chivalric as were the Red Cross Knights of old.

Sir Hamilton Willis, a member of the Encampment, responded to this sentiment, and gave another, complimenting the Toastmaster.

The King Cyrus Chapter—Brothers—neighbors—friends—*three in one*. We find *deep* in their hearts many a *sign* and *token* of their love.

14. *The Blue Lodges of the Commonwealth*—We greet their Craftsmen as *worthy* successors of the *widow's son*—they have here the sergeant-at-arms, *well qualified* to regulate their conduct by the *square*, and direct their course by a *white wand*.

And may kind heaven's gracious hand
Still regulate each action ;
May each Lodge securely stand
Against the storms of faction ;
As Virtue bright,
Truth robed in white,

With Friendship to them hastens—
All hand in hand
To bless the band
Of Massachusetts Masons.

Benjamin Stevens, Esq. the courteous Sergeant-at-arms of the House of Representatives, was loudly called for and his remarks were among the best made at the table.

15. *The Revenue Service* well *tyled* by a worthy Brother.

This brought out Capt. Sturgis, of the Revenue service, who exhibited the apron worn by Dr. Warren, a member of the Craft. He gave

The Ladies—If they do not preside in the Masonic Lodges, they preside in the hearts of those who do.

Br. Whiston, of Boston, was called up to reply to this toast. He exhibited the Grand Lodge apron worn at Bunker Hill by Gen. Lafayette, when the corner-stone of the Monument was laid, June 17, 1825. It is one of those now worn, of white, trimmed with purple, and Br. Whiston announced his determination to have it deposited in the Grand Lodge after his death.

16. *The Grand Lodge of Maine*—Firm as the forests on her hills, they have not strayed from the path a worthy *Shepherd* trod.

John H. Shephard, Esq., replied to this toast, in a most eloquent manner. He spoke of the proud gathering at which Gen. Lafayette wore the apron just exhibited—of the *dark days* which followed—and of the firmly founded principles of the Order, which remain steadfast, whatever opposition may be brought against them. Then after rapidly tracing the intimate relations between the Christian religion and Freemasonry, he gave :—

The Masonic Institution as a co operator with Christianity—Like a tree planted by the water-side, it is known by its fruits.

Brother Asa T. Newhall, of Lynnfield, a veteran Mason, and several other gentlemen, also, made brief speeches, and a large number of volunteer toasts were offered. We thought that we copied all of them, but only find the following among our notes :

The alto-singer at the Church—God has given her a seraphic voice, to be trained in this Earthly Lodge for the Angelic choir of heaven.

The Secretary of the Grand Lodge—A worthy and *well qualified Recorder*, to whom the Craft are under deep obligations for his faithful services. At such a festival as this, Masons (like Dicken's Oliver,) ask for *More*.

Sir C. W. Moore, was loudly called for, but had been prevented by indisposition from attending the dinner.

By Sir Jacob George. *The Memory of the first Grand Master of the United States, General Joseph Warren*—May his spirit ever watch over the welfare of this Institution.

Fair Weather Masons—May those who remained at home "for fear," not enjoy the bright rainbow of promise which now again illumiates Masonry in Newburyport.

The Fair—While by their influence they hold us captive at their own will, "The Secret is," we glory in our captivity.

The Attendants—It is well worth seven years of servitude to find such *sisters* as these ever attendant on our wants, and gladdening our eyes by their charms.

Good-fellowship prevailed throughout the day, and when the President announced that the Craft, "having met on the *level*, would part on the *square*," heartily did the Brethren respond "*So mote it be!*"

BANNER PRESENTATION.

THE following was the order of exercises upon the occasion of the presentation of a banner, by the ladies of Lynn, to Mount Carmel Lodge of Ancient Free and Accepted Masons :

1. Singing, from Masonic Melodies.
2. Prayer by Rev. D. Mott.
3. Singing, from Masonic Melodies.
4. Presentation Address, by Miss Laura A. Shorey.
5. Reply, by Isaac Brown, Esq.
6. Presentation to the Master of the Lodge, by Isaac Brown, Esq.
7. Reply, by the Master.
8. Singing, from Masonic Melodies.
9. Address, by Hon. Asa T. Newhall, of Lynnfield, D. D. G. M., for the Second Masonic District.
10. Singing, Masonic Melodies.
11. Benediction, byRev. D. Mott.

The presentation, by Miss Shorey, a young lady of seventeen, elicited much applause. For gracefulness of manner, distinctness of enunciation, and propriety of intonation and gesticulation, it would have done credit to the far famed reader of Shakspeare, Mrs. Butler.

The presentation addresses were as follows :

PRESENTATION ADDRESS, BY MISS LAURA A. SHOREY.

SIR :--Regarding the Masonic Institution as one founded upon the divine principles of universal love and unbounded charity—principles emanating from the throne of the Great Eternal, and diffused amongst men, to elevate, to refine, and bless—it is natural that women should feel an interest in your prosperity, and sympathise in all your efforts for the general diffusion of those sublime principles.

An Institution having for its object the promotion of peace and good will, whose principal point embraces the three-fold virtues of "brotherly love, relief, and truth ;" an institution, the tendency of which is to prevent discord and hatred, to soften the asperity of political strife, to assuage the bitterness of religious sectaranism, intolerance, and bigotry, to perfect the human character, and prepare man to glorify his Maker and bless his race, certainly deserves, and should receive, the sympathy of every pure and virtuous mind, and the encouragement of all who are interested in the welfare of the human race.

Believing this to be the design of Freemasonry, the ladies of Lynn are desirous of presenting you with a testimonial of their interest in your prosperity, and regard for those sacred principles, the general diffusion of which is the avowed object of your association.

The agreeable duty has been assigned to me, of presenting to your Fraternity this token of our regard. Allow me, then, in behalf of the ladies of Lynn, to present to you, and, through you, to the Officers and members of *Mount Carmel Lodge* of *Ancient Free* and *Accepted Masons*, this BANNER, bearing upon its folds the Masonic emblems--the *All-Seeing Eye*, the *Holy Bible*, the *Square*, and *Compasses*.

And may it remind you, that the All-Seeing Eye of the Supreme Architect of the Universe is ever upon you, watching over you for good, searching every heart, and rewarding every man according to his work.

And taking the Holy Bible as the rule and guide of your faith and practice, may you *Square* your actions by its precepts, and be enabled to circumscribe your desires and passions within the *compass* of virtue and morality, the true Masonic *compass*.

It gives us peculiar pleasure, in presenting this banner, to be assured that it will not be displayed upon the battle field, where man meets his brother man in angry strife, 'mid the roar of cannon, and the clash of arms, 'mid scenes of blood and carnage, and the agonizing death groans of human beings ; but that, on the contrary, it will serve as a beacon to guide a band of Brothers in the paths of virtue and peace. Where right triumphs over wrong, where virtue triumphs over vice, there may it be borne aloft.

When hatred, and strife, and every evil thing, shall vanish before the onward progress of light, and love, and truth, then may its folds be flung to the breeze and borne proudly along! May it ever wave, in glorious, peaceful triumph.

REPLY, BY ISAAC BROWN, ESQ.

With emotions of the liveliest gratification, I receive this beautiful and appropriate token of your sympathy and regard ; and, in behalf of the Officers and Brethren of Mount Carmel Lodge of Ancient Free and Accepted Masons, I tender to you, and through you, to the ladies you represent, our sincere and heartfelt thanks.

It is not to us matter of surprise, that those who understand the object of our association, and whose refined and virtuous hearts enable them to appreciate the excellence of the sublime principles of the Order, should feel an interest in our prosperity and success, and be disposed to exert their influence to encourage and sustain us in our efforts for the general diffusion of those principles. It would be a matter of surprise, were it otherwise.

The principles of Freemasonry are indeed of divine origin ; and wherever they have been understood and appreciated, their tendency has been to purify, to elevate, refine and bless. In all ages, and in every clime, the wide world over, its influence has been manifested. The savage red man, as he has roamed through our western wilds, has seen the LIGHT of Masonry, and yielded to its influence ; and the wild Arab, as he coursed over the deserts of the east, has felt its power to restrain, to civilize, and to bless. It has stayed the uplifted sword upon the sanguinary battle field ; it has ministered to the wants of the suffering poor ; alleviated the woes of the afflicted and distressed ; poured the oil and wine of consolation into the widow's stricken heart ; and cheered the orphan in his loneliness.

These constitute some of its claims to public favor. It is in consequence of these, that we expect it to receive the warmest sympathy of the fair, the beautiful, and the good.

If we have *secrets*, and *labor*, that woman cannot share, it is not from want of confidence in her discretion, or faith in her ability and power, to assist and encourage us in our work. The great secret of the Order, that which embraces all other secrets, we freely confide to you—It is this—*the secret of doing good.*

The great work for which all Masonic work is but initiatory, would never be accomplished without the aid of woman. It is the elevation and refinement of the human race, and the promotion of all the social virtues. To accomplish this work, we depend much upon the influence of woman. Her natural grace, refinement, and delicacy, her gentleness of character, and purity of heart, preeminently qualify her to assist us in this most essential of all Masonic labor. For this we prize her society ; for this she is fondly cherished by every true Mason. In the language of song,

> "Though shut from our Lodges by ancient decree,
> In spite of our laws woman here bears her part ;
> For each Mason I'm sure will tell you with me,
> That her form is enshrined and reigns in his heart.

'T was wisely ordained by our Order of old,
To tile-fast the door, spite entreaties or sighs;
For once in our Lodge, she would rule uncontrolled,
And govern the Craft by the light of her eyes.

Deem us not deficient in gallantry, then, if, in accordance with "*ancient decree*," we are not permitted to introduce you to our Lodges, and to a participation in the severer *trials* and *labors* required of us by Masonic usage.

This beautiful *banner* shall remind us of our duty to you, to each other, and the world; and though emblematic of peace and good will, it shall nerve our hearts to do battle bravely for a fair one in distress, with all that chivalrous spirit that characterized the true knights of the Order, in olden time. The All-Seeing Eye shall remind us of the first great qualification of a Mason, a firm belief in the Eternal Jehovah, the Supreme Architect and Governor of the Universe, without which no man is entitled to admission to the privileges of the Order.

We recognize the *Holy Bible*, the *Square*, and *Compasses*, as great lights in Masonry, having a peculiar Masonic signification, embracing the most sublime instruction in all the moral and social duties.

It is exceedingly gratifying to me and the Brethren of the *mystic tie*, associated with me, to receive this token from the hands of a Mason's daughter; and I am happy to assure you, that as such you will ever be an object of peculiar regard to every true Mason.

When Rome claimed to be mistress of the world, the exclamation, "I am a Roman citizen!" was at once a passport, a shield, and protection. The exclamation, "I am a Mason's daughter!" will prove a more powerful talisman, whose potency will be acknowledged in every land, and amongst all tribes and tongues, and which will never fail to raise up hosts of true friends, to sympathize, to aid, and protect. In conclusion, then, I repeat the acknowledgment of our gratification, and our heartfelt thanks, and invoke upon you, and the ladies you represent, the choicest blessings that earth can know, or Heaven confer.

PRESENTATION TO THE MASTER, BY ISAAC BROWN, ESQ.

Worshipful Master:—To you I now confide this banner, a gift from the hands of Beauty.

Let it find an appropriate place in the *East*, to which we all look for *light*.

Let the symbolic teachings be heeded in the *West*, and proclaimed from the *South*, to the Brethren, that all, having the notice thereof, may govern themselves accordingly. Let it be our care that all who enlist under this banner, shall be good men and true; men who will never prove recreant to the sublime principles and sacred obligations of Freemasonry, or desert the standard of *friendship, morality* and *brotherly love*. May the All-Seeing Eye watch over and protect us, until, called from *labor* to eternal *refreshment* by the Supreme Grand Master of all, we shall meet upon the *Square* in the *Celestial Lodge* above, where the great source of all true Masonic light, in its effulgent brightness, shall constitute the glory of the perfect and eternal day.

REPLY, BY W. M. THOMAS PHILLIPS.

As Master of Mount Carmel Lodge of Ancient Free and Accepted Masons, I accept this banner, and promise, in the name of the Brethren, that it shall be faithfully preserved, not only as a token of the sympathy and regard of those we love, but also for the sublime teachings of the sacred emblems inscribed upon its folds.

May we ever regard those teachings, and strive together to promote the great Masonic virtues of peace, harmony, and brotherly love.

MR. HUNTOON'S ORATION.

The excellent Oration delivered by the Rev. Mr. Huntoon, at the celebration at Newburyport, on the 26th June, was published on the morning of the 27th in the "Boston Herald," for which paper we presume the copy was furnished by the author. The orator spoke one hour and a quarter and was listened to throughout with great attention by a large and intelligent audience. We should be gratified to give the Oration entire in our pages, could we spare the room it would occupy; but this we cannot do. The following extract will commend itself to the favor of the reader:—

In the different philanthropic associations of the day, each has its favorite theme of heating and agitating debate, each claims for its own plan of associated action the highest importance, and is proud to undervalue the projects of the other. And this blessed sisterhood of philanthropy—the glory of the passing age—enlivened by the noblest impulses, through the imperfection in man, often operate to array their adherence in lines of opposition, and render them dogmatical and systematical. There is a propensity, especially in the ardent and radical—"the men of one idea," as they are termed—instead of searching out the ties of mutual sympathy and the points of friendly coincidence, to magnify the grounds of difference, to account his own favorite enclosure as the whole field of humanity, and to feel as if the boundless inspiration of God's spirit was confined within the circumference of his visible horizon.

But Freemasonry has none of these narrowing, anti-social, self-exalting tendencies. She opens her Lodges to men of every enterprise of life, of every religious creed, of every political party, of every philanthropic name; strips her votaries of every shackle of partisanship—every shred of outward rivalry—and spreads the "cement of brotherly love" over all her children; unites them into one band of friends, a united Fraternity, "among whom, no contention should ever exist, but that noble contention, or rather emulation, of who best can work who best agree," enjoining upon each and every one to consider himself a partner in the great joint stock company of humanity, bound to bear his share of the burdens, duties, and responsibilities of the concern.

Again, Freemasonry is a moral institution. It not only gives activity, expansion and intensity to the social instincts and sympathies of our nature, but it inculcates and enforces those moral rights, duties and obligations, which bind man to his fellow-man in all the departments and relations of public and private life. It enjoins loyalty in the subject, justice and equity in the citizen, integrity and uprightness in the neighbor, fidelity and purity in the domestic relations. Individual probity, personal virtue, is the great object of its attainment. The strongest marked, and most distinguishing feature, and to my mind, the most laudable characteristic of our institution, is its humanity—its deep sympathy with man, as man, and its keen sensibility to his individual perils and sufferings, and its watchful protection of his personal rights and virtues. Its first lesson teaches him to subdue his passions, and prove himself a man, thirsting for knowledge, moral improvement, and the development of his powers for his own and others highest good. It places the interest, the character, the virtue of the individual in the highest rank of its achievements. This is a prominent, characteristic idea, cherished in no other institution or government, philosophy or religion, whose history has come down to us from ancient times. In all ages, the individual has, in one form or another, been trodden in the dust. In monarchies and aristocracies he has been sacrificed to one, or to the few, who, regarding government as an heirloom in their families, and thinking of the people as made only to live and die for their glory, have never dreamed that the sovereign power was designed to shield every man without exception, from wrong. In the ancient Republics, the glory of the State, especially conquest, was the end to which the individual was expected to offer himself a victim, and in promoting which no cruelty was to be declined, no human right revered. He was merged in the great whole, called the Commonwealth, to which his nature was to be immolated. Even the proud Roman had no idea of his personal worth. "I am a Roman citizen," he exclaimed, and in that lay his dignity. With that title of nobility he could confront kings without being abashed; but in Rome he was a slave. Under the shadow of the Palatine Hill, he walked silent and fearful. There he never uttered, "I am a man." It was the glory of the American people, that in their Declaration of Independence they took the ground of the indestructable rights of every human being. They declared all men to be essentially equal, and each born to be free. They spoke in the name of humanity, as the representatives of the rights of the feeblest as well as the mightiest of their race. They published universal, everlasting principles, which are to work out the deliverance and freedom of every human being. This has been hailed as the last and noblest offspring of time, yet this very idea of humanity, fraternity, equality; the inalienable rights of every individual to exercise his powers for the promotion of his own and others happiness and virtue, has pervaded and characterised our Order, in all ages of its existence, drawing down upon it the jealousies, animosities, and anathemas of the hierarchies of the religious, and the aristocracies of the political world. An idea of individual man, and the supremacy of his views, his liberty, his growth, his perfection, as the first article of a nation's faith; that the sacredness of individual man, is never to be forgotten in the feverish pursuit of property. That it is more important that the individual should respect himself, and be respected by others, than that the wealth of both worlds should be accumulated on our shores, is a doctrine not fully in vogue with our political savans, or even in the numerous associations of the day. Their regard seems to be for mankind in the mass, and has respect only to the race, and not for individual man, as the highest care of the world. Now it is not man in his collective capacity, but in his private and personal station, that Freemasonry contemplates, addresses and strives to elevate, enlighten and bless. "A point within a circle," denoting an individual Brother. The circle, the boundary line of his duty, embordered by two perpendicular parallel lines representing St. John the Baptist, and St. John the Evangelist, and upon the top resting the Holy Scriptures," is precisely the point of view in which Freemasonry regards individual man, and aims to inspire him with indomitable zeal and resolution to fulfil his heaven-allotted mission. She would have him full orbed and globed in this sphere of light, among all the luminaries in the sky of duty, shining by his own radiance, and thus helping to increase the effulgence of the whole canopy of Humanity. She looks through the exterior vestment to the inward man, and regards personal worth and not outward wealth, as a claim to her esteem, and a passport to her honors. She does not estimate moral excellence by the extent of field in which it moves, the elevation on which it stands, or the splendor with which it is arrayed, but by its simplicity and purity, attracting the admiration of its companions, and leading them by its celestial light, fast and far in that upward path, which opens and shines brighter and brighter to the perfect day. In her standard of character, usefulness is the measure of greatness. She perceives, that the "burning and shining lights of the world, like the humble Baptist, whom Jesus called *great* among men,—come not from kings" palaces, nor from luxurious homes; that in early hardships and privations, may be traced the beginning of almost all of those characters, which have originated great reforms, accomplished wide works of love, and spoken with commanding voices to the hearts and souls of men; as it is said the ocean—life voice of a mighty instrument makes in the small harp near it, notes that ring clearly in answer to every sound of its own. "Can you explain to me," said William Howitt, to a Scotch peasant, "what it is that makes Burns such a favorite you all in Scotland? "I can tell you" said he, "Robert Burns had the heart man in him—he was all heart—all man—and there is nothing at least in a man's experience, either bitter or sweet, which can happen to him—but a line of Burns' springs into his mouth, and gives him courage and comfort if he needs it. It is like a second Bible." This is moral power. This is the light of a good heart,—which stamps the impress of immortality upon the fame of Burns, and though, fervor, and feeling, and sympathy were his only credentials, give him a name and a praise before which thousands bow down in grateful remembrance, and the land of his nativity will remember them to the sunset of her latest day. He whose heart is in its right place, throbbing in unison with the great heart of humanity, is the true, moral man, the consecrated High Priest of God, who being touched with the infirmities of others can lead them to the living fountains at which he drank, and found rest to his soul; whatever respect may be paid, apparently, to outward elevation. Napoleon, during his short reign, did more for the promotion of civil and religious liberty, and for the elevation of the masses of the people, than all the combined Kings of Europe, have done for the last three centuries. There are men, unbestarred by pomp or place, whose steps have never trod the courts of royalty; whose efforts in behalf of suffering, oppressed, enslaved humanity, are heralded by no applause, upon whose path of beneficence, no trumpet is sounded, who are exerting an influence on those around them, and through them far into the crowd, and deep into future ages, while he who bears the name of king, cannot effect a single purpose, nor waken a single feeling of respect in any human heart.

The lowly shepherd of Salisbury Plain, had power in larger measure and a far greater circle than his liege lord and king, and that monarch owed what mortal power he had to the public impression of his virtues, and not to his ancestry and throne. And the fisherman's daughter, Grace Darling, who went forth to the wrecked crew, when the veterans of the ocean dared not face the storm, did she not send a finer inspiration to the hearts of thousands than England's Queen, in all emblem of majesty? If sovereignty were estimated, not by its gilded trappings, but by its substantial moral power, how many a throne would find a lodgment in the dust. How many a crown grow pale as stars in the day-break, and many lowly one would stand. forth in the fullness of glory, which he little dreams of now?

The valleys—the brooks—the sunny slopes are often hidden and passed by with indifference, yet, the vales, the low places of human existence, the sun every day shines upon, and God loves to look upon, and his footsteps are heard there in the cool of every evening. Raphael's immortal pictures are taken from the face of a gentle girl whose name scarcely survives. While Milton composed the Paradise Lost, many a paradise was regained in the holy family circle—and in the acquisition of meek spirits. While a hundred thousand men were twenty years in handling stone for the Egyptian pyramid, as a sepulchre for a dead King, winds and woods, birds and flowers were busy in converting into an edifice which the Almighty should inhabit, the heart of some nameless man by the side of some nameless brook. There is a beautiful painting by Aldus of a poor woman, who having spun past midnight to support a bed-rid mother, fell asleep through fatigue, and the angels were represented finishing her work. The obscure woman who anointed Jesus's feet, most unconsciously did an act which the Divine Saviour himself has published to the praise of all ages. Now, in the full and clear recognition of this personal worth, this individual excellence, superior to all adventitious circumstances of wealth, rank, or station, the Master in the school of Freemasonry approaches and places upon his pupil the first badge of his apprenticeship as a Mason—the emblem of innocence and integrity—assuring him that "it is more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter; or any other order that can be conferred upon him, at that, or any future period, by king, prince or potentate, or any other person, except he be a Mason, and which every Brother ought to wear with pleasure to himself and honor to the Fraternity." Here is taught and enforced the great truth, that personal virtue, moral excellence, is the true nobility—a possession better than earldoms, principalities or thrones; that the sceptre and the crown are within; the coronation and the investiture are in the heart and character. That he, who stands in the common level of doing duty, even in by-places, and untravelled regions, may live a high, heroic and holy life, and crop the noblest honors of humanity. That the peaceable and quiet citizen; the affectionate father, son and brother, faithful to all domestic ties, to all social, moral and religious obligations, each in its place and order, and blending all into a beautiful and consistent life, is morally great in the estimation of all good men and Masons; and, though unknown to fame, and unhonored in the annals of the world, the diadem of true glory surrounds his manly brow, and sets him as one among the Princes of Jerusalem, a high priest and king after the order of Melchisadec; a priest though of no sacerdotal genealogy, and a king though his lineage and birth are unrecorded in the heraldry of monarchs, and earthly nobles, yet, the sons of the faithful, "the true descendants of the children of Israel," will ever do him reverence.

LECTURE

Delivered ST. JOHN'S DAY, *Dec.* 27, 1846, *to the Masonic Fraternity, Shawneetown, Ills., by* A. G. CALDWELL, *Esq.*

[Concluded from p. 278.]

ANOTHER stage of mental development, in which Masonry may have contributed largely to the progress of the world is that of social union. To illustrate this influence I will select one era—the middle ages—a period in which Masonry had unquestioned existence by name, and in which she furnished the highest evidence of her distinctive character and high excellence.

Upon the irruption of the Northern hordes, and the destruction of the Roman Empire, all the institutions of the society sank beneath the deluge of barbarism; and all Europe presented a wide weltering chaos of opposing elements!

The Christian Church—aiming at ascendancy and attempting to reduce to order the mighty turmoil, by the thunders and anathemas of a hierarchy;—the Feudal system—with its love of strife and the spoils of war, its military chieftains and conquered serfs, struggling to embrace all in the iron folds of force;—the enfranchised cities—cultivating obscurely the peaceful arts of life—organized for individual defence, and leagued for common safety;—the various agricultural, mechanical, commercial and manufacturing interests of a rude age; slowly evolved by the necessities of life—in conflict with each other—seeking advancement within the protection of the chartered cities, under the strong arm of baronial power, or the sacred mantle of the Church.

In such a war of conflicting forces you look in vain for a common government. All is chaos, conflict—"the upheavings of a wrecked empire!" Feudalism in a mighty struggle with the Church, cities leagued in resistance of barronial power;—the laity in hostility with the clergy—the vassal rising against his oppressive lord—spoil—plunder—war—persecution—*all* that blind and furious passion could do, seemed to be exerted in retarding the dawn of modern civilization. Amid such rude and boisterous elements the soft and soothing influences of Masonry must have been felt; and how admirably adapted they were to that age! Within the Masonic pale the barbarian chief extended the hand of fellowship to his conquered foe; the haughty chieftain there acknowledges as his equal, the rude soldier who had followed his fortunes in war;—the rich burgess stood upon the same level with the hard-handed mechanic; and the proud cardinal and the humble layman united in a common prayer at the altar of Masonry. No distinctions of name, power or position were felt or recognized—but there man met his fellow man as a Brother; and parted with the assurance of again meeting as such, whether in the deadly strife of battle—at the baronial court, or in the social intercourse of life.

Here, too, science and art could take up their secure abode, and escape the blind fury of ignorance or fanatic persecution. Here, too, the tender sympathies of life could be interchanged in Fraternal security. Here, too, men habitually learned and practised those principles of political liberty so necessary to the restoration of law, order and government. Here, too, from the practical operation of Lodge Governments, could be derived the most perfect form for the government of nations—small republics formed into mighty confederacies—a form which characterizes the Government of our own great country, and receives the approving sanction of the enlightened world.

No less prolific have been the means of Masonic usefulness in the cultivation and preservation of the arts and sciences.

I have again to remark, that knowledge in ancient times was limited to the few; and communicated only in mystic schools. Doubtless when Masonry was more of a practical and less of a speculative institution, it instructed its votaries in the exercise of some of the finer arts, of which it still teaches the elements. But whether we look back to the condition of the arts in the earliest ages—under the Empire—or during the dark era of modern Europe, Masonry affords abundant internal evidence of having always existed as a school, inculcating the principles of science and of the useful arts. Physics, Grammar, Rhetoric, Logic, Music, Arithmetic, Geometry and Astronomy alike commanded a part of the initiatory exercises of Masonry in every age, but these were auxiliary to the higher practical operations of the Order—the study and pursuit of architecture—once limited to the operative bodies of Freemasons, but now thrown open to the pursuit of taste and genius. This branch of human merchanism they carried to its highest excellence, as the various orders, from the rude Tuscan to the rich Composite fully attest, and as the many remains of their labors found in India, Egypt, Greece, Italy, England,—in the ancient and modern world—seem destined to memorialize through distant ages. It is to Masonry, almost exclusively that we are indebted for the preservation of the rules, and the exhibition of the relics of an unrivalled Architecture. When barbarian violence hurled the accumulated learning of ages, the cherished specimens of statuary and Architecture, together with the civil institutions of the ancient world into one vast and ruined pile, Masonry still preserved those rules and elements of art from which sprang the mechanic skill of the modern world, in rivalry with the mighty temples, towers, and pyramids of antiquity.

This rapid glance at the nature and probable influence of the Masonic Institution upon the advancement and progress of mankind, from rude barbarism to the refinements and cultivation of civilized life, is not made with the view of magnifying the merits of Masonry: But assuming the antiquity of the Order, the nature and elements we have ascribed to it, and its unquestioned prevalence in modern times, the consequences we have inferred may be legitimately derived, not so much for the honor and glory of the Institution. as to inspire a due appreciation of its excellence and means of usefulness.

Many acknowledge the utility of our Order in such times as we have referred to—when violence and riot run mad,—but they would treat it in an age like the present as a mere ostentatious combination. But is not this a very narrow view of its character? Is mankind in this day so civilized—humanized—Christianized—that there is nothing left for the *circle* of Brotherly love to embrace? Far from it. Extended as the theatre for Masonic charity may have been in ruder ages, the civilization of man, but increases the objects of want and means of relief. There is still much to ameliorate and much to alleviate. Suffering in any state of progress is an accompaniment of humanity, and will ever afford ample employment for the hand and offices of a pervading charity. Look around you in life at the many benevolent institutions erected by pious zeal or munificent wealth. Do these indicate that the age of universal enjoyment has arrived? Look too, at the general condition of society; although it is reduced to law and order by a central power, still, within it are the same elements of discord—the same antagonisms—which in a ruder age existed in barbarous forms: Look at the daily conflict between the various classes of interest in society, between wealth and poverty,—between the many and the few: Look at the marked distinctions arising from the various pursuits of life: Look at the invidious elevation of place and power:—Look at the selfishness of a cold and heartless individuality pervading every class—contemplating these things amid the enjoyment of law, order and peace, and under the beneficent operations of a free government, may we not still find employment for Masonic charities—may we not still find a wide field for Masonic effort—may we not still find it a duty to cherish this ancient Order, not only for its venerable antiquity and *past* usefulness, but for the good it *may yet* do?

Are we too, so well instructed in the divine philosophy of the soul that Masonry can add no assistance in exalting the heart and deepening the convictions of man?

Positive science has accumulated many new facts from the great store-house of nature: and artistic skill, no longer confined to a mystic few, has now become the companion of our homes;—But has the same progress been made in speculative philosophy? In vain has man attempted to penetrate the mysteries of the divine economy. The same mighty veil which obscured the infinite arcana of nature from the gaze of primitive and untaught man, blinds the peering glance of modern science and conceals the mysteries of the universe. "The light which shone from the burning bush, burns as brightly now, and the rich treasures of the 'Ark' have neither lost their excellence from the lapse of time, nor their novelty and mystery under the full glare of the sun of modern science."

To Masons, then, a wide field for Masonic charities still exists around us, and in our midst: To them a divine philosophy still affords its deep and mystic teachings, and points the way to eternal life.

And who can say that the boasted glories and proud pretensions of this day have the seal and signet of immortality? Such is not the lesson of history. The Empires of the past vainly assuming a perpetuity of power rose, and fell to rise no more. Their ruined cities, towering pyramids and sepulchral obelisks serve only as the mournful monuments of lost and ruined greatness. Their heroic deeds, polished arts and refined graces of life, have no enduring remains, and are only dimly seen in the obscurity of fable. What assurance then have we, that the achievements of arms,—the acquisitions of science—the productions of art—the decretals of philosophy—the wealth of commerce—the institutions of freedom—the mighty cities and solemn temples—the grandeur and glories of this age—may not also sink beneath the vast and heaving sea of time?

Man has in vain striven to perpetuate his greatness; to stamp the seal of immortality upon the products of his hand; to arrest the revolving wheel of change and say "peace be still;" but onward it rolls and will forever roll. There is no enduring tabernacle but the soul of man; here Masonry makes her abode, and within the pillars of its strength finds the sacred, secure archives of time, where the rich deposites of her wisdom, gathered from the ruins of crumbling Empires are safely kept; and when the rude blast of devastation shall leave but a vestage of the proud memorials of art and science which now grace the world. Masonry, may again, as of yore, restore to the future the lost treasures of the past!

Having thus by the aid of general history surveyed some of the leading features of Masonry in its adaptation to the wants and progress of mankind, let us in conclusion beseech the eternal spirit of wisdom, truth and love, to subdue our hearts to a self-examination of our conduct in the past, and inspire us with renewed zeal for the future.

My Brethren:—To-day we elect and instal officers for the Government of our Lodge and commence another year of Masonic labors; and while it is their duty to supervise and govern the Craft, and ours to lend them obedience, let us not forget that there are higher duties which we owe to our God, ourselves, and our neighbors.

Brotherly love, relief and *truth* should govern with their benign influence our

daily conduct as Masons, smoothing the asperities of the heart, relieving the destitute, and counselling with friendly admonition, the misguided, back to the path of rectitude and duty.

The practice of *Temperance, Prudence, Fortitude,* and *Justice,* can alone entitle either of us to the high privilege, of standing upright as a man, in the Temple of Masonry.

These are the great virtues of life, and should we be derelict in their observance, we not only disregard the solemn injunctions of the many appropriate and impressive ceremonies of our Order, but forfeit the respect and confidence of the world.

Let me therefore exhort you by the ties of Brotherhood, by the deep interest you feel in a good cause, and by the love you bear one another, to observe and *enforce* the observance of these great rules of moral conduct. Be *prudent* in your conversation and walk in life—keep strict vigilance over your passions and purposes—guard well the portals of your great moral temple, and meditate well upon the remote consequences as well as the near results of every act.

Be also *just*—just to the faults and failings of your Brethren—just to your neighbors—just to your families—just in your callings—just in all that you think or do. Justice is the attribute of God and "its practice more acceptable than sacrifice." "Justify the righteous and condemn the wicked"—"Defend the poor and fatherless, do justice to the afflicted and needy"—"Loose the bands of wickedness; undo the heavy burdens; let the oppressed go free; break every yoke. Then shall thy light break forth as the morning."

Be also *Temperate*—It is the command of heaven, and comes with a deep and warning voice from the crushed heart and blasted hopes of the lost victim of appetite. The hours of priceless value spent in sottishness—the duties of life neglected in the excitement of dissipation—the scanty provision snatched from the needy family and cast recklessly away—the purity of life and the dignity of character prostituted in vicious degradation—the "clustering honors of age," the garlands of promise hung upon the brow of youth, and the flowers of affection blooming within the homes of domestic peace and joy and love, nipped by the killing frost—the withered memorials of ruined families—all! all admonish us to be temperate. And should this precept be disregarded remember that it is your solemn duty to raise your voice to rebuke, as well as to reach forth your hand to support a sinking Brother. When allured by the fascinations of a convivial glass he is drawn into the temptations of the fatal vice—Oh entreat him to avoid the poisoned chalice—shrink from the liquid hell—and fly from the death he would not die.

In your trials as Masons and as men remember—remember, the impressive lesson of fortitude—"the reward is to *him only* who holds out faithful to the end." The shifting scenes of life—its snares and temptations, disappointments and calamities, all require the self-denial of an uncomplaining and stern fortitude. With the serenity which it inspires we may bid defiance to the

"Lightning and cutting hail and legioned forms
Of furies, driving by upon the wounding storms."

I commit these admonitions to you as a charge in the opening of the new year. We have a noble Institution, exalted by its high aim and useful operation. Let us by a strict observance of its rules, convince mankind of its excellence; and that to the true and accepted Mason, "the mourning heart may pour out its sorrows, and the distressed apply for relief—assured that *he* is guided by justice, and warmed by an expanded benevolence."

While we do *this* we will also make ourselves wiser and better men; and when the time comes that "the mourners go about the streets and man goeth to his long home" we will have the assurance through Faith, Hope and Charity of a *pass* to that *Lodge* on high, eternal in the heavens. Amen.

CORRESPONDENCE.

Kosciusko, Mississippi, June 23, 1849.

C. W. Moore--

Dear Sir and Brother,—The resolution drawn below was passed at a meeting of Trinity Lodge, No. 88, and I, as Secretary, was requested by the Lodge to forward it immediately to you for publication in your Magazine; omitting to do so on that night I have forgotten it until now; I hope, however, that it will be in time to save the Craft from any future association with such a man. You will therefore please to give the Resolution place in your next Magazine after the receipt of this. Yours fraternally,

J. W. Scarborough, *Secretary of Quincy Lodge, No. 88.*

March 3, 1849. On motion of Br. S. H. Clark, it was Resolved, that Isaac N. Hailey, having been found guilty of gross unmasonic conduct, which renders him unworthy of the association of all good Masons,

Resolved, therefore, that he be published to the world as an unworthy Mason.

On motion it was *Resolved,* that Br. Moore be requested to publish the above in his Freemasons' Monthly Magazine.

Washington, Pa., June 28, 1849.

Sir and Br.—Our Masonic Brethren of Washington, Fayette, Westmoreland, and Green Counties, numbering 284, met at Uniontown, Fayette County, to pay due honors to the memory of our ancient and beloved patron St. John, on Tuesday last. A chaste, elegant and eloquent address was delivered by M. Topham Evans, Esq., P. G. S. W., of Grand Lodge of Maryland. The exercises of the day, the appearance of the Brethren, their decorum and good order did much, we trust, to harmonize and soften the remaining ill feeling which yet exists among our anti-Masonic community.

We have now in this place *two* Lodges, one Chapter, and one Council, and have a petition already signed to institute an Encampment. Thus all predictions against our progress and prosperity have failed. As soon as we are organized will let you know. Of course we apply to the G. Grand Encampment of the United States, not to the Philadelphia Encampment.

Burlington, Vt., July 21, 1849.

Burlington Encampment was duly organized by letters of Dispensation from Sir C. W. Moore, G. G. C. G., on the 18th inst. The following Sir Knights, named in the letter of Dispensation, were all present:

Sirs John S. Webster, Grand Commander; Nathan B. Haswell, Generalissimo; George M. Hall, Capt. Gen.; Hiram Stevens, Prelate; George Lowry, S. Warden; Charles P. Bradley, J. Warden: Herman Green, Sword Bearer; John Nason, Standard Bearer; D. H. Benjamin, Warder.

A goodly number of Sir Knights, hailing from different Encampments were present, and we have commenced our work by conferring the honors of our Order on a worthy Companion (J. Doan,) who during the anti-Masonic excitement in our State, nobly discharged his duty.

I have also the pleasure to inform you that the *Grand Chapter of Vermont* was organized on the 18th inst. under a letter of Dispensation from Companion J. K. Stapleton, D. General Grand High Priest of the General Grand Chapter of the United States. There were present at this organization the representatives of three Chapters, now in active work, together with a large number of Companion R. A. Masons,—our principal Officers are

R. W. Nathan B. Haswell, Grand High Priest; P. C. Tucker, Dep. Grand High Priest; Samuel S. Butler, Grand King; W. Samuel Willson, Grand Scribe; Charles P. Bradley, Grand Treasurer; Phillip C. Tucker, Jun. Grand Secretary. Very truly and fraternally yours,

Nathan B. Haswell.

Pepperell, June 26, 1849.

Sir Kt. Moore—The 24th of June did not pass away without a proper celebration on the heights of *Pepperell.* Although it happened this year, on the first *day* of the *week,* nevertheless a due regard was paid to the never to be forgotten *St. John the Baptist.* The most perfect *order* was observed on the occasion, and reminded us that we have made one more *stride* toward the ocean of eternity!

1st Sentiment—*Mount Lebanon Hill and Grove (Greeting.)* To all Masonic bodies throughout the globe—come!! Beautify and adorn this *splendid location!!!*

2d. *To the enemies of Freemasonry*—They might as well destroy the *laws* of *gravitation*—as an *Institution* founded by the *Great First Cause* of all things!!

Yours Fraternally, Luther S. Bancroft.

Lafayette, Ala., July 17, 1849.

Concord Chapter, No. 37, was organized on the 18th July last, since which time twentytwo exaltations have taken place. There is also, a Council in this place, the same was established in April last, now numbering twentytwo members, *and candidates waiting to be admitted within its walls.*

Yours fraternally,

John Appleby, *Secretary Concord Chapter.*

Lafayette, Ala., July 17, 1849.

Comp. Moore:—I herewith give you a list of the Officers of Izabud Council, No. 21, which meets on the evening of the second Monday in each month.

Edward Croft, T. I. Master.
H. G. R. M. Cheil, Dep. I. do.
Giles C. Pitts, P. C. of the Work.
Edward J. Bacon, Capt. of the Guard.
J. W. Bachelder, Treasurer.
M. Phillips, Recorder.
Rev. Jacob S. Hughes, Chaplain.
Lewis Schuepler, Steward.
R. P. Brugaw, Sentinel.

J. W. Bachelder.

MASONIC INTELLIGENCE.

FLORIDA.

The Grand Lodge of this State held its annual communication at Tallahassee, in January last. We notice nothing in the proceedings of particular general interest, unless it be the following resolution, providing for the education of indigent children, which is always a matter of interest.

Resolved, That the subordinate Lodges working under the jurisdiction of this Grand Lodge, be, and they are, hereby required to take immediate measures to ascertain the number of children of Master Masons destitute of the means of education, who are residing within the limits of their respective jurisdictions; and to adopt such measures as may be in their power to cause them to be sent to school, or otherwise properly educated; and that they report to this Grand Lodge, at its next Grand Annual Communication, the number of such children of each class, and what said Lodges have done in compliance with this Resolution.

The Lodges throughout the jurisdiction seem to have been active the past year, and have done a full proportion of work.

GEORGIA.

The Grand Chapter of Georgia held its annual communication at Augusta, in May last. The session was well attended, and the proceedings indicate a prosperous condition of this branch of the Order in the State.

The Committee on Foreign Correspondence presented the following Report:

Grand Chapter of Georgia, May, 1849.

The Committee on Correspondence have examined all the reports received from the Grand Chapters of other States: and are gratified to find that the Masonic Fraternity, throughout the Union, is in a state of unexampled prosperity. The cloud of anti-Masonry, which, for several years, brooded over the land, in portentous darkness, has passed away, and our ancient Order once more occupies her proper position, in the eyes of the world.

The documents before the Committee enable them to present the following condensed statement:

In the State of *Maine*, there are five regular Chapters of Royal Arch Masons.

In *Vermont*, which was hardly second to western New York, in the ultra madness of anti-Masonry, Burlington Chapter was revived in January, 1848. Since that date, no official account has reached us.

In *Connecticut*, fifteen Chapters are in full operation.

In *New York*, twentyseven Chapters.

In *Maryland*, six Chapters.

In *Indiana*, six Chapters.

In *Missouri*, nine Chapters.

In *Kentucky*, twenty chartered Chapters, and six under dispensation.

In *Mississippi*, twenty chartered Chapters, and one under dispensation.

In *Louisiana*, four Chapters.

And, strongest of all, in *Alabama*, thirtythree Chapters.

In the proceedings of the several Grand Chapters of the States above named, your Committee see nothing requiring particular notice. And all of them are under the jurisdiction of the General Grand Chapter of the United States, as are the Grand Chapters of New Hampshire, Massachusetts, Rhode Island, Ohio, North Carolina, South Carolina, Tennessee, and Florida, none of whose proceedings have been before your committee.

Of those bodies, not acknowledging the general jurisdiction, your committee have seen no official report, except from the Grand Chapter of Virginia, which has twenty-two subordinate chapters. This Grand Body seems to be in a prosperous condition: and while wishing them all possible prosperity and permanence, your committee cannot but regret that they differ with us, as to the propriety of uniting under one General Head. It is not proposed to discuss that subject here. The views of this Grand Chapter were expressed at our last annual meeting, and it is needless to repeat them. We can only wish that our worthy and esteemed companions, who hold different views, were convinced, as we are, of the wisdom and propriety of such an union. While we regret this difference of opinion, we concede to them, and claim for ourselves, all the mutual rights and privileges of Brethren of the same "mystic tie."

No other matter has come before your Committee, requiring any report.

All of which is respectfully submitted.

Wm. T. Gould, G. H. P.
Wm. K. Kitchen,
L. Dwelle.
} *Committee.*

The Committee on the state of the Grand Chapter, presented the following Report:

The Committee on the state of the Grand Chapter, beg leave to Report—That their labors have been greatly lessened, and a report upon the condition of other Grand Chapters than our own, made unnecessary by the very interesting and comprehensive Report of Most Excellent W. T. Gould and others, made at the opening of the present Communication. The Committee feel gratified at the many evidences of prosperity attending the several Chapters of Royal Arch Masons under this jurisdiction. The number of Chapters within the last few years, have so multplied under the jurisdiction of this Grand Chapter, that nearly every section of our State is accessible to a Chapter. Believing that a few Chapters, well supported, reflect more credit upon Masonry and afford greater benefits to its members, than a large number struggling with a feeble existence—your Committee would urge upon those, whose duty it is to grant dispensations to new Chapters, the importance of considering well, the circumstances, location, &c. of those petitioning, and with-hold a dispensation when not clearly and evidently circumstanced and located, so as to conduce to the general prosperity and reputation of Masonry.

In the opinion of your Committee, Masonry is now occupying a position so creditable to the eyes of the world, and is so deeply implanted in the affections of the great mass of its members, that it has become impregnable to the shafts of its enemies, and cannot be reached or overturned, if due care and scrutiny are exercised towards such as make application for admission within its portals: Your Committee, therefore, will not refrain from urging upon the subordinate Chapters, the absolute necessity of examining closely and deliberately, into the moral and intellectual fitness of every applicant; and where the least doubt may be elicited, they should not hesitate to reject.

An esteemed correspondent at Augusta, (from whom we are always happy to hear,) says that we were in error in giving *three* Encampments to Georgia, there being *two* only, viz: Georgia, No. 1, at Augusta, and St. Onnis No. 2, (U. D.) at Macon. Our Charleston correspondent was therefore misinformed as to there being an Encampment at Savannah.

MASONIC CHIT CHAT.

The New York Schism.—A correspondent, a member of the body we denominated in our last the new Grand Lodge, writes as follows:—"We consider ourselves as the veritable *old* Grand Lodge, and as such act, and shall continue to act." This is one of the points in controversy.

The Late President Polk.—An exchange paper says;—"Ex-President Polk's remains, by the special request of the deceased, were consigned to the tomb with Masonic honors. After the Fraternity had gone through with the customary ceremonies—both affecting and impressive—at his residence, the body was conveyed to the Methodist Church, and a funeral sermon delivered by the Rev. J. B. McFerrin."

☞The 24th June was celebrated at Portland, Me., with the usual festivities; but not having received any account of them, we are not able to give the particulars. The address was delivered by M. W. Benj. B. French, Esq. of Washington, D. C., and was, undoubtedly, a performance of hig merit.

Physical Advantages of Masonry. Mr. Warren Davis, of Hallowell, Me., who was made a Mason in that town last spring, preparatory to his journey to California, writes from Panama, May 6th, to a friend in Hallowell, and in the course of his letter, which is published in the Cultivator, says:

"I left Chagres a week ago in a flat-boat with a Spaniard for a captain and six natives. The captain of our boat to my astonishment I found to be a Freemason, and many thanks to my friends who suggested the propriety of my joining the Masons before I left. It is a great protection and has doubly paid me for the experiment of uniting with them. Our captain speaks good English. He introduced us to the Alcalde and gave us letters to the principal men in Panama."

☞The communication from our Brethren of Lafayette, Ala., came to hand too late for the present month.

☞The following was intended for, although, we believe, it was omitted to be read at the celebration in Newburyport, on the 24th June:

By *Br. W. C. Martin*, one of the Grand Lecturers.—"Mr. President—I have a recipe which has gained some reputation. With your permission I will read it to this goodly company:

Masonic Cement.—Composed of Truth and Justice—put up in true hearts, and sealed with Faith, Hope and Charity—is not affected by a change of climate, and may be had at the office of "good will to *men*" in general, and the *ladies* in particular.

☞We shall be under special obligation to our local agents if they will avail themselves of the earliest opportunity for the settlement of their accounts for the Magazine. We have a large amount of outstanding demands, the proceeds of which would be most acceptable at the present time.

Caution.--The Brethren are cautioned against a person calling himself Joseph Kamphuys, representing himself as being in a destitute condition, having been cast away, and wishes to obtain money to return home. His name is Isaac Corillo De Berrios, and is a native of Surinam.

☞By reference to aur correspondence, it will be seen that a new Encampment has just been organized at Burlington, Vt., and that a Grand Chapter has been formed for the State. We congratulate our Vermont Brethren on their increasing prosperity.

☞We have received a long and able Report from the Louisiana Grand Lodge of A. Y. Masons, in New Orleans, in relation to their difficulties with the old Grand Lodge, which we commend to the careful consideration of the Grand Lodges to whom it has been forwarded.

We have also received official statements from both parties in relation to the difficulties in New York.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. VIII.] BOSTON, SEPTEMBER 1, 1849. [No. 11.

CENTENNIAL CELEBRATION AT NEWPORT.

We understand that the Brethren at Newport, Rhode Island, have it in contemplation to celebrate the centennial anniversary of the establishment of the first Lodge in that ancient town, sometime before the expiration of the present year—probably during the present or ensuing month. The matter has not been definitely determined; but there is such manifest propriety in celebrations of this character, that we cannot doubt that the result of the pending deliberations will be favorable to the proposition. It would be an occasion of more than ordinary interest to the Brethren, not merely of Rhode Island, but of the whole Union; for all good Masons claim an equal interest in the early history of the Institution in the country. They hold it to be common property,—belonging to no particular locality. If a particular Lodge has been more highly favored than its contemporaries in having been longer entrusted with the interests of the Institution, it is right and proper that it should, at least as often as once in a hundred years, render an account of its stewardship. We think the Fraternity at large may reasonably urge this request with some earnestness on our brethren at Newport.

A correspondent at Newport has sent us the following communication:

"When Masonry was first established in Rhode Island, it commenced operations under a Dispensation granted some years previous to the year 1749, authorizing a Lodge under the name and title, I think, of St. John's Lodge, of Newport, R. I.

In the year 1749, this Lodge in Newport, petitioned the Grand Lodge at Boston, for a Charter and received it, under the name and title of King David's Lodge—changing their name from St. John's to that of King David's.

Ten years after this, a part of King David's Lodge, I think, withdrew for the purpose of forming another Lodge, and petitioned the Grand Lodge, at Boston, for a Charter, and received it and adopted the name by which they were first christened, while under a Dispensation,—that of St. John's.

In 1787, these two Lodges united in one, and dropped the name of King David's, and held to that of St. John's, which name it holds to this day.

Now, is not this (St. John's) the same Lodge, at the present day, as it was under the Dispensation, and the first Charter, though known then by the name of King David's? The opinion of many here is that it is; but to be more fully satisfied, your opinion is requested.

It is now one hundred years since the first Charter was granted to Masons in Rhode Island; and it has been proposed to have a centennial celebration in Newport, of the granting and adopting said Charter, without regard to the name of the Lodge to which it was granted. Some of our Brethren think because it was granted to King David's Lodge, we (St. John's Lodge) should not celebrate. Will you please give me your opinion, if we, as St. John's Lodge, are not perfectly right in having such a celebration, and if it does not rightfully belong to us, as St. John's Lodge, to celebrate an event like this?

One more question. If we should conclude to have such a celebration, should it be done by the Grand Lodge of Rhode Island; or by St. John's Lodge, of Newport, and the Grand Lodge attend by invitation?"

Our correspondent is not, we think, altogether correct in his history. It is possible there may have been a Lodge at Newport, working under *Dispensation*, prior to the year 1749; but, if it be so, the fact is new to us. The first *Charter* granted for Rhode Island, was issued by St. John's Grand Lodge, at Boston, on the 27th Dec. 1749, authorizing the establishment of *St. John's Lodge*, at Newport. The Charter for the second Lodge at Newport, (probably King David's,) was granted on the 20th March, 1759. The latter undoubtedly originated in a division of the former. Our correspondent has probably transposed the names. At all events, our history does not agree with his in the particulars noted. The early records of the Lodge will set us right, if we are wrong.*

The two Lodges were united in 1787; that is, if our history be correct, King David's Lodge was dissolved, and the members affiliated themselves with St. John's Lodge.

We scarcely need offer any further answer than that already given, to the inquiry of our correspondent touching the identity of the first Lodge in Newport and the present St. John's Lodge. We regard it as full and complete. But suppose it were otherwise, and that the first Lodge had many years since ceased to exist? It would then be proper either for the present Lodge, or the Grand Lodge, to celebrate the centennial anniversary of the establishment of Freemasonry in the place. But, as the fact stands, St. John's Lodge will celebrate its own centennial anniversary, if it celebrate at all.

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*We however have an impression, though we cannot speak with any confidence, that the early records of this Lodge were lost or destroyed in some of the vicissitudes through which it has passed since its organization.

THE PROVINCIAL CHARTER OF THE GRAND LODGE OF NEW YORK.

We have recently received what purports to be "an *exact copy* of the original Charter of the Grand Lodge of the State of New York." It is a Provincial Charter, and was granted in 1781, by the Duke of Athol, G. Master of the "Grand Lodge in London."* The copy before us appears to be official, and was probably intended to be "an *exact* copy." We notice, however, an omission, which may, or may not, be of importance. It is the word "*York*," in the phrase, "Do, by these Presents, authorize and empower our trusty and well-beloved Brethren, Free and Accepted Ancient *York* Masons," to form and hold a Provincial Grand Lodge, &c. At the time the Warrant was issued, the distinction here indicated was considered to be of importance. We accordingly find in the earliest Constitutions of the Grand Lodge of New York, the following provision:

> Sec. 10, Art. 44.—"A *Modern* Mason, known to be such, may be *healed* and admitted into the mysteries of the *Ancient* Craft, in the manner determined upon: but no Lodge shall heal a Modern Mason for a less sum than five dollars."

All intercourse between Ancient and Modern Masons was at this time prohibited; and we believe the Provincial Grand Lodge of New York was not recognized by, nor did it recognize, any of the Provincial or other Grand Lodges, except those of Scotland, Ireland and South Carolina—all of which were in communication with the Athol Grand Lodge at London.

In 1787, "In conformity to the example which had been set by the Grand Lodges of several States," (says the late T. S. Webb,) "the *Masters* and *Wardens* of the several Lodges in the State, having been duly notified, assembled in the city of New York, and (the late Provincial G. Lodge having been closed *sine die*,) formed and opened an *independent* Grand Lodge, and elected and installed their Grand officers."

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*The Duke was at one and the same time (1779) Grand Master of the Grand Lodge of Scotland, and of the "Grand Lodge in London," composed of seceders from the Grand Lodge of England.

RELIEF TO THE SICK.

C. W. Moore, Esq. July 2, 1849.

Worthy Companion:—I approach this present subject with more backwardness than is usual to me; arising from a fear that I may be an innovator. Yet feeling, that the motive which governs me does not spring from any desire of altering our landmarks, and that it is a duty incumbent on each of us, to propose all the good we can, and to aid in eradicating all the evil, I will at once place it before my superiors, and ask for it a consideration.

I have known instances where relief to a Brother would have been charity indeed, yet as a false pride, (admit it to be) restrained from petitioning the Lodge, no relief was offered. I feel that this is not well. It appears to me, that our charity and Brotherly love are not active enough; and that we should be always ready to aid, without waiting for begging. But few of our Fraternity would ask relief until the very last hour, when indeed relief might be a mockery.

Some of our Brothers, in some parts of our country, have that pride that would endure great suffering rather than to state to a Lodge their wants. I do not think we ought to expect it.[*]

I am aware that there are many who will object to my proposal on the ground that the Order of Odd Fellows have such regulations. I am no Odd Fellow, know not their rites, rules or regulations. But I have no objection to being taught a good thing by them.

I therefore propose that each and every Grand Lodge in the United States, adopt and recommend each Lodge to carry out the principle, of appropriating to any sick Brother a pay suited to the country in which he lives, sufficient to meet all necessary wants, and to require of members to report all cases of sickness or need, as well as to wait upon the rich in their turn during confinement. The substance alone I deem necessary to state. The great majority who need not such appropriations will in all cases make a donation to the Lodge: therefore we shall not be chargeable for a dime more than we ought cheerfully appropriate. I am anxious to do the good, without forcing a distressed Brother to sacrifice the least pride. I love that pride myself, and hope the unanimous assent of all our Brethren will approbate the same.

I need not say more. If I am right in my feelings and wrong in my fears, the suggestion will meet with so hearty a response in the bosom of those proffering charity and love, that argument would be supererrogation; if wrong in my feelings, and right in my fears, I would not if I could, make the worse appear the better cause.

And as I desire no name or fame in the matter, I beg to subscribe myself,

Your Companion.

The above communication is from the pen of one whose high intelligence and warm attachment to our Institution, entitle his opinions to the respect of his Brethren. We agree with him most fully, that our Charity is not active enough, and that a much larger amount of good might be accomplished with the same means, under a more efficient system of distribution. As at present managed, three-fifths of all our means of relief are bestowed on persons who are morally and masonically least entitled to receive them. Such persons are nominally Masons, and therefore claim consideration; but they are practically vagrants, and too frequently unworthy of recognition. Begging is their trade; and they are generally expert enough at it to exhaust the treasuries of our Lodges, to the prejudice of the more worthy and destitute. Against such Masons we cannot be too watchful. The country is over-run with them, and they are daily multiplying. But this is not the point to which our correspondent invites attention. It however has an important bearing on it; for, if our charities are to be subject to the insatiable drafts of this class, there will necessarily be little left for those whose pride or self-respect may restrain them from asking the relief they need, and to which by their characters and services they are entitled.

The plan suggested by our correspondent, or one similar to it, is in operation in some of our Lodges in the Eastern States. We are however unable to speak very definitely of its practical operation. Whether a better can be devised, is a question we are disposed to leave where the writer has left his proposition—to the consideration of the Lodges. The subject is an important one, and we commend it to their attention.

THE EARLY HISTORY OF MASONRY IN MARYLAND.

We find the following report on the early history of Masonry in Maryland, in the last printed proceedings of the Grand Lodge of that State, and esteem it to be of sufficient interest to entitle it to a place in our pages; as we do everything that may contribute to illustrate the early history of the Institution in this country.

It appears from the report, that there are no Masonic records in Maryland of an earlier date than 1765. The Lodge, a copy of whose records were referred to the committee, was organized in that year.[*] It was not, however, the first Lodge in Maryland, though its number would seem to imply that it was so. On the 12th of August, 1750, a Charter was granted by the Grand Lodge of Massachusetts, for a Lodge at Annapolis, under the name of Maryland Lodge. This was probable the first Lodge chartered in the State. Most of the early Lodges in Maryland, particularly those on the Eastern Shore, derived their authority from the Grand Lodge of Pennsylvania. We are inclined to the opinion, that no other foreign charter than that spoken of in the report, was ever received within the Province. We do not, therefore, anticipate that the committee, in the discharge of the interesting and important duty they have assumed, will receive any material assistance from foreign correspondence. We wish them, however, entire success; and trust that the commendable example thus set by their Grand Lodge, will be followed by others, until the history of all, that are of more than fifty years standing, shall have been fully and faithfully written. The Report follows:—*

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[*] For the same reason we are opposed to harsh measures in cases of non-payment of dues.—*Editor.*

[*] We do not find any notice of the Lodge under the Grand Mastership of Lord Blaney.

The committee of three to whom was referred the present to the Grand Lodge of Free and Accepted Masons of Maryland, by Br. James Lucas, of the proceedings of Lodge No. 1, held in the town of Joppa, in Baltimore County, province of Maryland, during the years 1765 and 1766, having made at the last Grand Communication a partial report, now beg leave to subjoin, that they have carefully examined those proceedings, and deem them deeply interesting to the Masonic Fraternity, to whom they recommend their perusal.

The Grand Lodge have no proceedings of the Maryland Fraternity within her border or jurisdiction anterior to those, and the Committee are of the opinion that were proper and diligent inquiry made, many more interesting documents and traditions could be procured throughout the State to develop more of its ancient history.

The facilities which can be afforded by the State Historical Society of Maryland, of which the Grand Lodge of Maryland could avail themselves, would justify the effort in connexion with that Society, to make a volume of the early Freemasonry in Maryland, which would be sought for by every Maryland Freemason, and be essentially gratifying to State pride.

Within none of the Colonies, now these happy and prosperous States of our glorious Union, were the broad principles of universal tolerance more widely disseminated than by the wise policy and Christian liberality of the proprietary and royal governments of Maryland. In such political climates, does Freemasonry most luxuriantly thrive, and no doubt many were the meetings of the Craft regularly and irregularly held during the Revolutionary war, and during the days of the Colony and Province, under similar Charters like that of the Lodge No. 1 at Joppa, but of which no traces have yet been found, owing to a want of proper diligence.

Those proceedings appear to be a copy of the original Charter, granted to the Rev. and Worshipful Br. Samuel Howard, W. M., Brs. Richard Wagstaffee, S. W., and John Hammond Dorsey, J. W., to constitute "A Regular Lodge of Free and Accepted Masons in or near the town of Joppa, in the county of Baltimore, in Maryland," by John Salter, D. Grand Master, by the Grand Master's commands, given at London, under date of the 8th of August, A. D. 1765, attested by Samuel Spencer, Grand Secretary. In conformity to which and by the authority of the same, this Lodge at Joppa was opened in ample, due and full form, under the style of No. 1. The proceedings show that their labors continued to the 18th day of July, 1766; during that period By-laws were enacted, new Masons made, passed and raised—the following were the officers and members:—

Officers:—Samuel Howard, W. M.; Richard Wagstaffee, S. W.; John Hammond Dorsey, J. W. (acting Treasurer until another be chosen;) Joseph Smith, Secretary; John Wilson, Senior Deacon; Thomas Ward, Junior Deacon; Richard Mells, Sword Bearer; John Norris, Tyler.

Members:—John Griniff Howard, Charles Weisanthrall, Daniel Barnett, John Weatherall, Joseph Encroyd, Hammond John Cromwell, Freeborn Browne, James Moore, jr., Thomas Hutchins, Joseph Cromwell, George Matthews, Vachael Worthington, Edward Fell, Samuel Cross, William Watson, John Falor, F Onion, Thomas Ewing, Alexander Cowan, Joseph Lewis, Charles Orrick.

On the day, St. John's the Evangelist, 27th of December, A. D. 1765, A. L. 5765, A. M. 5768, the Lodge was opened in due and ample form, a procession was formed, marched to the church in grand style, a discourse delivered by the Rev. Brother Howard, W. M., and a Ball at night, consisting chiefly of Masons, Masons' wives and bairns (children.) At the next meeting on the morrow, Br. Wilson apologised in open Lodge for the non-attendance of his wife at the Ball.

The Grand Lodge will perceive that this Lodge No. 1, not only date by the year of our Lord, A. D., by the year of Light, A. L., but also by the year of the World, A. M., which, if it be the ancient usage, the Grand Lodge should adopt the custom of that day.*

These whole proceedings appear to be in the hand writing of Brother Edward Day, of Harford county, now deceased, under date of the 30th June, 1780, by a marginal note. Br. Day, a resident near that ancient town, was well and favorably known to the Fraternity of his day as a zealous Craftsman and good citizen, and celebrated for his many pleasant eccentricities. His love for his Brotherhood and its principles no doubt prompted him to make the copy for his own amusement; and which has fortuitously fallen into the possession of the Grand Lodge of Maryland for its perpetuity.

In the valedictory address, delivered by the Master, Samuel Howard, on his departure for the mother country, as is intimated, the Committee have come to the conclusion that he must have taken with him the original Charter and the real proceedings of the Lodge to London, for they have no knowledge of his return, nor of any subsequent meeting of the Brothers in Joppa, or elsewhere under the said Charter.

The ancient town of Joppa, in which the Lodge No. 1 was authorised to be opened, upon the formation of Baltimore county in about 1659, became the seat of Justice for that county, and where the County Courts were held, until the year 1766, when the dreadful scourge, the small pox, ravaged that whole and entire district, in consequence of which the Courts were suspended by legislative enactments, the infant town of Baltimore preparing to become its rival, and proved its ultimate destroyer. In the year 1768 the County Courts of Baltimore county and its record offices were removed from Joppa to the town of Baltimore, and their removal was attended with some violence and outrage. From that period Joppa lost her importance, and seemed gradually to decline in every point, and upon the segregation of Harford county from that of Baltimore in 1773, Joppa being on the east side of the Gunpowder River, was within the demarkation of the western limits of that new county, and at present hardly a vestige of that ancient county seat remains to designate where Joppa was. Thus sadly exhibiting, and that most beautifully too, that in the progressive march of modern improvements, the spirit of the age, the currents of trade, and the mutations of human affairs, all must yield to the all-devouring "*Scythe of Time*"—the beautiful and instructive emblem in Freemasonry, which admonishes the poor mortal that *Time* cuts the brittle thread of *life* and launches the whole world of man into *eternity*—one and all be gathered into the land where our fathers have gone before us, and to

> "The undiscovered country from whose bourne
> No traveller returns."

This Joppa, and her elder sister of the same name, have had their birth, their rise, their fall, and their death; now not even have they a designation on the maps of our day.

The Committee are fully satisfied from their knowledge of those Brothers, that the character of the Lodge was very respectable, the members holding position high among that people of that section of that province. Edward Fell was the proprietor of Fell's Point, and Charles Weisanthrall was a Physician in extensive practice in the town of Baltimore. These facts indicate clearly that in Freemasonry Baltimore town was tributary to the county town of Joppa.

The Grand Lodge will also perceive, by recurring to the Masonic History of England, that from 1764 to 1767, Lord Blaney was Grand Master of the Grand

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*We regret that more attention was not given to the composition of the report.—*Ed.*

*There is no warrant for so dating. If there were, the date is not correct.—*Ed.*

Lodge of England, and that General John Salter, at that time and for a longer period, the Deputy Grand Master, to whose efforts and persevering industry Freemasonry in England was mainly indebted for its flourishing condition throughout that Kingdom, as also throughout the whole world, for many were the Charters granted. The Committee have suggested the reference for the purpose of exhibiting the coincidence of facts.

In order to develop the early Masonic history of our State, the Committee believe that by a spirit of inquiry spread abroad, much information could be obtained by a diligent search. For in the Linganore country, Frederick county, the house and rooms are designated by the *tradition* of the neighborhood, where a Lodge was held by the Free Masons before the Revolutionary war.

The committee are fully persuaded that many such incidents have occurred throughout Maryland, which a diligent committee could collect, were they empowered and authorised by the Grand Lodge, and great facilities would be given by a correspondence with the Grand Lodge of England upon the same subject. They do therefore suggest to the Grand Lodge the passage of the following resolutions:

1. *Resolved*, That the Grand Lodge of Maryland is anxious to collect materials from the Masonic Fraternity at large throughout the State, for the purpose of compiling a history of Freemasonry in Maryland.

2. *Resolved*, That the Grand Lodge will biennially appoint, at the annual Grand Communications, a Committee of three Past Masters, to be styled "The Committee on the Masonic History of Maryland." Should any vacancy occur, the Grand Lodge will fill the same at the next Grand Communication following said event.

3. *Resolved*, That the Grand Inspectors of the Grand Lodge be requested to assist the Committee on the Masonic History of Maryland, in their researches in their respective provinces.

4. *Resolved*, That the Freemasons throughout Maryland be requested to furnish the said Committee and the Inspectors with the traditions and Masonic history of their respective counties and vicinities.

All of which is fraternally submitted by

Anthony Kimmel,
Jos. K. Stapleton,
Simeon Alden.

Baltimore City, May, A. D. 1849, A. L. 5849.

GRAND LODGE OF VERMONT.

The Committee on Foreign Correspondence in the Grand Lodge of Maryland, pay the following merited compliment to the Grand Lodge of Vermont:

The Grand Lodge of Vermont stands forth in all her pristine glory, acknowledged by all as a member of the Masonic confederation. If her compeers had lost sight of her for ten years or more, the intellectual vigor her journal displays, affords ample proof that she was neither dead nor sleeping under her persecution, but burnishing her armor and weapons for more successful battle in the cause of humanity and benevolence. Her compeers need entertain no fears that her vigor has been impaired or her beauty tarnished; she stands among them as verdant, as vigorous, and beautiful as her own green mountains, and furnishes an example worthy the imitation of all in her zeal and fraternal spirit. Her proceedings are full of distinguished ability. Would that our own borders contained Masons more like unto hers.

MRS. CAUDLE ON FREEMASONRY.

It is not probably very generally known to our readers, that the celebrated "Caudle Lectures" were written by our talented Brother Douglas Jerrold, of London; and, as it is possible that many of them may not have seen those in which Mrs. Caudle favors us with her views on Masonry, their republication in our pages may not be unacceptable. The following is the first. The second will be given next month.

CAUDLE HAS BEEN MADE A MASON. MRS. CAUDLE INDIGNANT AND CURIOUS.

Now, Mr. Caudle—Mr. Caudle, I say: oh! you can't be asleep already, I know—now, what I mean to say is this; there's no use, none at all, in our having any disturbance about the matter; but, at last my minds made up, Mr. Caudle; I shall leave you. Either I know all you've been doing to-night, or to-morrow morning I quit the house. No, no; there's an end of the marriage-state, I think—an end of all confidence between man and wife—if a husband's to have secrets and keep 'em all to himself. Pretty secrets they must be, when his own wife can't know 'em. Not fit for any decent person to know, I'm sure, if that's the case. Now, Caudle, don't let us quarrel; there's a good soul, tell me what's all about? A pack of nonsense, I dare say; still—not that I care much about it—still, I *should* like to know. There's a dear. Eh? Oh, don't tell me there's nothing in it; I know better, I'm not a fool, Mr. Caudle; I know there's a good deal in it. Now, Caudle; just tell me a little bit of it. I'm sure I'd tell you any thing. You know I would. Well?

"Caudle, you're enough to vex a saint! Now, don't you think you're going to sleep; because you're not. Do you suppose I'd ever suffered you to go and be made a Mason, if I didn't suppose I was to know the secret, too? Not that it's any thing to know, I dare say; and that's why I'm determined to know it.

"But I know what it is; oh yes, there can be no doubt. The secret is, to ill-use poor women; to tyrannise over 'em; to make 'em your slaves: especially your wives. It must be something of the sort, or you wouldn't be ashamed to have it known. What's right and proper never need be done in secret. It's an insult to a woman for a man to be a Freemason, and let his wife know nothing of it. But, poor soul! she's sure to know it somehow—for nice husbands they all make. Yes, yes; a part of the secret is to think better of all the world than their own wives and families. I'm sure men have quite enough to care for—that is, if they act properly—to care for them they have at home. They can't have much care to spare for the world besides.

"And I suppose they call you *Brother* Caudle? A pretty Brother, indeed! Going and dressing yourself up in an apron like a turnpike man—for that's what you look like. And I should like to know what the apron's for? There must be something in it not very respectable, I'm sure. Well, I only wish I was Queen for a day or two. I'd put an end to Freemasonry, and all such trumpery, I know.

"Now, come, Caudle; don't let's quarrel. Eh! You're not in pain, dear? What's it all about? What are you lying laughing there at? But I'm a fool to trouble my head about you.

"And you're not going to let me know the secret, eh? You mean to say,—you're not? Now, Caudle, you know it's a hard matter to put me in a passion—not that I care about the secret itself: no, I wouldn't give a button to know it, for it's all nonsense I'm sure. It isn't the secret I care about, it's the slight, Mr. Caudle; it's the studied insult that a man pays to his wife, when he thinks of going through the world keeping something to himself which he won't let her know. Man and wife one, indeed! I should like to know how that can be when a man's a Mason—when he keeps a secret that sets him and his wife apart? Ha! you men make the laws, and so you take good care to have all the best of 'em to yourselves: otherwise a woman ought to be allowed a divorce when a man becomes a Mason. When he's got a sort of corner-cupboard in his heart—a secret place in his mind—that his poor wife isn't allowed to rummage!

"Caudle, you shan't close your eyes for a week—no, you shan't—unless you tell me some of it. Come, there's a good creature; there's a love. I'm sure, Caudle, I wouldn't refuse you any thing—and you know it, or ought to know it by this time. I only wish I had a secret! To whom should I think of confiding it, but to my dear husband? I should be miserable to keep it to myself, and you know it. Now, Caudle?

"Was there ever such a man! A man, indeed! A brute!—yes, Mr. Caudle an unfeeling, brutal creature, when you might oblige me, and you won't. I'm sure I don't object to your being a Mason; not at all, Caudle; I dare say it's a very good thing; I dare say it is—it's only your making a secret of it that vexes me. But you'll tell me—you'll tell your own Margaret? You won't! You're a wretch, Mr. Caudle.

"But I know why; oh, yes, I can tell. The fact is, you're ashamed to let me know what a fool they've been making of you. That's it. You, at your time of life—the father of a family. I should be ashamed of myself, Caudle.

"And I suppose you'll be going to what you call your Lodge every night, now? Lodge, indeed! Pretty place it must be, where they don't admit women. Nice goings on, I dare say. Then you call one another Brethren. Brethren! I'm sure you'd relations enough, you did'nt want any more.

"But I know what all this Masonry's about. It's only an excuse to get away from your wives and families, that you may feast and drink together, that's all. That's the secret. And so abuse women,—as if they were inferior animals, and not to be trusted. That's the secret; and nothing else.

"Now, Caudle, don't let us quarrel. Yes, I know you're in pain. Still Caudle, my love; Caudle! Dearest, I say! Caudle!"

"I recollect nothing more," says Caudle, "for I had eaten a hearty supper, and somehow became oblivious."

JAMES K. POLK, LATE PRESIDENT OF THE UNITED STATES.*

On Friday, June 15, 1849, a few minutes before 5 o'clock, P. M., James K. Polk, late President of the United States, departed this life, at his residence, in this city. His mortal remains were committed to the tomb with religious and Masonic ceremonies, on Saturday the 16th, at 6 o'clock, P. M. The funeral services were attended by a large concourse of mourning and sympathising friends, notwithstanding the panic that pervaded the city and the gloom that sat upon every countenance in consequence of the ravages of the pestilence. The circumstances that surrounded the place of interment—the new-made graves, on every hand—the number of bodies being interred, and waiting interment, were so many mementoes of the awful truth, "thou shalt surely die;" and rendered the services peculiarly solemn and impressive. The scene awakened feelings of awe in every bosom, and spoke in language more eloquent than ever fell from human lips, that, "in the midst of life we are in death!"

A Brother, a Companion, a distinguished fellow citizen, whom his countrymen had honored with the highest office in their gift, has departed in the prime of life and in the midst of anticipated usefulness. He has laid down the honors and distinctions of this world to partake, in another and more glorious kingdom, of the rewards that await the virtuous and the good. His dying eyes were closed in peace, but his soul was cheered in its heavenward flight by a well grounded hope of a happy immortality. His sun set without a cloud, and we trust that, in the last day, it will rise again in glory.

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*Nashville, Tenn. Port Folio.

James Knox Polk was the eldest son of Major Samuel Polk, late of the county of Maury, in this State. He was born in Mecklinburg county, N. C., (famous in the history of the Revolution for its Declaration of Independence, on the 20th of May, 1775;) of which declaration his grand father, Ezekiel Polk, was one of the signers. His birth took place on the 2d November, 1795, and he was, therefore, at the time of his demise nearly fifty four years of age. His father removed to the State of Tennessee, when his son James was a mere boy, and settled on Duck river, in Maury county, where he continued to reside until the day of his death, enjoying the respect and esteem of all who knew him.

In this State, the late President received the elements of his education, which was completed at Chapel Hill, in North Carolina, then a celebrated seat of learning, which has sent forth many distinguished men. In 1818 he was graduated with honor. It is said by one who knew him well, and who was associated with him in the same College, that "in the race for collegiate distinctions, Mr. Polk's diligence and application to study, combined with vigorous powers of intellect, almost distanced competition."

With his youthful mind well stored with scholastic learning, and trained to habits of study, he entered upon the study of law at Nashville, in his adopted State, under the direction of the late Hon. Felix Grundy, whose fame, as a lawyer and an advocate, is widely extended, and who was no less distinguished in the halls of Legislation. In 1819, Mr. Polk commenced the practice of his profession, but in the same year, before he had fairly entered upon it, he was elected Clerk of the Senate of Tennessee, and was re-elected in 1821. This office he filled with ability and fidelity. In 1823 he was elected a member of the House of Representatives of Tennessee, from the county of Maury, and proved himself an able and efficient member.

In 1825 a wider field of political action was opened before him, and he was elected a Representative in the Congress of the United States, from the Maury district, and such was the confidence of his constituents that he continued to be re-elected until 1839, when he was chosen Governor of Tennessee. In 1844 he was elected, after a warm and embittered contest, to the exalted office of President of the United States, which he filled until the 4th of March last, when his public services closed. His term of service as President having expired, he had retired only a few weeks to his beautiful residence at Nashville, in the hope of enjoying the pleasures of private and social intercourse, when he was arrested by the hand of death; that relentless destroyer who regards neither age, nor sex, nor rank, nor condition.

Nearly the whole of the public life of Mr. Polk, which extended through a period of thirty years, from his election as Clerk of the Senate of Tennessee, was marked by great events in the history of this young and prosperous republic, some of which events are destined to have a most important influence upon its affairs, either for weal or for woe." In the transactions of more than twenty years Mr. Polk bore a conspicuous part as a member of Congress, as Speaker of the House of Representatives, and as President of the United States. But of his public life; of the influence of certain measures of which he was an ardent supporter; of measures which were carried out under his administration; of the prominent traits of his character as a politician and statesman, it does not become us to speak particularly, considering the position we occupy and the political relation in which we stood towards him. Party feelings and party prejudices which have been long felt and cherished can hardly fail to have an influence upon contemporary writers, if they touch upon political subjects at all; nor can they fail to be impressed upon their delineations of the characters of men who have occupied eminent and influential political stations. Mr. Polk entered upon the most important portion of his political life when Mr. Munroe's "era of good feelings" was passing away, and the country was just entering upon political strifes and controversies which have not yet subsided. His position was then one of difficulty, and it is not surprising that as Speaker of the House of Representatives, and in his still more exalted station of President, his course should meet with strong opposition, and that it should be bitterly assailed by partizans and the party Journals of the day—partizans seldom look with a discriminating and impartial eye upon both sides of a question—the acts of public men are measured by their influence upon the respective parties, and not by their influence upon the country.

A proper estimate of the public life of Mr. Polk, as well as others of his contemporaries who have occupied distinguished positions in the government of our country, must be left to after times. When the present generation shall have passed away—when party agitations shall in some measure have subsided—when the progress of events shall be as a comment upon measures, which may now be considered as of doubtful utility, or as a positive injury ;—then will the unprejudiced and impartial historian, who diligently examines causes and consequences, be able to render justice to the motives and acts of prominent actors. The administration of Mr. Polk has been one of the most eventful in the history of our government. The annexation of Texas and the result of the Mexican war have added immense territories to our already widely extended domains, and thrown open new fields of enterprize ; but their value to the UNION must be determined by the future.

The private character of Mr. Polk is not hedged round with the embarrassments which encompass his public life. If political clouds throw their shadow upon the one, the other stands before us clear, open and undisguised. He was a man of strong mind, of cultivated intellect, and great firmness and energy. He was distinguished for that exalted morality which gives life, and vigor, and dignity to all the manly virtues which adorn the relations of social and domestic life. His most inveterate political opponents never ventured to attack his private character. If slander, from which no man however exalted is exempt, sometimes hurled its arrows, the poisoned shafts rebounded from his armor of proof, and he stood in private life unimpeached and unimpeachable. As a son, as a husband, as a brother, as a friend, he presented an example worthy of imitation, and while he will live on the page of history as a prominent politician and statesman, the historian will not omit to record his virtues as a man.

Until upon his death-bed Mr. Polk had not attached himself to any religious denomination ; but, says one of the Editors of the Christian Advocate, who was by his bed-side in his dying hour, "his reverence for Christian religion, and his belief in the truth of Divine Revelation, was strong and unwavering. He was a regular reader of the Bible and constant in his attendance upon Divine worship, and during his last sickness he consummated a purpose which he had entertained for more than twenty years, of uniting himself to the Church of God, and received the sacraments of Baptism and the Lord's supper"—"After he united himself with the Church and professed a saving faith in Christ, his confidence never faltered, but he firmly hoped to the end and died in peace."

Mr. Polk was a member of the Masonic Fraternity. He was initiated, passed and raised, in Columbia Lodge, in the town of Columbia, and was exalted to a Royal Arch Mason in La Fayette Chapter in the same town. In his attachment to the Order he never wavered ; and when his last hour approached, he manifested his attachment by his earnest request to be buried with the honors of the Order. His request was complied with, and his remains now rest in the grave to which his mourning Brethren consigned them, there to await the general resurrection, when mortality shall put on immortality.

CLANDESTINE MASONS.—A body of Masons uniting into a Lodge without the consent of Grand Lodge, or although originally legally constituted, continuing to work after its charter has been revoked, is styled a "Clandestine Lodge," and the candidates made by it are called "Clandestine Masons." With Clandestine Lodges and Masons, regular Masons are forbidden to associate, or converse on Masonic subjects.

BIOGRAPHICAL SKETCH OF THE LATE BR. JOHN J. CUFF, OF LONDON.*

"Few things are impossible to industry and skill."

THE deceased Brother was not, when living, among those who had earned Masonic laurels, yet was he among those who—permitted by Providence to work his way carefully and successfully—practically illustrated the universality of Freemasonry, which excludes none from its system, save him whom good report does not approve. Br. John Jackson Cuff was initiated in the Lodge of Regularity in the year 1804, and continued a member many years. It is believed that he never took any office therein, and contented himself with attaining the degree of Royal Arch Mason in the St. James's Chapter. At the various festivals of the Order, Br. Cuff was generally observed at the table of his Lodge ; and, probably to avail themselves of his company the more readily, the Brethren selected as their position the very lower end of the Hall, immediately on the right, under the portrait of the Duke of Athol. On these occasions, it was generally observed that the table was not less attended to, nor were the wines of an inferior description : the spirit of Br. Cuff was with the Brethren of his mother-Lodge.

Before entering further on the biography of the departed, we may cast a glance at the Freemasons' Hall and Tavern, a splendid tribute to the Masonic age in the eighteenth century. The Hall, unsurpassed in architectural beauty, it was, on its dedication, fondly hoped would prove most conducive to the general interests of the Order ; morally, this has been the case ; but it is no less singular than true, that until Br. Cuff became the lesse, the society, as landlords, seldom or never received any rental.

With the tenancy of Br. Cuff, a change came o'er the scene, and profit and pleasure were the result of his perseverance and industry. If other Brethren worked in discipline and practice, he was not negligent of his duty, and is fairly entitled to the merit of having performed it. This tribute is due to his memory, and we cordially offer it.

Br. Cuff was born at Brook Green, Hammersmith, on the 12th November, 1779, and was baptized on the 26th of the same month. His father was a gentleman's coachman. He was apprenticed to Messrs. Mollard and Richbold, of the Freemasons' Tavern, to learn the business of a cook. On the termination of his apprenticeship, he became chief cook at the Crown and Anchor Tavern, in the Strand, and married the daughter of a small fishmonger in Wild Street, by whom he had several children ; two sons and four daughters survive him, viz., John, of the Midland Hotel, Derby, and Edward, of the Bell Hotel, Leicester ; Mrs. Harper, married to the ex-Grand Secretary ; Mrs. Sheriff, whose husband is the brother of Miss Sheriff, the celebrated vocalist ; Mrs. Tate, wife of Br. Robert Tate, the silversmith ; and Mrs. Strachan, wife of Mr. Strachan, of the Old Ship, Brighton.

On leaving his situation at the Crown and Anchor, Br. Cuff opened a small eating house in Drury Lane, which, however, did not answer expectation, and he became occasional cook at gentlemen's houses, always giving great satisfaction. In the year 1810, he was employed by Br. Bayford, a Grand Officer, (of unknown tongue celebrity,) to dress a dinner. Br. B. with Sir William Rawlins (also a Grand Officer) were on a committee appointed by Grand Lodge to conduct, *pro. tem.*, the affairs of the Freemasons' Tavern, after it had been closed by Messrs. Mollard and Richbold. Br. Bayfield went into the kitchen to give some directions to Br. Cuff, and, in the course of conversation, observed—"I am partly a tavern-keeper, being one of a committee to conduct the Freemasons' Tavern, on behalf of the Grand Lodge. We are heartlly sick of the affair, and wish to find some efficient person to relieve us of the charge." Br. Cuff said he should like to take it. The result was, that he was put into possession with Mr. Thorn, head waiter at Canonbury House. At first they were not prosperous, owing to want of capital; but they admitted a third partner, Mr. Sutton, of Highbury Barn Tavern, who brought a few thousands into the concern. Soon after, Mr. Sutton became affected with insanity, and his capital was returned. He died a few years since in St. Martin's workhouse. Mr. Thorn died soon after Mr. Sutton's retirement from the business, which then devolved entirely on Br. Cuff. By way of inducement to industry, he allowed a small share of the profits to Hoggary, his chief clerk, and the like to Arnold, his head cellarman. In these arrangements, as, indeed, in all his business plans, Br. Cuff proved himself both shrewd and intelligent. His two assistants were attentive to his interests, and expert in their duty. He conducted the tavern in so admirable a manner, that he became a prosperous man. Of this some proof may be shown, when on the decease of the clerk and cellarman, their shares amounted to each 1000*l.* per annum.

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*Freemasons' Quarterly Review.

In 1827, Br. Cuff took his eldest son, Br. John Cuff, into partnership, and in 1834, he himself retired from the Freemasons' Tavern, and took the Old Ship at Brighton, where he continued to reside until his death by apoplexy, which took place, after two days' illness, on the 16th of November, 1848.

Br. Cuff purchased the two houses adjoining the Hall, the society at the time not being in funds to accomplish this desirable object. Subsequently he conveyed the premises to the Grand Lodge, without reserving any profit on the transaction. For this liberality, and his general conduct, a testimonial of the value of fifty guineas, accompanied with the thanks of Grand Lodge, were presented to Br. Cuff. The testimonial was a silver tea urn, bearing a suitable inscription.

On Br. Cuff's retirement from the Freemasons' Tavern, his tradesmen gave him a dinner, and presented him with a superb candelabra, value one hundre guineas.

After the decease of Mrs. Cuff, he married Elizabeth Miller, the daughter of laborer at Battle, in Sussex. She had formerly been in the service of the lat Mrs. Cuff. By her he has left two daughters; the eldest married to Mr. Ridley auctioneer, Brighton, the youngest to Mr. Robert Bacon, Queen's Hotel, Bi mingham, the brother of the present proprietor of the Freemasons' Tavern.

The property he left was great. A handsome portion is, we understand, le to his widow and her two daughters—no less, it is said, than 2000*l.* per annun with a moiety of his interest in the Old Ship, at Brighton. Including life-assu ance policies, which were heavy, he is supposed to have died worth at lea 120,000*l.* Every other member of his family receives an equal sum, deductin however, from each all previous advances. But his eldest son, we understan will receive a small addition on the death of Mrs. Cuff.

Br. Cuff was a member of three city companies, viz., the Vinters', the Cook and the Turners', and a past master of all three. He was buried at Brighto The assemblage of his family on the occasion amounted to nearly one hundre persons, consisting of sons, daughters, grand children, their wives and husband and numerous great grand-children.

Br. Cuff was assuredly an industrious man, but he was also a lucky one. W will adduce an instance out of many. The late George Topham borrowed 1000 of him, and deposited a policy of assurance of 3000*l.*; he died shortly after, an the policy became the sole property of Br. Cuff. He has been heard to say, th in one particular year he realized, clear of all contingent expenses, the sum 9000*l.* by the Freemasons' Tavern alone.

We may observe, *en passant*, that Br. T. M. Bacon, the worthy proprietor o the Freemasons' Tavern, was formerly clerk to Br. Cuff. The times may no promise equal success, but he richly deserves it.

Although Br. Cuff took no active part in the working of the Order, he was no neglectful of its charities,—he was a subscriber to all, including the Asylum fo Aged Masons, for the welfare of which institution he often expressed the mos lively interest.

His Royal Highness the late Duke of Sussex was graciously condescending to Br. Cuff, and aided him by his recommendation. Now that both the patron and the Brother have left the earthly scene, there may be no impropriety in relating a circumstance honorable to both parties. It was no secret many years since that his royal highness was in pecuniary difficulties, and was much indebted to friends for temporary aid. Br. Cuff, without hesitation, advanced several thousand pounds, and this at a time, too, when the return was by no means certain. Time, however, was liberal both to the royal borrower and the humble lender, for, in the course of years, the loan, principal and interest, was most honorably paid. The fable of the lion and the mouse was practically exemplified, for it may be observed that the loan was advanced at the most critical moment, when, too, Br. Cuff felt sensitively the kindness of his royal patron, and the advantages of his support. From first to last his royal highness supported the Freemasons' Tavern, and on every possible occasion recommended it to various societies as the best arena for their charitable purposes. He has been known, indeed, to observe, "Whoever expects me to preside as chairman, must know that I only feel myself at home in Freemasons' Hall."

The worldly career of Br. Cuff may be quoted as a remarkable instance of prosperity, but it clearly marks that industry and perseverance are the best modes of attaining it.

FREEMASONY IN GLASGOW,—SCOTLAND.

It is with much pleasure we have to record that the Lodge St. Mark has been for several years advancing, with steady progression, in influence and usefulness in this quarter, and fully maintaining the prestige of its early reputation. Even its aged members, the *laudatores temporis acti*, the privileged grumblers of the Craft, redundantly eloquent in their narrations of its ancient triumphs in the days when "George the Third was king," are compelled to admit that at no former period was its influence greater or more efficiently exercised for the benefit of the Order. Never before did it so rigidly adhere to the letter or more fully develope the spirit of our catholic association. The ordinary communications of this Lodge take place monthly, on the first Monday of the month, from October to April inclusive. A general meeting is held on the festival of St. John the Evangelist, for the election of office-bearers chiefly; another on that of St. John the Baptist, for the consideration of matters of more than ordinary Masonic importance; while the meeting on St. Mark's day is purely festive.

At the ordinary monthly meetings a *paper on some scientific, or other interesting and instructive subject*, is read by one of the members, and the prelection generally having a Masonic bearing, is afterwards discussed or commented on in a friendly and brotherly spirit. By this means, much variety and interest are given to these meetings; a moderate refreshment follows from their own stores; the judgment is satisfied, the mind cultivated, and the heart improved. The Lodge is closed precisely at, or as near as possible to, eleven o'clock; and few visiting Brethren who have once had the privilege of attending do not regard with satisfaction the prospect of renewing the intercourse and increasing the acquaintance.

Initiations, or advancements, seldom take place on these monthly communications, but only, or at least with rare exception, on special evenings duly announced and set apart for the purpose. The candidate for admission makes application in terms of a printed formula, specifying age, designation, and address. He must be vouched for by two of the members, and generally acceptable to the others.

We regret to add that the other Lodges of this province are scarcely in that flourishing and prosperous condition which the friends of our Order could desire.

That fine old Lodge, the Glasgow Kilwinning, No. 4, is considerably in the back ground at present. A fatal mistake was committed by it about four years ago, in allowing the opportunity to escape of having at its head Br. Ramsey, Professor of Humanity in the University of Glasgow, a gentleman scarcely less universally popular than was his late colleague, Br. Sir D. K. Sandford, under whom when W. M. of the same Lodge he acted as Senior Warden. Br. Ramsey, on the occasion referred to, had allowed himself to be put in nomination for the office of Master, at the urgent request of several of the most influential members, who never once doubted that the election would be unanimous and acclamatory in his favor. They were however miserably disappointed. The present Master, an able and experienced Mason indeed, and one who had worked his way up by efficient servitude through most of the subordinate offices, was so injudicious as to submit his own claims at this time, and by an *active canvas*—a procedure not less discordant to the principles of our free Order than to those which regulate the choice of a clergyman—secured, by a small majority, his election. The consequence was that the more influential portion of the members ceased at once to take any interest in the working of the Lodge; for whatever the zeal, merit, and practical ability of the successful competitor, they did not consider that either his position in the neutral world, nor of his early opportunities of mental culture, entitled him to place himself in opposition to a gentleman so favorably circumstanced to advance the interests and elevate the character of Freemasonry as Br. Ramsey.* His exertions since that time have been almost unparalleled, but, so completely neutralized by the false position in which he unhappily placed himself at the very first, that that ancient Lodge has declined in influence and popularity ever since.

Stimulated by the successful example of the Lodge St. Mark, which was the first in this province to fit up and appropriate lodge-room for itself, and to get rid of the odium which not unreasonably attaches to the general practice of holding Masonic meetings in taverns, the Kilwinning No. 4, in the hope of regaining its lost influence, also fitted up an elegant lodge-room and pertinents, at great expense, to which it added a new and costly set of jewels. But as no provision had been previously made for meeting these heavy expenses, overwhelming embarrassment in the financial department was the inevitable consequence; while, as yet, all endeavors to induce the more wealthy members to come forward with a liberal subscription, and rescue their mother lodge from its present humiliating position, have proved unavailing: we hope however, for the credit of the Craft, that this will not long be the case.

The Argyle Lodge, which for a time successfully rivalled the St. Mark's as the crack lodge of Glasgow, has now been dormant for several years; and in the appendix to the recent edition of the Laws and Constitutions of the Grand Lodge of Scotland, we find its name included in the list of those that were. The other Lodges here, with a few honorable exceptions, have, we have reason to believe, enough to do to keep their heads above water. But we have reasonable ground for hope in the ability and activity of the new Prov. Grand Lodge, that a more prosperous era is not far distant.

The office of P. G. M. of this district was held for more than a quarter of a century by the late Henry Monteath, Esq., of Carstairs, than whom few men were more generally respected and beloved. The office, however, was looked upon in the light of an honorary sinecure, of which the duties were merely nominal, and we doubt whether he once visited a Lodge in his official capacity. A few years ago a necessity having arisen for bringing some matters connected with a change of locale, contemplated or made, by the Faifley and Duntocher Lodge, before a Provincial Meeting, the P. G. M. was written to upon the occasion. His advanced years and distant residence rendering it very inconvenient for him to take any part in the proceedings himself, he deputed his authority to the W. M. of the oldest Lodge in the province, the Glasgow Kilwinning, No. 4, and at the same time expressed a desire to resign the office and make way for some one more favorably circumstanced than he was. The desire was too reasonable and natural not to be acceded to, and a formal resignation having been transmitted to the Grand Lodge, it was accepted.

After some little delay a highly acceptable successor was found in Br. *Archibald Alison*, the eloquent historian of Europe, who in that standard work bears honorable testimony to the potency of the Masonic obligation, under circumstances the most unfavorable and hopeless; a near relative of his, the gallant Lieutenant-Colonel Tytler, having once, during the American War, when struck down upon the field of battle, and an enemy's bayonet at his breast, been indebted for his life to the sign and grip of a Freemason.

He was installed at a Grand Lodge held in Glasgow on the 1st of June, 1847, under the presidency of the Duke of Athol. The Grand Master Mason of Scotland did not conceal the satisfaction he experienced at the number and respectability of the Craftsmen who attended this Grand Communication; showing how highly the honor of his Masonic visit was appreciated, as well as the lively interest taken in the new appointment.

Br. Alison exercised his privilege in nominating to the respective offices, Br. Hastie, *M. P.*, Deputy Master, and Brs. Sir James Campbell and Professor Ramsay, Senior and Junior Wardens.

Some time after this very harmonious appointment, certain irregularities in the practice of one of the Lodges in the Glasgow province having been reported to the Grand Lodge, the P. G. M. was requested to make investigation into them, at his very earliest convenience. His own professional engagements as Sheriff of the county, at all times laborious, having been at that time rendered much more so by the almost unprecedentedly severe commercial crisis which had taken place; and being deprived of the assistance of his Deputy Master, who was then in London attending to his duties in the House of Commons, he found it impossible to comply with the request. The case, however, being supposed urgent, it was at length respectfully suggested to him that Br. Walker Arnott might not be indisposed to accept a commission as Substitute Prov. Grand Master. No suggestion could have been more happy. The zeal, activity, practical knowledge, and experience of the learned Brother, in all matters relating to the Craft, are well known, and here was just the sphere for their beneficial exercise. Br. Arnott at once consented, and entering upon the duties *con amore*, in a very short time had the Prov. Grand Lodge handsomely clothed and jewelled, and in excellent working Order, amply justifying the selection of his respected superior.

During last winter, notwithstanding the prevalence of a formidable epidemic which for a time interfered with his arrangements, he succeeded in visiting most of the Lodges in the province, much to their satisfaction and encouragement—correcting, advising, and instructing, with suavity and dignity, and in such a manner as must materially tend to elevate the character and maintain the purity of the Order.

The principal office bearers of the Glasgow Prov. Grand Lodge at present are, Brs. Archibald Alison, P. G. M.; Alexander Hastie, *M. P.*, D. P. G. M.; Walker Arnott, Sub. P. G. M.; Sir James Campbell, S. G. W.; William Ramsay, J. G. W.; the Rev. Norman M'Leod, G. Chaplain; David Dreghorn, G. Secretary; and Br. James Miller, G. Treasurer.

While in the foregoing sketch we have had to record the diminished lustre of some, and the entire obscuration of other Lodges in this province, we much more gratefully allude to the, we believe, reasonable prospect at present entertained that a Lodge, claiming an antiquity of nearly *eight hundred years*, but not yet connected with the Grand Lodge, is about to emerge from its long and unmerited obscurity, and to obtain a prominent place on the grand roll.

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*This is a very common, but most dangerous error.

A SECRET SOCIETY DANGEROUS.*

This objection betrays such a want of confidence, of faith in the virtue and honesty of men, that we have little patience when dealing with it. We have heard it asserted by persons who claim to be intelligent men and gentlemen, that the reason why secrecy is enjoined, is because the secret working and objects of our Order are impure. Yet they see that the very best men in the community belong to it. Why not believe the testimony of creditable witnesses? You object to it on account of its secrecy, and because you believe that in that secrecy lies some destructive and demoralizing principle.

Now, here are twelve men whom you know. They are men of honor and truth—their word you would be willing to receive on all occasions, and in all matters, however important. You know these men can have no desire to deceive you; and, being your friends, no wish to do you harm. Well, these men are Masons, and express the most unqualified approbation of the Order. Now, why not listen to this testimony, and be convinced by it? You would abide by their evidence in all other matters, with the most implicit faith—why not also in this?

The fact of secrecy, so far from being an objection to our Order, is, in our opinion, one of its chief merits. We need, society needs, an institution that will discipline men into habits of silence and secrecy. There is altogether too much talking in the world—too much gossiping—and not enough of earnest and silent acting. We honor the man or the woman who can keep a secret. Secrecy is a great virtue. "For faithful silence," says an ancient poet, "there is a great reward."

But this sensitiveness, with regard to the secrecy of the institution, appears supremely absurd, when the nature of this secrecy is considered. We do not look upon our secrets as things of intrinsic value—as having in themselves any worth—but rather as means, as instrumentalities of good. They are entirely harmless, cannot by any possibility be perverted to evil use, or become the instruments of evil. Suppose we should say that the principal secret is—the sign of the cross, for example—the principal object of which is to enable Brethren to recognize each other, though otherwise strangers. You would see at once that this secret is perfectly harmless; and cannot, in any event, become injurious. Although this is not the secret, it will show you how very innocent our secrets are. They cannot overturn religion, morality, or government, or produce the least injury to any person, any more than that sacred sign of the cross. If we should reveal all of these secrets to you, you would not be more satisfied than at present. You would be no wiser, no better, no richer. But why employ secrets at all, it is asked. Because, mystery has a power to unite and bind together, which cannot be found any where else. The common possession of a secret, by a considerable number of people, produces a family feeling. No society can be strong, and extend itself very widely, and maintain its ascendency, unless it appeals to this mysterious principle. There is something profoundly mystical, no doubt, in this, but it is nevertheless a fact. Let us illustrate: Suppose two men, strangers, travelling in a distant country, should, by some accident, be brought together for a few brief moments, during which they were the involuntary and only witnesses of some terrible deed. This deed must remain a secret between them for ever. In all the wide world, only those two men, and they strangers to each other, know of the matter. They separate and go to distant parts of the earth. Continents and oceans, and many eventful years divided them; but they cannot forget each other; the secret that lies between them binds them together as an iron chain. In that they are forever one! Neither time nor distance can weaken the mighty iron bond. And should they again meet, after the lapse of thirty years, many years they had been intimately associated.

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*From the "Golden Rule," New York. We have taken the liberty to change a word or two in this article, in order to adapt it to our pages.

MASONIC POETRY.*

Mr. Editor:—Will you allow me to reply, briefly to the strictures upon Masonic poetry, which appeared in your paper of Friday last?

The term "Grand Master," as applied to the Deity, is objected to, as "*obviously improper*, and if not *profane*, at least in *bad taste*." Perhaps it is so; but Masons certainly can see nothing in it that should appear "ludicrous," even to an intelligent "outsider," or any thing to offend the most refined "taste;" while to them it is eminently suggestive of the most sublime and hallowing associations. The term "Master," signifies "ruler, governor, teacher," one who establishes rules, &c. The prefix "Grand" signifies, according to Walker, "great, illustrious, high in power, splendid, magnificent—noble, sublime, and lofty;" and in Crabbe's Synonymes, an object is said to be grand, that "fills the imagination with its immensity." What is there, then, in the terms, either single or combined, as applied to the Deity, that should convey to any mind an impression of profanity, or ludicrousness? To Masons it is peculiarly significant of the greatness, the glory, and perfection, of the Infinite One.

It is objected to, as a title that God has not assumed, and therefore improper. If those who repeat weekly their belief, that Jesus Christ is "God of God, Light of Light, very God of very God," will turn to Matt. xxiii. 10, and read, "Neither be ye called masters, for one is your Master even Christ," perhaps their objections on that score may be removed. St. Paul is supposed to have been a man of superior acquirements, both literary and religious, and I have never heard him accused of profanity, or want of taste. Yet he uses the following language: "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." Col. iv. 1. "And ye, masters, do the same thing unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with him." Eph. vi. 9. Faith in God, and reverence for His holy name, is the first *profession*, and most essential qualification, of a Mason; and to Him all true Masons look, as the Supreme Grand Master, Ruler, and Governor, of the Universe.

Yours, truly, Noachida.

MASONIC MEMOIR OF CAPT. LOUIS MARENCOURT AND OF BR. CAPT. CAMPBELL, OF THE UNION LODGE, NO. 13, IRELAND.

From the Limerick Chronicle of November 28, 1812.

Arrived, the Schooner "*United Sisters*," of Poole, Webb, Master, from Poole, bound to Bristol with Pipe-clay—was boarded and plundered about four miles off the Start Point, by "*Le Furet*," French Privateer of 18 guns, 140 men—Capt. Webb was detained on board the said Privateer for two hours, during which time an Irish Sloop, "*Three Friends*," Br. Capt. Campbell, Master, hove in sight, which was taken possession of also by the enemy; but both vessels and their crews were liberated on the Masters signing the following Article in the English and French languages:—

CARTE D'ECHANGE.

"Le Corsair Le Furet, de Saint Malo, Armateaur in Potier et Flarconbert, Captaine Louis Marencourt.

"It is hereby certified to whom it may concern, that I, Louis Marencourt, Captain of the French Privateer "*Le Furet*," captured on the 6th November, 1812, in the latitude of Start Point, (owner, Thomas Hammond,) Capt. Joseph Webb, and that he Joseph Webb and Crew of the said vessel have been provided with safe conveyance for England, and released by me from the Ship under my command, in which he was detained a prisoner of war on the following conditions:—

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*From the Lynn News.

"That I, Joseph Webb, above-mentioned, have hereby engaged my word and honor, and upon my oath, that immediately after my arrival in England, I shall make every application in my power to exchange against me and my ship's company, Brother J. Gantier, taken on the 15th February, 1812, on board the French Schooner '*The Confiance*,' and detained on board the Prison Ship "*Crown Prince*," and now prisoner in Chatham; and that if I cannot succeed in liberating the aforesaid Br. Joseph Gantier, two months after the date of the present engagement, I shall repair to France, to be a prisoner of war, as I should had not Capt. Louis Marencourt granted me my liberty. I engage myself besides not to bear arms either by sea or land against France or her allies, before the execution of the above mentioned conditions, made *willingly and treple* at sea, on board the "Le Furet," on the 6th Nov. 1812.

JOSEPH WEBB, *Captain United Sisters of Liverpool.*
JAMES CAMPBELL, *Captain Three Friends of Youghal,*
LOUIS MARENCOURT, *Captain "Le Furet."*"

Copy of a letter in the Limerick Chronicle 17th February, 1813.

From Capt. Crawford, of his Majesty's Ship Modeste, to John Wilson Croker, Esq., Dated at Spithead the 7th February, 1813.

"SIR,—I have to acquaint you, for the information of my Lords Commissioners of the Admiralty, that on Saturday Morning last off Scilly, a large French Schooner Privateer, was forced to leeward on the Modeste, by being chased by his Majesty's Sloop Wasp, and I am glad to say the Modeste captured her. The Privateer so confident of her superior sailing would not bring to, until her rigging and sails were much damaged, and three of her men killed. I am happy in making this capture, as she is a remarkably fine vessel, has run two years, and has done much damage to our trade. Hor name is *Le Furet*, of St. Maloes, commanded by Louis Marencourt, 170 tons, 14 guns, 98 men.—She had left Abreval the day before.
J. H. CRAWFORD, *Captain.*

To JOHN WILSON, CROKER, Esq., *Admiralty.*"

Editorial Observation in Chronicle of same Post, 17th February, 1813.

In our fourth page will be found the Capture of the "*Le Furet*," French Privateer, Louis Marencourt, Commander, by the Modeste, British Frigate, Capt. Crawford. It will be recollected in what a praiseworthy manner Capt. Marencourt behaved to *Brother* Captain James Campbell, of the Sloop Three Friends of Youghal, and to Capt. Joseph Webb, of the United Sisters of Poole, for which he received the thanks of the Union Lodge, No. 13,—No. 271,—and Rising Sun, No. 952, of this City, which were transmitted to the Secretary of No. 79, Plymouth, as also several memorials to Government, through the Earl of Donoughmore, Grand Master. *The Union Lodge voted a Vase, value* £100, with the following Address, which, owing to Brother Marencourt's speedy liberation and subsequent death, could never be presented, and since adorns the Altar of that Lodge:—

"SIR AND BROTHER,—Impressed with feelings of the sincerest gratitude for your noble and disinterested conduct to Brother Captain Campbell of No. 13, and sympathising with you on your present captivity, we beg leave to convey to you our most unfeigned regard and highest admiration; and to assure you that no exertion on our part shall be wanting to procure you that invaluable gift, liberty, which you bestowed on a *Brother Mason when your prisoner.* The consciousness of a noble action, Sir, is its own reward—that reward you possess in the fullest manner; and we shall receive the highest gratification if we can in any manner add to that feeling, by requesting you to accept the assurance of our warmest esteem, and we beg your acceptance of the accompanying Piece of Plate, as a tribute of our Fraternal affection.

[SEAL of Lodge No. 13.]
THOMAS WILKINSON, W. M. 13
And Mayor of Limerick.
CHARLES S. GRACE, *Secretary.*

To Br. Capt. LOUIS MARENCOURT."

The speedy liberation and subsequent demise of Br. Marencourt prevented the fulfilment of the Fraternal intentions of No. 13; and the Vase ever since forms a most enduring symbol on their Altar, and is the St. John's Box in all appeals to the sympathies of the Brethren.

Certified authentic by Br. M. FURNELL, P. Grand Master of North Munster, and P. M. of No. 13—1849.

FREEMASONRY A RELIGIOUS INSTITUTION.

BY REV. BENJAMIN HUNTOON.

FREEMASONRY is a religious Institution. Its great central articles of faith are belief in the fatherhood of God, and the brotherhood of man. Its first profession is trust in God. Its first lesson is reverence for his holy word, as the true light from Heaven shining above the brightness of the noonday sun upon the path of mortal duty and destiny. In the interpretation of that divine rule of faith and life, its liberality is as free as its boundaries are extensive, leaving each individual to the illumination and guidance of his own judgment in the adoption and enjoyment of that form of faith and polity which best approve themselves to his reason and conscience. On this broad religious platform men of every country, sect, opinion, and denomination, meet, recognizing each other as equal children of God, and the objects of his paternal care and impartial love. It resolves the whole human species into one family religiously joined together by the golden chain of a common nature and common parentage; and religiously bound to aid, support and protect each other in the untrammelled exercise of the inalienable rights, liberties and immunities of his divine inheritance. In thus calling Freemasonry a religious institution, I would not be understood to claim for it a divine origin, or as containing the laws and sanctions of a divine communication; but simply as an institution of man to aid, strengthen and prepare him for the better discharge of every religious service to God and man. The Bible is upon its altars, the ministers of religion are the chaplains of its assemblies, and all its symbols teach impressive lessons of duty and love, mortality and accountableness, and urge those to virtue, purity and piety, which address the universal conscience and find a sanction in the universal heart of humanity. In this claim I would not trench upon the high and holy prerogative of christianity, in whose heavenly radiance all human light is dim, and before the broad blaze of whose sun of righteousness the stars of earth fade away in obscurity. We are not of the number who exalt Freemasonry by the side of Christianity. In the unassuming language of her great patron in the presence of Jesus the Christ, she says to christianity, "I have need to be baptized of thee." The christian Mason is not taught or invited to give up his allegiance to Christ, or his Church, or his favorite mode of christian worship, faith, fellowship or communion. Neither is he taught, or inclined to regard his obligations to Freemasonry as paramount, as though her eminence were loftier than the hill of Zion and the pinnacle of God's holy temple. The ceremonies, the lectures, the symbols, the names, the influence of our Order, all tend to prepare the way of the Lord and to exalt the name of Christ, before which, eventually, "every knee shall bend and every tongue confess that he is Lord, to the glory of God the Father."

CORRESPONDENCE.

MASONIC PIC NIC AT NEW BRITAIN, CONN.

Br. Moore:—Knowing that you are always ready to receive Masonic Intelligence, I take the liberty of sending a short account of the Masonic Pic Nic at our town, on St. John's day last;—premising it by a short sketch of the place. New Britain is a thriving little town 10 miles below Hartford, with a population of about 3000. It has in by gone days had a flourishing Lodge, which, in the dark age, became almost extinct; and the place had gradually become a strong hold of anti-Masonry. This state of society was of course deeply regretted by all true friends of *Light;* and it was determined that a vigorous effort should be made to uncover the points of the compasses, and enable them to shed true Masonic light through our loved town again. June 24, 1848, was the day decided upon for making that effort—we then numbered 13 souls only; but they were stout hearted and brave and under the guidance of Br. Henry A. Hull (one of the bravest of the brave) we made our preparations privately, well knowing that our success lay in surprising the enemy. The first intimation they had of any thing unusual was the entrance of the Waterbury Brass Band—and discoursing music in their usual superior style. Soon the Brethren from abroad began to arrive, and the Lodge was opened in due form, in an old hall—a procession was formed and marched through the principal streets,—the officers were installed, and other appropriate ceremonies performed, and Harmony Lodge No. 20 was thenceforth established on a firm basis. Through the unremitted exertions of our Worshipful Master, Henry A. Hull, and the zeal of the Brethren, on June 24, 1849, the roll of workmen contained the names of sixtyseven good staunch Masons, these for the most part being young in Masonry, though old in its principles. It was thought best to celebrate our first anniversary of pure Masonic Light, under the new dispensation, which was accordingly done on Monday, June 25th—by a *Pic Nic*, held in a grove near the town, belonging to our friend and neighbor O. B. Basset, Esq. The ladies, ever ready for good works, entered heartily into the scheme, and before the heat of the day the grove was well filled with the beauty of our town, and the tables under their care groaned with the weight of delicacies—the Brethren formed in procession at the hall, and were ably marshalled by our Brother Edward Hooker, of Warren, R. I.; a few Brethren were present from abroad and it was gratifying to see so goodly a number of our worthy and well qualified citizens wearing the emblems of innocence and the badges of Masonry; the procession marched through the principal streets to the grove, preceded by the Hartford Brass Band to whom much credit is due for their excellent music that day. Ever bearing in mind that before entering upon any great undertaking the blessing of Deity should be implored, the exercises at the grove were commencedby an invocation of that blessing by the Rev. J. J. Bell, of Weathersfield, after which a few extracts were read from your excellent Magazine, then some remarks were made by our worthy Brother Marcellus Clark and Ira E. Smith, Esq., followed by a spirited address from Brother P. G. Rockwell, M. D., which was admirably fitted to the occasion and the audience, and did honor to him as a *man* and a *Mason*, and I doubt not made a deep impression on many who heard it. The remainder of the day was devoted to festivities, and never was the day passed with more real pleasure than burned in every heart and gleamed in every eye there. After a suitable time the procession was reformed, with the ladies in the rear, and taking a circuitous rout returned to the hall, and while the band escorted the ladies to Br. O. C. Stanly's, the Lodge was closed and the exercises of the day ended with peace and good will reigning in every heart, and all feeling that the bond of union was drawn still closer around them. Begging pardon for intruding, I remain as ever, yours truly,

A Heart and Hand Mason.

MASONIC INTELLIGENCE.

PRUSSIA.

Berlin, May 14.—The two Grand Lodges, viz. the Royal York Lodge of Friendship, and the Three Globes, have decided that from this date, brethren of the Jewish faith can become joining members to any Lodge, holding of either of the above; and any member of the Jewish faith may from this time forth be balloted for and initiated in any Lodge having a warrant (from either Grand Lodge) in any part of Europe. This result may be hailed as the crowning part of our efforts for the freedom and universality of the Order.

So far so good—but now comes the reverse.

The National or third Grand Lodge, have threatened to break off all communication with the other two Grand Lodges, if Jews are admitted by them. In our present unfortunate political situation it is not thought advisable to have any additional cause of misunderstanding; so all will, after all, remain *in statu quo.* With quieter times we have no doubt of better things.

FRANCE.

Paris.—On the 22d of March, Napoleon Bonaparte was received a Freemason in the Lodge "Amis de la Patrie," 45 Rue Grenelle, St. Honore, assisted by many members of the National Assembly, and Masonic Members of the Orders of France and of foreign Constitutions.

ENGLAND.

The fourteenth anniversary of the society for aged Freemasons—London—This society celebrated the fourteenth anniversary festival by a dinner at the Freemasons' Tavern, on Wednesday evening, June 20th. The duties of the chair were discharged by Brother Lord Dudley Coutts Stuart, M. P. After proposing the health of her Most Gracious Majesty, and her Majesty the Queen Dowager, who is a life-governor of their institution and a patron of the society's schools, the toast of "the Worshipful the Grand Master, the Earl of Zetland," was proposed by the chairman, accompanied with the remark that he was a true patron of liberal principles, not using the term in a political sense. The toast of "their Graces the Dukes of Atholl and Leinster, Grand Masters of Scotland and Ireland," next followed. In proposing the toast of the evening. "Prosperity to the Asylum," the noble Chairman said that the object of the asylum was simply to provide shelter and support in their latter days for worthy and decayed Freemasons. The society was eminently entitled to the support of all Freemasons and the friends of suffering humanity, and he was happy in being able to inform them that a site for their asylum had been fixed upon at Croydon, and that preparation were in progress for the erection of the building. The interesting ceremony of laying the first stone would, he doubted not, soon be witnessed. Their common object was to erect a noble and capacious asylum for those who should be reduced by misfortune, and he felt that his appeal would not be in vain. The healths of "Lord Southampton," the president, and "Dr. Crucefix," the treasurer, next followed, and were duly acknowledged by the latter gentleman. The result of the festival was then announced. It amounted to the very handsome sum of £616, including a sum of £150 subscribed by the Cadogan Lodge, No. 188, and 40 guineas subscribed by W. Daukes, Esq., the architect of the contemplated asylum. We cannot conclude our notice of the anniversary without stating that the arrangements for the dinner and the musical entertainment reflected the highest credit upon the Freemasons' Tavern and the managing committee, Miss Ransford being pre-eminently efficient in the National Anthem, and also in "Balraggio," in which she was most enthusiastically and deservedly encored. The musical arrangements were of the highest character under the direction of Mr. Ransford.

UNITED STATES.

MISSOURI.

THE Grand Chapter of Missouri held its annual communication at St. Louis in May. The following is the report of the committee on Foreign Correspondence:

The Committee on Foreign Correspondence respectfully submit the following report: We have carefully examined the printed proceedings of the following Grand Chapters, *to-wit:* Maine, New Hampshire, Connecticut, New York, Maryland, Virginia, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, Ohio, Indiana, Michigan, Vermont, Florida, and the proceedings of the G. G. R. A. Chapter at its last triennial meeting, in Columbus, Ohio. The proceedings of these several G. Bodies develop the pleasing fact, that Royal Arch Masonry is in a highly prosperous condition—steadily extending the great conservative principles of the Order, and thereby strengthening the bonds by which man is united to his fellows, and to his God.

There is but little in the proceedings above referred to requiring your special attention, except it may be to admonish our sister G. Chapters, that the too frequent indulgence of unkind remarks are but little calculated to elevate the affections, or to expand the heart. We would recommend the *trowel* and the *ennobling lessons* which it demonstrates, to their especial consideration, with the hope that all may be firmly cemented in the bonds of fraternal love and sincere affection, believing that the sooner we agree to differ on many unimportant points connected with the immediate practice of our *rites*, the nearer we shall approximate to that uniformity so much desired by *all.*

The Royal and Select Degrees seem to occupy the attention of all. The order in which they shall be conferred, and by what body, whether by Council or by Chapters, appears to perplex and annoy some of our sister G. Chapters, as though the existence of the whole Masonic Fraternity was staked on that single issue.

In the opinion of your Committee, these Degrees occupy more attention, and elicit far more discussion, than their importance demands.

Neither of them develop any new principle, or add a single ray of light which the intelligent R. A. Mason should not possess without them. And it would be far better for the Craft that these Degrees should cease to exist as such, than to continue the present strife and contention about either their chronology or location.

If Royal Arch Masonry is incomplete without them, then they are a part and parcel of it, and should be so communicated, and thus replace that which has been abstracted to feed the cumulative desires of the age. The expression that "they are the link which connects those without the veil to those who are within," is certainly very pretty, but when annalized, on true Masonic principles, it will be found wanting in the other two great Masonic requisites, *wisdom* and *strength.*

It is much to be regretted, that any of the G. Chapters, State or General, should have permitted these Degrees to be cumulated under their jurisdiction, and the authority to confer them, separate and apart, is at least doubtful, if not positively restricted by Section 9, Article 1., of the G. G. Constitution—but the evil has been permitted, discord and confusion, the legitimate fruits of cumulation, are producing the sad work of alienation, and it now behoves us to apply the proper Masonic remedy, and put this cause of discord forever from our midst.

Your Committee therefore suggest that the Royal and Select Degrees shall not be conferred within this jurisdiction until the Gen. Grand Chapter, or its proper officers, shall determine—*not by suggestion*, but by positive law or instruction, the order and manner in which they shall hereafter be conferred. And it is earnestly hoped, that when the G. Chapter shall settle the question, (for settle it, it must,) that all who owe it allegiance will cheerfully submit—even though these Degrees should be surrendered to that body, which perhaps possesses higher claims.

The recognition of new Grand Chapters at present, Florida and perhaps Texas, appears to open another field of *discord* and *confusion*, affording an opportunity for the indulgence of unkind, if not unmasonic, remarks.

Now it is known to you, at least, that a part of your committee has ever regarded the Gen. G. Chapter of the U. States, as a useless body, for reasons not necessary now to state; but still, it is the head of all who owe it allegiance, and as long as it shall remain the head, our obligations are paramount to either friendship or prejudice. We must therefore consider it the only body competent to recognize or admit new Grand Chapters to fellowship with us who owe it allegiance. The only action that the State Grand Chapters can possibly claim, under the Gen. Grand Constitution, is through their representatives, when duly assembled in Gen. Grand Convention.

Hence the action of our sister of New Hampshire in relation to the Grand Chapter of Texas, though prompted by the kindest motives, is directly the reverse of that which your Committee would recommend. We therefore offer the following resolution:

Resolved, That this Grand Chapter has not the power under the Gen. Grand Constitution, to admit to fellowship any new Grand Chapter, until duly notified by the proper officers of the Gen. Grand Chapter, that such new Grand Chapter has been constituted in accordance with correct Masonic usage.

Section 8, of Article 1., of the General Grand Constitution reads as follows:

It shall be the duty of the General Grand High Priest, Dep. G. G. H. Priest, G. G. King, and G. G. Scribe, to improve and perfect themselves in the Sublime Arts and Work of Mark Master, Past Master, Most Excellent Master, and Royal Arch Masons, to make themselves masters of the several Masonic Lectures, and Ancient Charges, to consult with each other, and with the Grand, and Dep. Grand High Priests, Kings, and Scribes, of the several State Grand Chapters aforesaid, for the purpose of adopting measures suitable and proper for diffusing a knowledge of the said Lectures and Charges; and, the better to accomplish this laudable object, the aforesaid officers are hereby severally authorized and empowered to visit and preside in any Chapter of Royal Arch Masons, and Lodge of Most Excellent Masters, Mark and Past Masters, throughout the said States, and to give such instruction and directions as the good of the Fraternity may require, always adhering to the Ancient Landmarks of the Order.

Your Committee call the attention of the Grand Chapter to the above Section, that all may see how dependent we are upon the Gen. Grand Officers, and that, peradventure, they may be aroused to the great responsibilities that they have voluntarily assumed, and which, for more than half a century, with but few exceptions, have been entirely neglected, we therefore offer the following—

Resolved, That the Grand Chapter of Missouri earnestly and Fraternally solicit the Gen. Grand Officers, whose duty it is, to see that the above Section of the Gen. Grand Constitution is speedily complied with, and that light and instruction be imparted, in strict accordance with law—that we may be no longer impeded in the erection of our great Moral Edifice, which has been so happily begun. All of which is respectfully submitted.

JOSEPH FOSTER,
F. L. BILLON,
JNO. D. DAGGETT, } *Committee.*

ILLINOIS.

THE Grand Master opened the last communication of the Grand Lodge of this State with an appropriate address, from which we extract as follows:

QUALIFICATION OF OFFICERS OF NEW LODGES.

In connection with this subject I would recommend the propriety of adopting an additional requirement in the formation of new Lodges;—that the Brethren wishing to obtain a dispensation to form a new Lodge be not only required, as they are under our present by-laws, to procure the recommendation of the nearest Lodge as to their being known and approved Master Masons, but that the principal officers named in the petition be vouched for as competent to confer the three degrees according to the ancient usage and customs of the Fraternity. This recommendation to the Grand Lodge suggests itself to my mind from the fact, that, with all the dispensations granted for the formation of new Lodges during the last year, I have invariably required a copy of the proceedings of the first meeting held under the dispensation to be forwarded to me for examination; and, with a few exceptions, have found more or less gross irregularities, and an evident want of skill and ability, on the part of the principal officers, to manage the concerns of the Craft according to the ancient usages and the requirements of the Grand Lodge. It is but due, however, to such, that I should state, that upon being informed of any blunders committed by them or their Lodges, they have candidly admitted the errors, and readily conformed to such suggestions and requirements as I have deemed it necessary to make.

EDUCATIONAL.

The action of the Grand Lodge, at its last communication, on the subject of education, manifesting a determination to take some decisive steps at once towards commencing and establishing an institution for the maintenance and education of destitute orphans, male and female, of deceased brother Master Masons in our State, has met with a most hearty response from the Lodges and Brethren generally, and has had most salutary effect in waking up the whole Brotherhood in our State to a sense of their duty, and the great necessity of immediate action in the premises. Some Brethren and Lodges, with a truly Masonic liberality, are already tendering their donations without any solicitation to facilitate the matter; and some Lodges becoming impatient to dispense their charities towards the orphans of their deceased Brethren,—unwilling to wait until all the plans for a more enlarged system of usefulness in this way shall be adopted and carried into successful operation by the Grand Lodge,—are hunting up the little destitute ones of their deceased Brethren in their neighborhood, and sending them to school at the expense of the Lodge.

The time has fully arrived in the history of Masonry within the jurisdiction of this Grand Lodge, when all are becoming satisfied of the imperative necessity of not only speaking and writing, but acting promptly on this all-important subject; and from what I have seen and heard within the last year, I am fully satisfied that the friends of education can no longer be amused or pacified by glowing and able reports upon the subject, but they imperatively demand such action at this communication on your part, as shall convince them and the community at large that we as Masons sincerely desire and will use every exertion to dispel the moral darkness which might otherwise shroud the minds of the children of misfortune. The spirit of the times, and the genius of Masonry, call upon us to act now, and act efficiently, to meliorate the condition of suffering humanity, and elevate the orphans of our deceased Brethren to their proper station in society, and make them happy and useful members thereof. Aside from the solemn obligations resting upon us as Masons, Self-Interest, that predominant incentive to action in human nature, should at least prompt the most of us to use every exertion and contribute liberally of our substance towards this desirable object, as we are more or less personally interested in the matter, having children that we wish, above all other things, to be brought up in the way in which they should go, and be intelligent and useful members of society, not knowing how soon death may separate us from them, and they be thrown upon the cold charities of the world.

From what has been done and is still doing by some of our sister Grand Lodges, who have been more forward in this good work of love and mercy than our Grand Lodge, all must be fully satisfied that it is no longer mixed with uncertainty whether or not we should be able to build up and establish an institution, having for its principal object the education of the destitute orphans of our deceased Brethren. They have succeeded in the great and important undertaking, and therefore I confidently affirm, *so can we*. It was an experiment with them: with us it is not. We can but be glad, and commend them for "making darkness light before us, and crooked things straight."

It would be preposterous in me at this time to more than advert to this important subject, or suggest any plan for your consideration, as doubtless the full details of a plan for your immediate action will be presented through the wisdom of the Brethren constituting the two several Committees appointed at the last communication for the purpose.

CAPITATION TAX.

The following resolutions were presented by the representative of Bodley Lodge, No. 1, as embodying the views entertained by the members of that Lodge, as to the expediency of imposing a tax on non-affiliated Masons:

1. *Resolved*, That it is the sense of this Lodge that the first and second resolutions, which recognize the principle that it is the Masonic duty of every Brother to hold immediate membership with some particular Lodge, if one be located within hailing distance of his residence, is in perfect accordance with the spirit and intention of ancient Freemasonry, and cannot, under ordinary circumstances, be departed from without a dereliction of duty on the part of the delinquent.

2. *Resolved*, That although we most cheerfully subscribe to the doctrine, that every Brother ought to esteem it both a duty and a privilege to contribute his mite to the charity fund of the Lodge under whose jurisdiction he resides; yet we are, with due deference to the opinions of our Brethren of Harmony Lodge, No. 3, constrained to more than doubt the expediency of attempting by coercive measures to collect from non-membership Brethren a specific sum for charitable purposes. Our charity should flow freely, "from the heart, not grudgingly: the Lord loves a cheerful giver:" and if our obligations to each other and to our fellow creatures, and if the great principles of charity so frequently inculcated and so forcibly illustrated in our Lodges, are not sufficient incentives to duty, we feel persuaded that no penal enactment by the Grand Lodge can have the desired effect. We say, therefore, let every Brother who demits or withdraws his membership from our Lodge, consider himself amenable for his acts of charity and benevolence only to Him whose charity knows no bounds, and who will finally dispense to us all a just recompense of reward.

INDIANA.

WE have to acknowledge the receipt of a copy of the proceedings of the Grand Chapter of Indiana, had at its annual communication in May last. The meeting was well attended and a large amount of local business appears to have been transacted.

The Grand High Priest opened the session with a brief address, from which we extract as follows :—

Through the merciful providence of the Supreme High Priest, we are again assembled in annual communication as a Grand Chapter.

And although the arrows of death have not been withheld from amongst us, and many have been cut down and called to their final account, yet we have been spared by Him in whom at the threshhold of Masonry we profess to put our trust.

In view of these and the many other blessings derived from this Divine source, let us be thankful in our hearts, and by obedience to His will make our gratitude manifest.

And as we profess that our time honored institution is founded upon the Holy scriptures, let us renew, and increase our efforts, to elevate the moral standard of Masonry; so that when any one shall be admitted within our sacred walls, the world without may be constrained to admit that he is a better man, and a better citizen.

Since the last Grand Annual Communication, a Charter has been issued to Vincennes Chapter, No. 7, and Dispensations have been granted to five new Chapters at the following places, viz: Greensburgh Chapter, at Greensburgh, Cambridge Chapter, at Cambridge City, Evansville Chapter, at Evansville, Columbus Chapter, at Columbus, and TerreHaute Chapter, at Terre Haute; thus within one year doubling the number of Chapters in our thrifty State.

The committee on correspondence say—In our State, the number of Chapters under the jurisdiction of this Grand Chapter, has doubled since our last annual communication—peace and harmony prevail within our borders, and our march is still onward and upwards. "Let the helm be kept steady, the pilots constantly on the look out, and our noble ship will come safely towards the port of earthly prosperity and human happiness."

The Committee also say—"The difficulty which existed with the Grand Chapter of the State of Louisiana, referred to at the last annual communication of this Grand Chapter, has been happily removed, and we hail with joy her entrance into the mystic circle, and bid her God speed in her future course."

This we think must be an error. We are not aware that any such reconciliation has taken place, or that there is any Grand Chapter in Louisiana, which is recognized by the G. G. Chapter.

NORTH CAROLINA.

The Grand Chapter of North Carolina held its third annual session at Wilmington, in June. The following resolutions are all that we have room for the present month :

Resolved, That no Chapter under this jurisdiction shall confer the Chapter degrees of Mark Master, Past Master, M. E. Master, Royal Arch, or Royal and Select Master, upon any one hailing from the jurisdiction of another Grand Chapter. Nor shall they confer the same on any Mason hailing from another State unless he shall produce a written permission signed by the High Priest and Secretary of the Chapter nearest his place of residence. Any Chapter acting contrary to this Resolution, shall forfeit the fees received for such exaltation to the Chapter under whose jurisdiction the one so exalted resided, except in the case of his being a non-resident of this State—when the fees shall be forfeited to the Grand Chapter.

Whereas the Royal and Select Degrees are claimed by many of the Chapters of Royal Arch Masons in this country, as well as by the Councils of R. and S. Masters—therefore

Resolved, That it is the opinion of this Grand Chapter, that the only way in which this question can be permanently, and amicably settled, will be for the General Grand Chapter, at its next Convocation, to recommend a Convocation of Delegates from each Chapter claiming the Degrees, as well as the Councils and other Associations making claim thereto, for the purpose of determining to whom they properly belong, and confirming one or the other of the claimants in the right to them.

Obituary.

At a Special Meeting of the members of Concord Chapter, No. 37, in Lafayette, Ala., on Monday Evening, July 16, A. L. 5849, the following preamble and Resolutions were adopted :—

The Committee to whom was referred the preparation of suitable preamble and resolutions in relation to the demise of our late distinguished companion James Knox Polk, ex-President of the United States, think it proper to submit, for record in the Secretary's book, a brief synopsis of his history. James Knox Polk, son of Maj. Samuel and Jane Polk, was the grand son of that noble patriot, Ezekiel Polk, of South Carolina, who, along with the then youthful Jackson, and many others, so bravely fought the forces of the black hearted Lord Rawdon, in the early part of the revolutionary war.

The lamented James K. Polk, with whose bereaved relatives and friends, throughout the nation, we mingle our tears and our honors, was born in Mecklenburg county, North Carolina, November, 1795. While a little boy, his very estimable father emigrated from North Carolina to Middle Tennessee, then a wilderness, where he remained for some years, in the hardy toils of pioneer life; and returned to Chapel-Hill, in his native State, to complete his education. It is said of him by Bishop Otey, of Tennessee, who was his fellow-student, "in his efforts for the first honors of College, he distanced all competition." In 1818, he graduated with the highest honor of the College; returned to Tennessee, and commenced the study of law with the late Hon. Felix Grundy. In 1819, he was admitted to the bar of the legal profession, in Tennessee, and in the fall was elected Clerk of the Senate of that State. In 1821, he was again elected Clerk of the Senate. About this period of his life he became a Mason in Columbia, Columbia Lodge No. 13, in which he filled important offices; and for more than thirty years exhibited in a life of spotless integrity, unsullied reputation, and a charity which scarcely knew bounds, the practical effects of pure moral principles. In 1823, he was elected to the Legislature of Tennessee, from Maury county. In 1825, he was elected to Congress, and in 1835 was elected Speaker of the House of Representatives of the United States.

In 1839, he declined longer services in Congress, and on the first Monday in August of that year the people of Tennessee elected him Governor. In 1844, he was elevated to the Presidency of the United States. On the 15th June, 1849, with his aged mother kneeling in prayer to Almighty God at his bed side; surrounded by the friends and relatives of his youth; wept over by his talented, pious, noble spirited wife; with a conscience unstained, and void of offence towards God and man, in the peace of soul which faith in Jesus Christ can alone supply, he died in the hope of heaven. His body now reposes in its last resting place on Capitol Hill, in the city of Nashville, to await the resurrection's trump, and the voice of the Son of God. Mr. Polk was an active and firm Mason, unmoved by the fury of the anti-Masonic storm which swept the nation early in his political career—while others pandered to popular whim, Jackson, Carroll, Grundy and Polk, stood firm as rocks of adamant, defying the wild fury and pitying the rage of popular ignorance and prejudice.

Well may we, as Masons, drop the tear of sorrow over one so worthy—so well beloved; well may we plant the acacia over his dust, and write upon his urn, "Immortality."

Resolved, That in the death of our worthy Companion J. K. Polk, we deeply sympathize; feeling that in his removal from the labors of time, to the rest of immortality, our Fraternity has lost one of its most worthy and distinguished members, and the nation one of its most honored and noble patriots.

Resolved, That we most sincerely and devoutly implore the protection and blessing of Almighty God, upon the bereaved mother and wife of the departed.

Resolved, That the furniture of this hall be hung in mourning for six months.

Resolved, That we request the Weekly Sun to publish this proceeding; and also, the Secretary forward to the Freemasons' Monthly Magazine, published by Com. Moore, of Boston, a copy with the request that he publish; also, that a copy be forwarded to the Masonic Journal, at Marietta, Geo., for publication.

J. S. HUGHES,
J. W. BACHELDER, } *Committee.*
EDWARD CROFT,

AT a regular meeting of the members of the Phœnix Lodge, held at Natchitoches, on June the 8th, 1849, the following preamble and resolutions were adopted:—

Whereas, The great Arbiter of events, has, in His infinite wisdom, seen fit to transplant our lamented friend, and Brother, John F. Payne, unto that rest prepared for the good,—Therefore,

Resolved, That the moral rectitude which characterised him in the several relations of life, and the unwearied performance of his duties, were worthy tokens of his membership. Stricken in the prime of life with an incurable disease, with the icy hand of death heavily pressing upon him, he bore his afflictions with christian fortitude, sustained by the high principles inculcated by the Order of which he was a member. His memory will be long cherished by his Brethren.

Resolved, That we deeply mourn with his afflicted family, and pray that he who pitieth the weakness of the human heart, will enable them to listen to the comforter and be resigned to the wise tho' unseen dispensations of Providence, in the conviction that He doeth all well, and in the hope that the spirit of the departed, hovering near, may pilot them through the mazy intricacies of this world, bearing onward to its peaceful haven the ark of life, buoyant with hope, and safely moor it in that happy land, where parting is unknown.

Resolved, That the members of the Phœnix Lodge wear the usual badge of mourning for thirty days.

Resolved, That these resolutions be signed by the W. Master and Secretary of this Lodge, and a copy delivered to the widow of the deceased.

JOHN BLAIR SMITH, *W. M.*
June 8, *A. L.* 5849. D. H. BOULLT, *Secretary.*

REGISTER OF OFFICERS.

BRUNSWICK CHAP. LAWRENCEVILLE, VIRGINIA.

Dr. Powhatan B Stark, M. E. H. Priest.
Dr. William B. Price, King.
John S. Harris, Scribe.
R. D. Turnbull, Treas.
William Turnbull, Sec.
A. C. Butts, R. A. C.
F. R Turnbull, Capt. Host.
R. J. Morrison, P. S.
Henry Jones, M. 3d V.
F. E. Lewis, M. 2d V.
R. B. Hicks, Jr, M. 1st V.
William Fleshhood, Steward and Tyler.

ESSEX LODGE, SALEM, MASS.

Robert H. Farrant, W. M.
William F. Nichols, S. W.
Nathaniel Pitman, J. W.
Jonathan P. Felt, Treasurer.
William Leavitt, Secretary.
Roland S. Edwards, S. D.
Alva Kendall, J. D.
Thomas M. Dix,
Nathaniel Tuttle, } Stewards.
Henry Hubon, Tyler.

WEBB CHAPTER, CLAREMONT, N. H.

John P. Prentice, High Priest.
John Niles, King.
John Silver, Scribe.
Philemon Falls, Treas.
Amos Hitchcock, Secretary.
Jonas Livingston, R. A. Capt.
Dauiel Bond, Capt. Host.
Lewis Woodman, P. Soj.
Thomas A. Ambrose,
Linus Stevens, } M. of Veils.
John Hitchcock,
Nathan Bingham, Tyler.

HYRAM LODGE, CLAREMONT, N. H.

John Niles, W. Master.
Jonas Livingston, S. W.
Linus Stevens, J. W.
George W. Blodgett, Treasurer.
John J. Prentice, Secretary.
Lewis Woodman, S. D.
Luke Farnsworth, J. D.
Nathan Bingham, Tyler.

BRUNSWICK LODGE, LAWRENCEVILLE, VIRGINIA.

B. R. Turnbull, W. M.
Dr. William B. Price, S. W.
Henry Jones, J. W.
Dr. Powhatan B. Stark, Treas.
William Turnbull, Sec.
R. J. Morrison, S. D.
R. B. Hicks, Jr., J. D.
William Fleshhood, Steward and Tyler.

GRAND LODGE OF TEXAS.

M. W, George M. Patrick, G. Master.
R. W. Samuel McClarty, D. G. M.
" Thomas J. Hardman. G. S. W.
" Robert Brewster, G. J. W.
" E. B. Nichols, G. Treas.
" A. S. Ruthven, G. Sec.
" W. M. Taylor, G. L.
" B. P. Smith, G. Orator.
" C. S Ives,
" R. E. Burleson, } G. Chaplains.
W. Alexander Ewing,
" J. G. Shepherd, } G. Marshals.
" George Handcock, G. S. D.
" John S. McKnight, Jr., G. J. D.
" F. J. Arnold, G. S. B.
" John Murbhson, G. Standard Bearer.
" R. R. Graves, G. P.
" J. C. Harrison,
" A. J. Fowler,
" A. Townsend, } G. Stewards.
" J. L. Nickelson,
Br. A. S. Ainsworth, G. Tyler.

GRAND LODGE OF ILLINOIS.

M. W. William Lavely, G. Master.
R. W. E. R. Roe, D. G. M.
" Joseph C. Ketcham, S. G. W.
" William C. Hobbs, J. G. W.
" William M'Murtry, G. Treas.
" William Mitchell, G. Sec.
" Samuel H. Davis, G. Orator.
" Rev. Charles Howard, G. Chap.
" R. W. Diller, D. G. Sec.
" W. A. Dickey, G. Lect.
W. W. W. Bennett, G. S D.
" Hosea J. Armstrong, G. J. D.
" H. G. Reynolds, G. Marshal.
" Clark B. Stebbins, G. S. B.
" William B. Russell, G. Pur.
" John Daley,
" John Pahlman, } G. Stewards.
Br. Samuel H. Davis,
" Wm. Mitchell, } Com. on For. Cor.
" Wm. B. Warren,

GRAND CHAPTER OF INDIANA.

M. E. Abel C. Pepper, Grand High Priest.
E. Isaac Barlett, D. G, H. P.
" Calley A. Foster, G King,
" Stephen B. Slanton, G. Scribe.
" James Morrison, G. Treasurer.
" Anslm W. Morris, G. Secretary.
" Jacob E. Houser, G. Lecturer.
Comp. James Stirrall, G. Capt. Host.
" Nathan A. Hinman, G. P. Sojournor.
" James W. Maxwell, G. R. A. C.
" Caleb Schmidlap, G. Marshal.
" William C. Larrabee, Rev. G. Chap.
" S L. Watson,
" Herman Peters, } G. M. of Veils.
" John F. Cruft,
" C. J. Hand, G. Guard.

MASONIC CHIT CHAT.

☞Our correspondent at Washington is informed, that there never was a Grand Lodge in this Commonwealth, which derived its authority from the Grand Lodge at London, assuming to be "*Ancient Masons.*" That Grand Lodge was composed of seceders and expelled Masons from the Grand Lodge of England, by which body it was held to be spurious and clandestine. With it originated the Ahiman Rezon—a republication of the "Book of Constitutions," under a new name, with such omissions, alterations, and additions, as suited the views of its compiler. It is good authority so far as it is corroborated by the "Constitutions," and regulations, as originally published by the Grand Lodge of England. Several works, bearing the same title, have since been given to the Fraternity. The other work referred to by our correspondent is not entitled to any consideration whatever.

Female Mysteries.—"There is not a mystery in creation, the symbol, or practical invention, for meanings abstruse, recondite, and incomprehensible, which is not represented by the female gender. There is the Sphynx, and the Enigma, and the Chimera, and Isis, whose veil no man had ever lifted; they were all ladies, every one of them! And so was Proserpine, and Hecate, who was one thing by night and another by day. The Sibyls were females, and so were the Gorgons, the Harpies, the Furies, the Fates, and the Teutonic Valkyrs, Nornies, and in short, all representations of ideas, obscure, inscrutable, and portentous, are nouns feminine."

☞We learn from the Galveston, Texas, papers, that St. John's Day, was celebrated in that city, by the Masonic Fraternity. The Brethren also celebrated the day at La Vaca.

Errata.—In our No. for July, page 283, 15th line from bottom, read material for "natural," and on same page, last line in same paragraph, for "crush," read crash. These errors occur in the report from which the extracts are made, and were overlooked by us.

☞The Grand Lodge and Grand Chapter of this Commonwealth, meet in this city the present month. See advertisements on covers. The other Masonic bodies will also renew their labors the present month, as follows:—

St. John's Lodge,	1st Monday.
St. Andrew's,	2d Thursday.
Massachusetts,	3d Monday.
Columbian,	1st Thursday.
Mount Lebanon,	2d Monday.
St. Andrew's Chapter,	1st Wednesday.
St. Paul's Chapter,	3d Tuesday.
Boston Encampment,	3d Wednesday.
De Molay Encampment,	4th Wednesday.
Grand Lodge of Perfection,	4th Tuesday.

All the above bodies meet at the Masonic Temple, Tremont street.

Kentucky Masonic College.—We are requested by the Treasurer of this institution, to acknowledge, in his behalf, the receipt of $58 from Aurora Lodge, Fitchburg, Mass., and $7 50 from St. Matthew's Lodge Andover, in aid of the College.

New Volume. A new volume of this Magazine will be commenced on the first of November next. Brethren not now subscribers, but who intend becoming so, will oblige by sending at their earliest convenience.

☞Br. A. G. Newport, Mt. Willing, E. Feliciana, La., is an authorized agent for this Magazine, at that place and vicinity.

☞We decline to publish the communication of our correspondent "Seneca," at least for the present. It would probably lead to a controversy, from which no good would be likely to result.

☞We understand and state for the information of his numerous friends here, that the Rev. Dr. Leacock, President of the Kentucky Masonic College, has returned home.

☞Br. J. P. Wright, of Lynchburg, Va., is an authorized Agent for the Magazine, at that place and vicinity.

☞Br. J. B. Levinson, of Minden, Lou. is an authorized agent for the Magazine at that place. Br. Lewis R. Curtis, of Franklin, Lou., is an authorized agent for the Magazine at that place.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. VIII.] BOSTON, OCTOBER 1, 1849. [No. 12.

IMMORAL AND UNMASONIC CONDUCT.

Wrightsboro, Georgia, August 6, 1849.

R. W. Br. C. W. Moore,—*Dear Sir:* I have seen a few numbers of your "Freemasons' Monthly Magazine,"—and am pleased to inform you that I esteem it an invaluable auxiliary and Text Book for our Order; for questions, technical or litigated, as referred to you, are answered with much care and reflection, calculated to give "*more light*" to those desiring. I beg leave to intrude a question for you, and may I ask your answer; for I am assured it will be esteemed high authority for our future course.

We have a Lodge here. The By-laws inflict punishment for *immoral conduct.* A charge has been preferred against some of our Brethren, for Gambling with each other for money. When investigating the case, a demurer was made, setting forth, that Gambling for money, was not immoral and unmasonic, and therefore not implied in the By-laws. The case was suspended to alter the By-laws; when the following resolution was offered, as an explanation of immoral conduct, viz:

Resolved, "That we consider *Gambling for Money, Drunkenness* and *Profane Swearing,* as immoral conduct."

Now, will you please say, whether *Ancient* or *Modern* Masonry has not assumed a standard of morals, which denounces these practices as immoral; and which standard should be observed by every lover of Masonry? Be pleased, my Brother, to let us hear from you at your convenience.

Yours, fraternally,
Henry W. Mapengale.

We will not admit the possibility that any reasonable man, who has been educated in a Christian community, can for a moment seriously entertain a doubt, that gambling, intemperance and profane swearing are, in themselves and in their influences, immoral and of evil tendency. Being immoral, they are unmasonic. The practice of them by members of the Fraternity, is, therefore, in derogation of Masonic principles, Masonic laws, and Masonic obligations; and, according to the extent to which it is carried, furnishes justifiable grounds for admonition, suspension, or expulsion from the Institution. As to the correctness of these views there can be no doubt. But not so as to the degree of indulgence requisite to constitute an actionable offence. To determine this point, in a manner that shall be equitable and just to the accused, and at the same time vindicate the character of the Lodge from the suspicion of countenancing the derelictions of its unworthy members, might be attended with some difficulty. It will not do to denounce, as a gambler, every person who may occasionally play cards, or other games, for money; nor him as a drunkard, who now and then drinks his glass of brandy and water; nor him a profane swearer, who sometimes, but not habitually, utters a foolish or vulgar oath. Such practices may be wrong—they may be immoral in their tendencies—but it by no means follows that they are criminal to an extent that calls for penal proceedings, either at the tribunal of law or morals.

But where shall the line of criminality be drawn? The question is not easily answered. The ultra-reformer would punish for a very slight infraction of his impracticable code, while the libertine and sensualist would object to all punishment whatever. It has been said, that *truth* lies between two extremes. It may be that in the present matter the line of positive criminality is similarly located. None will deny that he who pursues gambling as a profession,—as a means of livelihood,—is a gambler; nor that he who is habitually intemperate, is a drunkard; nor that he who constantly blasphemes,—using the name of his Creator irreverently,—is a profane swearer. Against all such—as against "libertines" and "atheists"—the doors of our Lodges should be forever closed. If, through negligence or other cause, such men unfortunately gain admission, it is the high and imperative duty of the Lodge to institute, immediately and without fear or favor, the necessary proceedings to effect their reformation or expulsion.

"A Mason," says one of our oldest charges, "should avoid all manner of intemperance and excess, which may prevent his performance of the laudable duties of his Craft, or lead him into enormities, which would reflect dishonor upon the ancient Fraternity." He is "to seek to acquire" those virtues "which give him command over himself, and enable him to govern his own family with affection, dignity and prudence; checking every disposition injurious to the world," and avoiding those practices which tend to the destruction of morals, or to the prejudice of those social and civil laws, the preservation of which is essential to the welfare and happiness of society. "Masons ought to be moral men," "avoiding all excess, injurious to themselves or families;" is the language of another of the ancient Charges. Neither can they be profane swearers, without violating the sacred duty, with which they are solemnly charged on their initiation, never to mention the name of God, "but with that awe and reverence which are due from the creature to the Creator."

Such, very briefly, are a few of the duties which those who have assumed the obligations of Masonry, owe to themselves and to the Institution. They are obligatory on all Masons; and a wilful and continued violation of them, would be unmasonic conduct, and proper cause for discipline. The character of the Institution, and the principles it inculcates, are to be inferred from the character and conduct of its members. This is the only standard by which the uninitiated will consent to judge of its effects and usefulness. And of this we have no right to complain. It is a just and proper standard. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Gambling, intemperance and profane swearing, are therefore incompatible with the Masonic connexion, and the former or the latter must be abandoned, whenever they are unhappily found to be combined in the same person.

LODGES UNDER DISPENSATION.

Vicksburg, Miss. July 16, 1849.

Br. C. W. Moore,—Will you have the goodness to answer the following questions? The weight of authority attached to your opinions must be my apology for troubling you.

1. Has a Lodge under Dispensation, the same power that Chartered Lodges have, to try for disorderly conduct, the petitioners for the Dispensation—the Masons made under that Dispensation, and demitted Masons residing under their jurisdiction? If not, where is the power?

2. Have Masons, made in a Lodge under Dispensation, the right to vote in said Lodge? If they have (and the petitioners are alone responsible to the Grand Lodge,) may not they, the petitioners, be controlled by the Initiates? If they have not the right, will they not have to be elected members after the Charter is granted, before they can exercise the right?

3. Are Masons, made by the authority of the several Grand Lodges of New York, recognized generally in the United States; and if not, should not that fact be ascertained by examination?

Fraternally, yours, B. Springer.

We have heretofore so fully discussed the nature of the powers vested in Lodges working under Dispensation, that we do not feel the necessity of entering so much at length into the consideratien of the inquiries proposed by our correspondent, as we should otherwise do.*

The business of this class of Lodges is defined, in terms, by the Dispensation. This authorizes the Brethren to whom it is granted, to "form and open a Lodge, after the manner of ancient free and accepted

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*See this Magazine, vol. vii., pages 33 and 225, and vol. viii., page 68.

Masons, and therein to admit and make Masons." This we conceive to be the full extent of the powers delegated to, or that can be legally exercised by, such Lodges. Entertaining this view of their powers, we of course are constrained to give a negative answer to the first inquiry of our correspondent,—referring him, for the argument on which our answer is predicated, to the Magazine, as indicated in the note appended to this article.

If one of the petitioners become disorderly, or is guilty of other unmasonic conduct, he may be removed by the Grand Master; or, if the offence be of a character to justify it, suspended from his privileges as a Mason, until such time as his case can be brought before the competent tribunal for adjudication. This tribunal may be the Grand Lodge, or it may be the Lodge nearest his residence, working under a Charter. Brethren made in the Lodge under Dispensation, and "demitted Masons," occupy, in this respect, the same ground. If either be derelict in duty or conduct, they may be proceeded against as though the Lodge (under Dispensation,) did not exist. Neither are members of any Lodge, in the proper and legal sense of the term.

2. The Brethren made in the Lodge while working under Dispensation, have not "the right to vote in said Lodge," until they have been regularly admitted to membership. This can only be done after the Lodge has been Chartered and constituted by the Grand Lodge. It then assumes the full character and prerogatives of a Lodge,—not before. Our correspondent's view of the question, as indicated by his interrogatories, is in accordance with our own. Our reasons for the opinion here given are stated in the discussions already referred to.

3. Masons made under the authority of St. John's Grand Lodge, in the city of New York, are not "recognized generally in the United States." There are two other bodies in that State, each claiming to be the Grand Lodge. The question as to which is really so, is now pending before the Fraternity. The most proper and safest way to distinguish a regularly made, from a clandestine Mason, is undoubtedly by examination. The Grand Lodge Certificate can only be received as collateral evidence of regularity and good standing. In itself, it is not sufficient for either purpose. It is an aditional security against imposition, but not conclusive evidence of the truth of the pretensions of its possessor.

THE NEW YORK DIFFICULTIES.

The subjoined report in relation to the recent difficulties in the Grand Lodge of New York, was adopted, by a unanimous vote, in the Grand Lodge of this Commonwealth, at its session on the 12th ultimo. The material facts in the case, are so well and clearly stated, that we feel no desire to enlarge upon them. The occurrences are a reproach on the parties by whom they were instigated; and the result cannot be otherwise than detrimental to the prosperity of the Institution in N. York. We have not deemed it expedient to spread the details before our readers. It was not necessary to do so. We would rather blot them out forever, if that were practicable. Neither have we thought it expedient or proper to engage in any discussion of the merits of the controversy, as it has been presented by the parties. We have preferred, as a matter of propriety, to allow it to go before the Grand Lodges of the country—who alone are competent to give an authoritative decision—unprejudiced by any opinions of our own. Whether we shall continue in this course will depend upon the character of future events. At present, we can see no useful purpose to be gained by departing from it.

By the adoption of the following report, the Grand Lodge of Massachusetts has declared, that it can recognize no other Grand Lodge in New York, than that of which the Hon. John D. Willard, of Troy, is Grand Master, and Robert R. Boyd, Esq., of New York city, Grand Secretary. Brethren, therefore, who are connected with any other body in that State, assuming to be a Grand Lodge, or who hold Masonic intercourse with any such body, or persons made Masons under its authority, cannot be recognized by the Lodges in this Commonwealth. Visiting Brethren from New York, should therefore be examined with reference to this unfortunate state of things.

REPORT.

The Committee appointed to consider the late extraordinary proceedings, in the Grand Lodge of New York, have given to the subject that deliberate consideration which, in their opinion, it requires, and respectfully ask leave to report:—

That as there can properly be but one Grand Lodge in the State of New York, the fact that *two* different bodies of men claim that high and honorable appellation, demands of the Fraternity a prompt and careful examination, and a candid and earnest expression of opinion on the subject.

The facts in this case, which have come to the knowledge of the Committee, from reliable sources, are substantially as follows:—

The first Grand Lodge in New York, was formed under a Charter from the Duke of Athol, and his Grand Officers, dated at London, Sept. 5, 1781, and was, therefore, a Provincial Grand Lodge, subordinate and responsible to the powers of those from whom the Charter issued.

At the close of the revolutionary war, all Masonic as well as civil subordination to the mother country ceased, and, consequently, all Provincial Grand Charters were annulled and no longer had any power or authority whatever. The Fraternity in New York then formed an independent State Grand Lodge ; called in the existing warrants, and issued new Charters to the subordinate Lodges.

In 1823, differences of opinion had occurred, which led to a disruption of the Grand Lodge of New York. At the annual meeting of the Grand Lodge, in June, 1827, the conflicting parties composed their difficulties, and united in one Grand Lodge. At this meeting, they formed and agreed to a compact, in four articles, which are as follows :—

First : "That there ought to be but one Grand Lodge in the State of New York, and that it ought to be held in the city of New York, and be considered as the continuation of the old Grand Lodge ;—that all allusions to former difficulties be avoided as far as possible.

Second : That the proceedings of the two bodies (known by the name of the Grand Lodge,) shall be confirmed ; and that the warrants granted to subordinate Lodges by the two bodies, and the proceedings of said bodies, shall be deemed regular. That the records and archieves of the Grand Lodge, being in the city of New York, the Grand Secretary and the Grand Treasurer shall be chosen from the city of New York ; that the Grand Master, or Deputy Grand Master, shall be chosen from the city of New York—the other from the country ; the two Wardens from some other part of the State than the city of New York.

Third : That the permanent fund be managed by five Trustees, viz. : the Grand Master, the Deputy Grand Master, the two Grand Wardens, and the Grand Secretary, whose duty it shall be to invest all funds over three thousand dollars, annually, after paying representatives, salaries and rent.

Fourth : That the number of Lodges, which one Master or Past Master may represent, shall not exceed three ; that Past Masters shall not be represented by proxy ; and that representatives be paid as heretofore."

In 1844, by a vote of the Grand Lodge, the following preamble was fixed to said compact, viz :

"At the annual communication of the Grand Lodge of the State of New York, on the 7th of June, 1827, two hundred and twenty eight Lodges being represented, the following compact was agreed to, unanimously, and is a fundamental law of the Grand Lodge, which shall never be disturbed."

It appears, that under the Charter of the Provincial Grand Lodge, and under the Constitutions after the revolution, and until 1848, Past Masters were recognized as members of the Grand Lodge of New York.

The Constitution of that Grand Lodge provides, that its annual meetings shall be holden in the city of New York, in the month of June, at which meetings the Grand Officers are chosen, and all important business pertaining to the interests of the Craft, is transacted. This Constitution, moreover, provides, *that no regulation affecting the general interests of the Craft shall be changed or adopted except at the June meeting.* There is, consequently, at the annual meeting in June, generally, a full representation from all parts of the State ; while the quarterly meetings, are generally attended by few of the members, other than those who reside in New York city, and its immediate vicinity.

By the 106th article of the Constitution, it is provided, that no amendment of the Constitution shall be made, or have any effect, until the same shall have had the affirmative vote of the Grand Lodge, at two successive June communications, unless, in addition to the affirmative vote of the Grand Lodge, at one June communication, it shall have received the affirmative vote of a majority of the Lodges within the jurisdiction.

Under these provisions, the annual communication was holden at New York, in June, 1848, when the M. W. John D. Willard, was chosen and qualified as Grand Master for the year ensuing. At this meeting, an amendment was regularly proposed, to the effect, that Past Masters, excepting the last who had passed the chair, from each Lodge, should no longer have the right to vote as members of the Grand Lodge. This amendment was at this annual meeting approved by a nearly unanimous vote, and sent to the Lodges under the jurisdiction. The majority of the subordinate Lodges approved the amendment proposed by the Grand Lodge, and made their returns accordingly to the Grand Secretary.

At the Quarterly Communication of the Grand Lodge, holden in the city of New York, in March, 1849, at which, as usual, there were but a small number of the members present ; a preamble and resolutions were proposed, and with great unanimity adopted, declaring, "that it is not in the power of one portion of the members of the Grand Lodge to disfranchise another portion of its members."

That the proposition offered at the last annual communication, to deprive Past Masters of their right to vote in the Grand Lodge, is unconstitutional and revolutionary, and that any action tending to its consummation would be void and of no force or effect.

That it was their unalterable determination to maintain the union of 1827, whatever might be the action of the Lodges on the proposed amendment, by preserving the rights of Past Masters, as they exist under the said compact of union.

On motion to accept and adopt the above preamble and resolutions, the R. W. Oscar Coles, D. G. M. presiding, declined to put the question, declaring, "that he considered it unconstitutional for the Grand Lodge at its Quarterly Session, to act on any measure which interested the whole body." This decision, on appeal being taken, was reversed. The question was then taken on accepting and adopting the preamble and resolutions, which was carried unanimously.

In this ominous state of affairs, the annual meeting of the Grand Lodge was holden in the city of New York, on the fifth day of June, 1849. The meeting was opened in ample form, by M. W. John D. Willard, Grand Master. After the Secretary had called the Lodges, the M. W. G. Master arose and commenced the delivery of his annual address. He was immediately interrupted by several members, who called for the reading of the minutes of the proceedings of the last Quarterly Communication, holden in March. The Grand Master declared the motion to be out of order, and declined to put it, until he had made his address to the Grand Lodge. From this decision of the Grand Master an appeal was claimed, which appeal the Grand Master declined to entertain before he had delivered his address. In this stage of the proceedings there was much disorder and confusion. Several motions were made, which the Grand Master declared to be out of order.

After the Grand Master had refused to sustain the appeal, as above stated, the member acting as Senior Grand Warden, put to the Grand Lodge the question on the appeal, and declared the appeal to be sustained. After this, the Grand Master ordered the minutes of the last Quarterly meeting to be read, and proceeded to deliver his annual address; in which, he declared that the proposed amendments relative to the membership of Past Masters, had received the affirmative vote of a majority of the Lodges under the jurisdiction, and had legally become a part of the Constitution. The same declaration had previously been made by the Grand Secretary. After the Grand Master had concluded his address, he was asked by the member acting as Junior Grand Warden, if he meant, in view of all the circumstances, to declare that the said amendment had become a part of the Constitution, and was binding on the body over which he was presiding? To this question, the Grand Master replied, that he did mean so to declare.

The Junior Grand Warden then declared to the Grand Master, and to all present, that the Grand Lodge of the State of New York was dissolved; or, as one party say, that the body over which the Grand Master Willard presided, was not the Grand Lodge of New York, as originally constituted. This was attended with a great degree of turbulence and confusion, which the Grand Master was utterly unable to control. The Junior Grand Warden, amidst this uproar, called upon those who were opposed to the amendments relative to Past Masters, to assist him in organizing, or as they say, continuing, the Constitutional organization of the Grand Lodge. On his motion, which was declared to be carried, a provisional Grand Master, and other Grand Officers, were said to be elected by hand vote. These persons then assumed the offices so assigned to them, and proceeded to the business of electing a Grand Master, and other Grand Officers for the year ensuing, and declared them to be elected. They subsequently adjourned to the next day.

During all this time, M. W. J. D. Willard, the legal and hitherto acknowledged Grand Master, sat in the oriental chair, clothed with the proper jewel and habiliments of his office, endeavoring to the utmost of his power, by his voice and his gavel, to command and preserve order, that the regular business of the Grand Lodge might proceed. After the noise and tumult had sufficiently subsided to enable him to be heard, he adjourned the Grand Lodge to the next day.

On the sixth of June, both parties met at different places, and on that or on a succeeding day, the Grand Lodge, the M. W. Grand Master Willard, presiding, proceeded to the annual election of officers.

The persons who acted with the Junior Grand Warden, proceeded to organize a separate Grand Lodge.

As both parties have sent circulars to the Fraternity, it is to be presumed, that neither has omitted any important fact, essential to the justice of their cause. While in respect to details they differ, they nearly agree on the principal points in the narrative.

Courtesy to the Brethren in New York, as well as the very great importance of the case, demands of the Fraternity, that they should deliberately form and calmly but fearlessly express their opinion. The question must be settled by the application of the well known and universally acknowledged principles, laws and usages of the Order.

The whole difficulty seems to have originated in the assumption, by one party, that the right of Past Masters to permanent membership in the Grand Lodge, was indefeasible and unchangeable, like the unwritten laws of the Order, sanctioned by the obedience of ages. While the other party deny this principle, and consider the practice as a merely Constitutional regulation, liable, like all Grand Lodge regulations, to be changed or abrogated.

This question must be determined according to the best attainable authorities; and the first to be consulted is, evidently, the English Constitutions.

By those of 1763, it is provided, that the "Grand Lodge shall consist of the Masters and Wardens of all the particular Lodges upon record, together with all who are, or have been, Grand Officers, to wit: The Grand Master, Deputy Grand Master, Grand Wardens, Grand Treasurer, and Grand Secretary."

The American Book of Constitutions, published in 1798, declares that the Grand Lodge shall consist of the Masters and Wardens of all the regular Lodges under its jurisdiction, together with the Grand Officers, for the time being; and it goes on to state, that all Past Grand Masters, Past Deputy Grand Masters and Past Grand Wardens, are considered as members of and admitted to vote in all Grand Lodges. It further states, that "by permission, Past Masters and Past Grand Treasurers, and Past Grand Secretaries have, in some countries, the privilege of sitting in Grand Lodge and voting in such matters as by the rules of the Grand Lodge, they might or could have done, while in office."

The party who claim to have formed a new Grand Lodge, say, moreover, that in addition to the authority derived from the English Charter, the compact between the two Grand Lodges in 1827, was meant to be perpetual and unchangeable; and, therefore, the attempt to disturb that, was revolutionary, unfair, and ought to be rejected.

But on examining the Charter of the Duke of Athol and the Masonic Constitutions of the State of New York, we find nothing which purports to give an hereditary right or unchangeable succession of rights to Past Masters, and if such provisions were found, they could be of no validity; for it is a universal law of the Order, that each Grand Lodge may, in a Constitutional manner, change its laws, declaring who shall, and who shall not, be its members, in addition to its officers and others who are necessary to its existence. And even if this rule might be varied by a solemn compact, there is nothing in the four articles of compact of 1827, which gives a successive and unalienable right to Past Masters to be members of the Grand Lodge. That subject is therefore clearly in the power of the Fraternity to alter or change, in a Constitutional manner.

A Grand Lodge legally formed and organized, has, from high antiquity, ample right to bear Masonic rule over those subject to its jurisdiction. A Grand Master, duly qualified, sitting in open Lodge, clothed with the insignia of his office, has an ample right to bear rule in his

Lodge, to exact and receive obedience and courteous deportment from all in the Lodge. None but the Grand Master, unless by his consent, can put any question to vote, or declare the result.

A Grand Master may err; he may act in gross violation of Masonic laws and usages; but his misconduct can never dissolve a Grand Lodge, nor can it ever justify or excuse those in the Lodge, in deposing him from his chair, usurping his legal authority, disobeying his commands, or treating him with disrespect.

Much less can an individual, or any number of individuals, of their own motion, declare the Grand Lodge dissolved, for any cause whatever. And even admitting, for argument's sake, that the Grand Lodge of New York was dissolved, where do the individuals, claiming to form a new one, obtain their authority? In this case, they do not pretend to have any delegated authority to organize a new Grand Lodge. Any such action on their part would, therefore, be irregular, unmasonic, and of no force or effect.

In view of these plain, ancient and universal principles of the Order, whoever may have been in the right or in the wrong, in the original acts that led to the present unfortunate controversy, we feel bound to declare, that those, who, in the Grand Lodge of New York, on the 5th June, 1849, resisted the authority of the Grand Master, while presiding in his open Lodge, and who put motions, declared votes, and professed to choose Grand Officers, without his consent, and in opposition to his legal authority and his known will, were guilty of gross violations of Masonic laws, usages and propriety. Conduct so lawless and unmasonic, can never be justified or excused, however pure and upright may have been the purposes of those who participated in it. Such proceedings are utterly at variance with every requisition of usage and propriety.

No legal association can grow up from mere violation of law and propriety. It is, therefore, impossible to acknowledge, as legitimate, the pretended Grand Lodge, brought forth by lawless violence, in the presence and in defiance of the authority of the regular and legal Grand Lodge of New York, in its open session.

Your Committee would recommend the adoption of the following Resolutions:—

Resolved, That the Grand Lodge of Massachusetts views, with deep sorrow, the unhappy division which has taken place among our Brethren of the Grand Lodge of New York; and we do earnestly and affectionately call upon every individual Brother in our sister State, what ever may be his present opinion, or position, to learn to subdue his passions, to discard all prejudice, all bitterness of feeling, and in this matter, by God's aid, to seek the truth, and especially to follow out the things that make for peace; remembering, that as we are all members of one body, if one member suffer all the others suffer with it.

Resolved, That whatever may be our sympathies for our erring Brethren, this Grand Lodge feels itself compelled to recognize, and it does hereby recognize, in the fullest manner, the regular standing of the M. W. Grand Lodge of the State of New York, as at present constituted, under the M. W. JOHN D. WILLARD; that we will continue to hold fraternal communication with that body, and with no other, claiming similar authority in that State.

Resolved, That this Grand Lodge do sincerely hope that the Brethren whose acts we feel compelled to condemn, will, after dispassionate consideration of the evils which must result to the Craft generally, from the present state of Masonry in New York, be induced to adopt such a course as may lead to a restoration of order and harmony among the Fraternity.

All which is submitted.

GEORGE M. RANDALL, (D. G. M.)
PAUL DEAN, (P. G. M.)
AUGUSTUS PEABODY, (P. G. M.)
SIMON W. ROBINSON, (P. G. M.)
GEORGE G. SMITH, (P. D. G. M.)

True copy of Record.
Attest:
CHAS. W. MOORE, *Grand Secretary.*

THE SCHISM IN CALCUTTA, INDIA.

IN this Magazine, for July last, we gave the particulars, and discussed at some length the merits, of the unfortunate controversy that has arisen among the Brethren at Calcutta, through the arbitrary and unauthorized assumptions of power by the Provincial Grand Master and Grand Superintendent of Royal Arch Masonry in Bengal, under the English Constitutions. The principal point in the controversy, is the assumption, by the Grand Superintendent, of *exclusive* jurisdiction over, and the consequent denial of the right of the Grand Chapter of Scotland to grant Charters within, the Presidency. In connection with the subject, and in confirmation of the views and opinions advanced in the article referred to, we give the following extract of a letter to Comp. Townsend, the first Principal (H. P.) of the new Chapter; the establishment of which has occasioned the existing difficulty; together with a copy of a report on the subject, adopted by the Grand Chapter of Scotland. The letter is from Comp. Morris Leon, G. S. of the Grand Chapter of Scotland. He says:—

"I am indeed sorry to hear that you have been interferred with by Dr. Grant, who calls himself an *Inspector General.* We acknowledge no such person or title—much less his *assuming* authority to interfere with you or your Chapter of Scottish Royal Arch Masons. Your diplomas ought to have satisfied the Companions of other Chapters, that you hold your Chapter from the Supreme Grand Chapter of Scotland, granted by us in regular form, as you will see in the annexed copy from our Supreme Grand Chapter books, which I trust will be satisfactory to you.*

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*The extract from the minutes of the Grand Chapter is omitted. It is not essential.

The attempted insult by Dr. Grant, to the Supreme Chapter of Scotland, will be regularly laid by me before that body at its first meeting in September; when a report on the same will be immediately forwarded to you, either by myself or by your proxy representative, Comp. John Cameron, Principal H. of your Chapter.

In the meantime, proceed with your Chapter without fear, and strictly adhere to the rules of our Supreme Grand Chapter, as contained in the Charter granted to you, and to its laws, *and no other*."

The subject was brought before the Grand Chapter of Scotland, as intimated above, and by that body referred to a committee. The following is their

REPORT.

"The present correspondence arrises out of a Charter having been granted by us, in April last, to the Chapter 'Killwinning in the East,' of Bengal, Calcutta, No. 54, of the rule of the Grand Chapter of Scotland. In order rightly to understand the nature of the correspondence, it will be necessary to take a review of Masonry in the East.

By the callendar of the Grand Lodge of England, there are fifty Lodges in Bengal; of which there are eight in Calcutta, and one Royal Arch Chapter. In Madras, thirteen Lodges and two Chapters. In Bombay, two Lodges and one Chapter. Other seven Chapters are dispersed in India. There is a Superintendent for Bengal, at Calcutta—a Brother Grant—no other. In Bombay, and the Provinces of Western India, there are three Craft Lodges, holding from the G. Lodge of Scotland; and W. Brother Burnes, is Provincial Grand Master for Bombay and Western India. He has a Representative at Calcutta, Brother John Cameron, P. M. of Lodge Killwinning in the East, who is an English Indian Mason, as are most of the others who applied for and received our Charter. W. Br. Grant's aim appears to be to hold *exclusive* sway in Bengal, for the Grand Lodge of England, and to allow no Scotch Lodge or Chapter there. In this, his zeal, we apprehend, carries him farther than is warranted by the laws of Freemasonry; and his conduct in this instance descends to persecution. The Grand Lodge and Grand Chapter of Scotland, have an undoubted right to create Lodges and Chapters in any corner of the world; and although it may be admitted that the Grand Lodge of England may refuse to allow any of their Lodges to hold a Charter from another country, for Royal Arch Masonry, they cannot hinder the same individuals from acquiring a Charter, for Craft Masonry, if they choose to apply for it, from the same country; nor can they refuse to recognize, and associate with them, when so required.

The conduct of Brother Townsend appears to have been consistent and prudent; against no obligation, and in perfect fairness to all parties. And it becomes now necessary for them to procure a Charter from the Grand Lodge of Scotland, for the three first degrees. They will by this means be placed on that footing in India, which the Scotch are so eminently entitled to, from the high rank, wealth and numbers, who are to be found in every quarter of it; and in all its departments—civil, military, mercantile, and others.

In conclusion: in the application by Brother Cameron for the Charter, no means were resorted to, other than those pointed out by our Laws and Constitutions; and we take this opportunity of expressing the highest respect for him. Your committee having read over the correspondence between certain parties in Calcutta, and the M. E. Z. of our Chapter 'Killwinning in the East,' of Bengal, No. 54, of our Rules, and highly approve of the conduct of M. E. Z. Comp. Townsend, and of the Chapter. They view the opposition offered them as arising from an erroneous supposition that the Supreme Royal Arch Chapter of England, has, alone, power over Bengal Freemasonry; and a misapprehension of the powers with which the Provincial Grand Superintendent of English Masonry, W. Br. Grant, may be invested. And when the whole proceedings shall be known, they trust the Brethren will return to that harmony and concord which are the ruling principles of the Craft.

Approved. WALKER ARNOTT, of Aulary, P. Grand Z.

True copy.

MORRIS LEON, *G. Scribe E.*

LIFE AND CHARACTER OF JOHN THE BAPTIST.

BY BROTHER H. C. THWEATT.

ST. JOHN THE BAPTIST, the greatest of prophets, and forerunner of the Messiah, was the son of Zachariah and Elizabeth, and was born just six months before the Saviour of the world. Of the early part of his life, we have but little information. It is only observed in the Sacred Records, that he "grew and waxed strong in the spirit, and was in the deserts until the day of his showing unto Israel." The prophetical descriptions of him are numerous and striking. Isa. 1, 3—Mali. 4, 5. That this was meant of him is evident from Matt. 11, 14. The appearance and manner of the Baptist, together with his message, and the consequent impressions produced thereby, attracted great attention. Most of the first followers of our Lord were awakened by his powerful and faithful ministry. His life and character were so peculiar, exemplary and eminent, in many respects, that the Jews generally thought he was the Messiah.

Many things combined to increase the extent of his fame, and the great dignity and true excellence of his character. He was the subject of an ancient prophecy —his conception and birth were accompanied by miracles—he was favored with a revelation of the Messiah clearer than had been enjoyed by many, *if not by any*, of the prophets. By his plain and awakening sermons, he prepared the minds of the Jewish people for the reception of the Gospel, and consequently began, or at least, opened the way for that most glorious dispensation.

There are many beautiful and striking features in the character of St. John, some of which it will be well for us to notice and imitate.

First. *Firmness.* "What went ye out to see? A reed shaken by the wind?" Math. 1, 7. This great moral virtue has its seat in the soul. How far the vigor of physical nature may serve as a basis or an auxiliary, I will not attempt to determine, but it is certain that brawny limbs, strong animal constitution, and fermented blood, are not the essential qualities which constitute the true hero. The design and tendency of this great virtue, is so to qualify the mind, that under all the ills of life, we may remain self-poised and calm, "like patience on tumults' wheel." On this point, how just and beautiful is the sentiment of the old Latin poet—

"Justum ac tenacem propositi virum," &c.
The man resolved and steady to his trust,
Inflexible to ill and resolutely just,
May the rude rabble's insolence despise—
Their senseless clamors and tumultuous cries.

Yea, if a shattered world descend upon him, its ruins would strike him undismayed.

Second. *Self-Denial.* "But what went ye out to see? A man clothed in soft raiment? What went ye out to see? A prophet—yea, I say unto you, and more than a prophet!" The austerity of his manners as well as the sanctity of his life, are prominent characteristics of this holy man of God. He was eminently a self-denying man. His garb bespoke a deadness to the world. He neither acted nor spoke, nor dressed like a courtier. He drank neither wine nor strong drink. He was a man of temperance in the strictest sense of the term, even like that of the old Jewish Rechabites, as if by anticipation of the total abstinence plan of the great reformation of the present day. Temperance, in its most comprehensive sense, implies a due restraint upon our affections and passions. It is one of the great moral virtues inculcated in our society, and as such, should be the constant practice of every Mason. They who disregard its divine claims have no license so to do from any of the Masonic principles by which they profess to be governed. Without it, the first elements of Masonic characters cannot be acquired—reason cannot hold its empire in the perception and obedience to the truth—the body cannot be properly governed nor the mind kept free from the allurements of vice.

The great force and beauty of the character of St. John the Baptist, was that he carried, in his conduct, this virtue to its highest pitch. By its rigid observance, he was peculiarly qualified for the severe and arduous life he led in the wilderness, together with the important work entrusted to him of announcing to the Jewish people, and through them to the whole human race, the most glorious event recorded in the annals of time—the advent of the long-promised Messiah, and the consequent establishment of the Kingdom of Heaven among men. This virtue must ever remain a cardinal one until the end of time, and Freemasons can never forget this great landmark of their royal craft—so important for the government of their life, and the purity and dignity of their character.

Third. *Love of Truth and Sincerity* was another of the shining virtues that adorned the life and character of this illustrious personage, and readily accounts for his wonderful influence over the minds and hearts of men. Truth is a divine attribute, and the fountain of every virtue. To be good and true is the first lesson we are taught in Masonry. Nothing great has ever been or ever can be accomplished, unless undertaken and prosecuted in sincerity and truth. Under the soul-inspiring, life-giving energy of this heavenly virtue, we behold the Baptist, like a mighty hero, achieving wonders. Hundreds and thousands in the luxurious cities of Judea, and myriads in the countries round about, among the proud, cold, formal, hypocritical and infidel, yielded to the power of truth, borne in upon their mind by the *honest sincerity* (which is but another name for eloquence,) of him who came in the spirit and power of Elijah. An unnumbered host of Scribes, Pharisees and Sadducees, who constituted that vast "generation of vipers," whether within or without the pale of the Jewish Church, heard with solemn interest and deep anguish of heart, and were baptised of him, confessing their sins. In the same all-absorbing love of truth, we behold him steadily repudiating the honors, almost amounting to deification, which the admiring multitude sought to confer upon him, while, at the same time, he directed their attention from himself to *Him*, who, he assured them, was preferred before him, and who, as the Lamb of God, was the proper object of religious adoration. We behold him, at a later period of life, still the same steadfast and enthusiastic lover of truth, rebuking the unhallowed connection between Herod and Herodius, and by his martyrdom consecrating this heroic trait of character.

These three prominent features (we have not time to notice others) of the moral greatness of St. John the Baptist, "constitute, in every finished model, the basis of every other virtue," prudence, justice, benevolence, together with the three lovely and resplendent Graces—*Faith, Hope* and *Charity*, the three principal rounds of the mystic *ladder* extending from earth to heaven, and without which we cannot please God, turn undaunted from the tomb, smile amidst Nature's wreck, and embrace, as we should do, the whole human species as one family. These graces the Baptist possessed in an eminent degree. His Faith was unshaken. He "staggered not at the promises of God through unbelief," but was strong in faith, giving glory to God. His Hope was lively. He held to it as the soul's strong anchor, "amidst life's ocean storms." It was this that comforted and cheered his spirit amidst the desolation and sterility of the wilderness (the place of his dwelling) where, in the appointment of Heaven, he was sent to cry—"Prepare ye the way of the Lord—repent, the kingdom of Heaven is at hand." It was this that threw a constant halo of divine glory around his head, and "illumined his otherwise stern countenance." It was this that made him rejoice in the expectation of the "day spring from on high." It was this that made him exult in the Lord his God, through every scene and trial of his eventful pilgrimage: and which, in the close of life, in the dungeon of a tyrant, imparted to his dauntless soul, supernatural peace and joy, so that with unreluctant grandeur, "he gave his soul sublime," and bowed submissive to his fate. And what else, my Brethren, can cheer us "through Time's rough billows—along this rapid tide of human ruin?" This is the rock on which man's tossing thoughts can alone find rest from terror, and where alone he can stand, and dare his fate survey, and boldly think it something to be born.

"All, all, in fear, forsake the friendless mind,
But Hope, unfailing lingers still behind."

Yes, this is our highest earthly portion—our most inestimable prize.

"Joy has its tears, and transport has her death;
But Hope, a cordial innocent, though strong,
Man's heart at once inspirits and serenes;
Like the fair summer evening, mild and sweet,
'T is man's full cup and Paradise below."

And yet, Brethren, Charity is greater than this. For our Faith must be lost in sight; Hope ends in fruition; but Charity, fair, lovely, ever-blooming, ever-enduring Charity, extends beyond the grave, through the boundless realms of eternity.

"This is the Grace must live and sing,
When Faith and Hope shall cease;
Must sound from every joyful string
Through the sweet graves of bliss."

"Though I speak with the tongues of men and of angels—though I have the gift of prophecies, and understand all mysteries and all knowledge—though I have all faith, so that I could remove mountains—though I bestow all my goods to feed the poor—and though I give my body to be burned—and have not Charity *(love to God and man,)* it profiteth me nothing—I am become as sounding brass or a tinkling cymbal." I wish that these words were written on every heart. They contain the whole of pure religion, and constitute the subtratum of Freemasonry. They contain "whatsoever things are just, pure, lovely, and of good report." Such was the Charity of St. John the Baptist. In him it was most illustriously personified. It was love to God and man, that graced the self-denial and sincerity of this highly honored legate of the skies. Like his divine Master, he consecrated all, and sacrificed all, to the glory of God, and the best interests of man. He voluntarily became poor that he might the better (because untrammelled) herald forth the glad tidings of salvation. This grace, my Brethren, this cardinal virtue, as has been often uttered in your hearing, is the great principle of attraction which holds together the moral universe of God. It forms the basis of the moral laws, which govern all intelligences throughout the vast empire of Omnipotence, in whatever world or region of infinite space they may reside. It is the mighty bond which unites man to God and God to man. It is the mighty bond which unites the "renovated inhabitants of our globe" to angels and archangels, and qualifies them for entering into the most intimate relation and affection with the superior intelligences that people the regions of distant worlds. It is the noble and blessed principle that gives birth to those sublime emotions which flow out towards the Creator, in the various acts of adoration, hope, confidence, humility, joy, submission, reverence—and it is the spring of all those virtuous dispositions which flow out towards our fellow-creatures, in the form of mercy, compassion, sympathy, kindness, gentleness, meekness, and which impels their possessor to run to the assistance of the distressed, to support the weak, to console the desponding, comfort the dying, to diffuse the rays of heavenly light over the benighted mind, and to rejoice in the prosperity of all around. It is the bond of perfection, which unites the members of an affectionate family, and preserves the union of the faithful in all the churches of the Saints. It unites men in the closest ties, however different in language, color, custom, and however far removed from each other in point of place. It enables the Greenlander, the Icelander, the African, the inhabitants of China and the American, to recognize each other as the "Sons of God." It employs every effort to promote the present enjoyment and the future felicity of the family of man. It pervades from the *centre to the circumference* of the universal creation of the Almighty architect, preserving order and harmony through the vast arrangement of the intelligent system, disposing every member (in the rank and order prescribed by infinite wisdom) to rejoice in the accomplishment of the plans of their benevolent Creator. This divine principle, this Heaven-born Charity, is the essential constituent of the only religion which can avail us aught before God, or be found of any worth to man—the only one that breathes peace and good will to men, and which brings glory to God—*the only one which has not been employed in our world as the engine of persecution and of human destruction*—the only one that emanates from God, and points to a future happy home in heaven. This was the religion of the Baptist; and it is this that makes us, as Masons, and especially as *Christian Masons*, delight to honor the name, revere the memory, contemplate the character, and imitate the example of the expanded philanthropy and pious devotedness of this divine *Harbinger* of the *world's true light*, and generous patron of the mystic art. In the long gallery of heroic men, martyrs, confessors, kings, philosophers, poets, statesmen, warriors, patriots—who, in every age, have adorned our Order, no one occupies a higher pedestal than John the Baptist; and so long as Masonry, virtue and piety remain among men, his name shall stand forth with emblazoned lustre, increasing in brightness with every succeeding age, exhibiting to the "last syllable of recorded time," the noblest exemplification of human excellence, urging, and impressing along with it upon the minds of all, the sublime truth, that no point of moral attainment should be thought beyond the reach of an immortal being, made after the image of his great Creator: Masons, in devout imitation of their great patron Saint, should ever keep in mind the Temple not made with hands, and that there are thrones and principalities for them to obtain and occupy, if by faith, they shall be counted worthy of them, by the High and Holy One that inhabiteth eternity. Like the ever-patient, benevolent, and persevering Baptist, they should expect to labor, and if they would imitate his virtues, they should ever be found willing to spend and be spent in the cause of righteousness. The call from labor to rest will never occur here, so long as one error remains to be extirpated, or one truth to be maintained and advanced. Refreshments they will sometimes need, and these they will obtain from the ever-springing fountains of thought and emotion, which the Great Master has opened in this wilderness, and which by their upward tendency, indicate the higher and richer joys of that immortal world where shadows, storms and tempests never come; and where all its inhabitants, in peaceful and sublime serenity, abide under a cloudless sky, in regions of unsullied bliss.

EARLY HISTORY OF MASONRY IN SCOTLAND.

A VERY general impression exists among the Craft, and indeed it is more than once distinctly asserted in Laurie's History of Freemasonry, that Masonry was for the first time introduced into Scotland by a corps of Freemasons who came from the continent under the papal patronage, to erect a magnificent abbey at Kilwinning at Ayrshire, of which some interesting relics, characteristic of the style and partially indicating the extent of ground once covered by it, still remain.

This abbey was founded by Sir Hugh de Moreville, Lord High Constable of Scotland, in the year 1140. But the many religious establishments founded and endowed by King David the First of Scotland, and the number of ecclesiastical edifices erected under his patronage before that time, afford the strongest assurance that several lodges of Freemasons must have been in active operation in Scotland prior to the erection of Kilwinning Abbey, since these associations alone, in those days, combined the requisite skill, influence, and ability for the purpose; and as far as regards the Christian pointed style of architecture, whatever its original derivation, there is no doubt that it was introduced into these kingdoms and there practiced by the Freemasons; by whom the art of constructive masonry was, during the middle or dark ages, brought to a higher degree of perfection than it had ever attained to before, or has been able to maintain since; and of some of whose works it has with justice been asserted, that "they display more scientific knowledge, and constructive skill, than all the classic fanes of Greece and Rome."

On referring to the article Kilwinning, in the eleventh volume of Sir John Sinclair's Statistical Account of Scotland, we find it mentioned that "a number of Freemasons came from the continent to build a monastery there, and with them an architect or Master Mason to superintend and carry on the work. This architect resided at Kilwinning, and being a *gude and true* Mason, intimately acquainted with all the arts and parts of Masonry known on the continent, was chosen Master of the meetings of the brethren all over Scotland. He gave rules for the conduct of the brethren at these meetings, and decided finally in appeals from all the other meetings or lodges in Scotland." This account is certainly much more consistent with known facts than the following assertion at page 89 in Br. Laurie's History of Freemasonry. "That Freemasonry was introduced into Scotland by those architects who built the Abbey of Kilwinning is manifest," says he, "not only from those authentic documents by which the existence of the Kilwinning Lodge has been carried back as far as the end of the fifteenth century, but by other collateral arguments which amount almost to a demonstration."

Of the many religious establishments, of greater or less pretension, patronized by David the First, of saintly memory, towards the close of the eleventh and the beginning of the twelfth century, no one seems to have enjoyed a larger share of his favor than the Heritage of St. Mungo, or Kentigern, in Glasgow. During the life of his brother, King Alexander the First, and when he was Prince of Cumberland, he interested himself greatly in its prosperity; made minute inquiry into its claims to certain possessions situated within his own principality, which he restored to it, and got his private chaplain, Johannes Achaius, preferred to the episcopate. This prelate, finding the old church too small, according to the ancient chroniclers of Glasgow, had it pulled down and rebuilt on a nobler plan and more extensive scale. The new edifice was probably begun about A. D. 1115, when Achaius received consecration at the hands of Pope Paschal the Second. The church was consecrated in 1136, four years before the founding of Kilwinning Abbey. David, by this time King of Scotland, and in the thirteenth year of his reign, was present on the auspicious occasion, and commemorated the event by a free gift of the rich lands of "Perdyck"—the *Partick* of modern days.

There is no reason to doubt that the Masonic Fraternity was employed in the construction of the new church, both because, as we before observed, such was the practice of the time—and because the Lodge of Glasgow had obtained a charter from Malcolm the Third, more than half a century before it was begun, and had long before been engaged on its predecessor.

The ancient charter is still in possession of the lodge, called also the "Freemen St. John's." It had been missing for some time, but was fortunately discovered about the beginning of the present century, among a quantity of old parchments and papers of little importance, in a neglected charter chest belonging to the incorporation of Masons. Although a good deal injured and defaced by time and rough usage, on being submitted to the inspection of a competent person familiar with the deciphering of antiquarian writings, its entire meaning was clearly made out, and a translation furnished; not, as is much to be regretted, in precise and literal terms, but with perfect fidelity as to the spirit. One or two mistakes there are, either of the original translator, or not less probably of subsequent transcribers, which we had an opportunity of correcting by reference to the original. It is dated the year 1057—the very year of Malcolm Canmore's return to Scotland, and after the usual introductory greeting sets forth that "Whereas our trusty and well beloved friends, the operative masons of the city of Glasgow, hath by their petition humbly represented to us, that the inhabitants of that city have been imposed upon by a number of unskilled and insufficient workmen, that have come to work at our cathedral and other parts of the city, and also have erected lodges contrary to the rules of Masonry: and being desirous of putting a stop to such unskilled and irregular brothers, most humbly prays us to grant them our royal licence and protection for stopping such irregular disorders, and we, being willing to give all due encouragement to so reasonable a petition, are graciously pleased to condescend to their request, &c. Besides certain clauses conveying exclusive incorporated privileges, it contains the following "Item—that the Free Incorporated Masons of Glasgow, and none in my dominions shall erect a lodge for ever at the city of Glasgow shall have a lodge until they make application to St. John's Lodge, and they considering their petition, and examine their character and behaviour, grant them a charter, conform to their regulations," concluding with a strict charge and command—"that none take in hand any way to disturb the free operative masons from being Incorporated Freemen, or to have a free lodge, to take away their good name or possession, or to harass or do any injury to any Freemasons and practitioners, under the pain of my highest displeasure," &c.

To what extent the Lodge of Glasgow may have exercised their privileges beyond their own immediate district, we have now no means of ascertaining, but we learn from the terms of the application made by the "*Wrights*" about the close of the sixteenth century for distinct letters of deaconry within the Burgh of Glasgow, that previous to that time all or at least most of the crafts were under the jurisdiction of the masons. The word "Wright," it may not be unnecessary to observe, is a generic term applied to workers in wood, in Scotland, as carpenters, joiners, boatwrights, sawyers, bowyers, &c.

From the time of David the First, the see of Glasgow rose rapidly in wealth and power. About the year 1190–2, during the incumbency of Bishop Joceline, who in 1175 had been transferred to that bishopric from the Abbacy of Melros, the cathedral was destroyed by fire. This prelate stood high in the favor of the reigning monarch, William the First, surnamed the Lion, with whom he successfully employed his influence for obtaining several important privileges for his adopted city. The king manifested his sympathy on the occasion of the destruction of the cathedral, by granting a charter of confirmation to the Freemasons employed by Joceline for its re-edification. A copy of this interesting document is to be found in the appendix to the edition of Hamilton of Wishaw's description of the Sheriffdoms of Lanark and Renfrew, published by the Maitland Club in 1831, under the immediate superintendence of John Dillon and John Fullarton, Esquires, and is in the following terms and orthography—

"Carta Willielmi Regis Quæ confirmat Fraternitatem constitutam ad constructionem Ecclesie Glasguensis.

"Willielmus Dei gratia Rex Scottorum omnibus probis hominibus tocius terre sue, clericis et laicis, salutem: Necessitati Glasguensis ecclesie, pietate debita compacientes, et eam summi regis et Sanctissimi Kentegerni confessoris intuitu, devocione non modica diligentes, desolacioni ipsius curam volumus consolationis adhibere; Et eam quod possumus regie protectionis munimine confovere. Quum autem mater multarum gentium, exilis antehac et angusta ad honorem Dei ampliri desiderat; et preterea in hiis diebus nostris, igne consumpta, ad sui reparationem, amplissimis expensis indigens, et nostrum et plurium proborum hominum subsidium expostulat; Fraternitatem quam ad ejus constructionem venerabilis Jocelinus ejusdem ecclesie Episcopus, de consilio Abbatum, Priorum et alterius Cleri Episcopatus sui constituat, devote recipimus et regie concessionis munimine usque ad ipsius ecclesie perfectionem confirmamus: Et omnes ejusdem Fraternitatis collectores, et ad ejus fabricam auctoritate Episcopi et capituli ipsius ecclesie auxilium postulantes, in nostra firma pace et protectione suscepimus: Omnibus Ballivis nostris et ministris firmiter precipientis, ut eos ubique in regno meo protegeant et manuteneant: Et districte prohibentes, ne quis eis injuriam violenciam aut contumeliam aliquam inferat, super meam plenariam forisfacturam: Testibus Hugeone Cancellario nostro. Archembaldo Abbate de Dumfermelin Willielmo de Lindeseia Justiciario, Philippo de Valoniis, apud Rokesburgh."

The following translation may perhaps not be unacceptable to some of your readers, and will I dare say be excused by the more learned of them, who are of course at liberty to make a better for themselves.

"A charter of confirmation from William the King to the Fraternity appointed for the construction of the Glasgow Cathedral.

"William, by the grace of God, King of the Scots, to all good men of his whole kingdom, both Clergy and Laicks, greeting: Sympathising with the necessity of the Glasgow Cathedral, and loving it with no small devotion, both out of regard to its supreme king, and to Kentigern his most holy confessor,—it is our will to take upon ourselves the care of administering consolation to its desolation, and to cherish as far as in us lies, with the support of our royal protection. But seeing that this mother of many nations, heretofore in narrow and straightened circumstances, desires to be amplified for the glory of God, and moreover in these our days has been consumed by fire, requiring the most ample expenditures for its repairing, and demands both our aid and that of more good men,—the Fraternity, which the right reverend Joceline, bishop of said cathedral, with the advice of the abbots, priors, and other clergy of his diocese, has appointed, we devoutly receive, and by the support of our royal protection, confirm, aye and until the finishing of the cathedral itself; and we have taken into our favor all the collectors of this same Fraternity, and those who request aid for its construction, firmly charging all our bailiffs and servants, that they should protect them every where throughout our kingdom; and strictly forbidding that any one should offer injury, violence, or insult to them, under pain of our highest displeasure. Before these Witnesses; Hugh, our Chancellor, Archibald, Abbot of Dunfermlin, William Lindsay, Justiciar, and Philip de Velen, at Rokesburgh."

We have already alluded to the acknowledgment of the Masonic jurisdiction by certain of the crafts when applying for distinct letters of deaconry, about the year 1600. In the appendix to the new edition of the Laws and Constitutions of the Grand Lodge of Scotland, page 153, we find a corrected copy of a charter granted by the Freemasons of Scotland to Sir William St. Clair, of Roslin, about the years 1627–8. To this charter the Lodge of Glasgow—represented by William Wallace, Deacon, and Robert Boyd and Robert Caldwell, Masters—subscribes. This fact is of considerable importance, as completely establishing the identity of the Lodge of Glasgow, there mentioned, with one still existing, and in possession of the ancient charter from Malcolm Canmore; because, on referring to the chronological record of the Deacons of the Incorporation of Masons, given in Cleland's Annals of Glasgow, we find that Robert Boyd was Deacon both in 1627 and 1628, which from other data is shown to be the time when the charter was granted. Robert Caldwell, who also subscribes, appears to have been advanced to the chair in the year 1633. Now we know that it was the invariable practice in those days for the Deacon of that trade to be the Master of the lodge, a practice which of late years has not been so rigidly adhered to, partly perhaps because the Deacon was not always qualified by the regular initiation to undertake the duties of the chair, and partly from the *peculiar fitness* of others, who for a succession of years were regularly re-elected from year to year. This was the case with the late Br. David Hamilton, an architect of considerable eminence in his profession, greatly attached to the Craft, and no less loved and respected by them in return. No where did he feel so much at home, or so completely happy, as when presiding over his lodge and engaged in the performance of its congenial functions. Since his death the ancient practice has, as far as possible, been reverted to, although just at this present time a little irregularity in that respect exists, the chair being occupied by Br. York, an extensive builder, the late Deacon, and aspirant we believe for the highly respectable and influential office of Deacon Convener, with a seat at the City Council Board.

The claims of this lodge, then, to a remote antiquity being perfectly genuine, the present office-bearers, deeply deploring the neglect of their predecessors in not stepping forward to assert their rights at the proper time, are about to present a petition to the Grand Lodge, praying that they may now be taken under its protection, and, in consideration of their royal charter, to be allowed to take precedence along with the Mother Kilwinning, each being first in their own district; and they entertain good hopes that the application will be favorably received both in Grand Lodge and by the Grand Committee. Their hopes are the more sanguine because the right of the Mother Lodge itself to the first place was not till a comparatively recent period conceded.

Br. Laurie informs us, at page 162 of his History, "That at the grand election on St. Andrew's Day, 1743, a letter was read from the Lodge of Kilwinning, complaining that they were only second on the roll, while as the Mother Lodge of Scotland they were entitled to the first place. The Grand Lodge however decreed that as the Lodge of Kilwinning had produced *no documents* to show that they were the oldest lodge in Scotland, and as the Lodge of Mary's Chapel had shown their records as far back as 1598, the latter had an undoubted right to continue first on the roll." On this decision Br. Laurie further remarks that—"the conduct of the Grand Lodge in this affair by no means contradicts what has been said in the general history, respecting the antiquity of the Kilwinning Lodge. It is well known and universally admitted," says he, "that Kilwinning was the birth-place of Scottish Masonry; but as the records of the original lodge were lost, the present lodge at Kilwinning could not prove that theirs was the identical lodge which had first practised Freemasonry in Scotland."

The powerful impulse given to Freemasonry by the foreign artists who built the extensive Abbey of Kilwinning, the deference then paid to their Master Mason, the Grand Communications held then in early times, and the numerous progeny of daughters bearing the honoured title of Kilwinning, not only in Scotland but abroad, sufficiently vindicate the title of the Mother Kilwinning to the position now universally conceded to her; but we do not think her honor or reputation will in any degree suffer by having the not less venerable Lodge of Glasgow placed by her side.

In the year 1810, when the foundation stone of the Royal Lunatic Asylum (recently converted into the Town's Hospital or Poor House) was laid with masonic ceremonies, the Lodge of Glasgow Freemen St. John's took precedence next to the Grand Lodge, in virtue of their royal charter. But some years afterwards, we think it was when the Monument to John Knox was founded under similar circumstances, the Mary's Chapel of Edinburgh disputed their right to precedence, on the ground of their not being in connection with the Grand Lodge. The city marshal, however, having superadded his authority to that of Malcolm Canmore, the Lodge of Glasgow maintained its position. The Mary's Chapel took a formal protest against the proceeding, but we are not aware that it was afterwards followed up. On several occasions since the more than equivocal claims of this lodge, seeing that she is not under the jurisdiction of the Grand Lodge, have given rise to unseemly derangement of the masonic ceremonials, although they have hitherto invariably maintained their pretensions with success,—indeed we have no doubt that, like their gallant predecessors who so opportunely interposed for the rescue of our noble cathedral from the mistaken zeal of the reformers in 1574, the valiant Freemen St. John were quite prepared to do battle in defence of what they had been taught to believe were their just and lawful rights.

GRAND CHAPTER OF VERMONT.

This body was reorganized at Burlington, on the 18th July last, under a commission from M. E.·. Joseph K. Stapleton, Esq. D. G. G. H. P., Comp. Nathan B. Haswell, Esq. presiding. The Chapter having been temporarily organized, Comp. Haswell submitted the following communication:

We are again, my Companions, convened by authority of the *General Grand Royal Arch Chapter of the United States*, to re-instate and re organize the *Grand Chapter of Vermont*,—whose labors for years past have been suspended. It is not necessary at this time to enumerate the causes that led to this suspension—they are known to you all. In our Masonic publications, we have given to the world a faithful history of the *past*:—the *future* should now demand our solicitude and care; let us then in resuming the high responsibilities incumbent upon us, not lose sight of that *Divine Light*, that shone so conspicuously and illuminated our path, when *darkness surrounded, and fears came upon us.*

We have seen the *Bow of promise* in the heavens with its beauty and grandeur, spanning the Universe in a *Grand Omnific Royal Arch*, as a sign and token that the floods should no more deluge the earth—so may our *Green Mountain Masonic Arch*, resting upon the same *Eternal Base*, united and connected as it is with the sister arches, again rise in its pristine glory, with renewed *hope and promise* of future usefulness, giving a sign and token to our Companions abroad, that the tempest-storm that raged so bitterly in Vermont against the Masonic Institution, having *spent its force is now hushed*. If we find on searching the ruins this storm occasioned, some of our Arches fallen for the want of proper Key Stones, be it our duty in removing the rubbish to preserve all that may be useful, and with better materials may we re-build the Royal Arch Chapter of Vermont.

The annual meeting of this Grand Chapter, (until the period of its suspension) was held at Rutland, that place being designated for that purpose by our general regulations, but for the better convenience of the three Chapters now convened, this present meeting has been called at Burlington.

In 1842, the former Secretary of this Grand Chapter being about to leave the State, forwarded to me such papers and records as he says were in his possession—they have been safely kept and are here present. No record is found among these papers of the last annual meetings of the Grand Chapter for 1832 and 1833—the record of 1831 is also found to be imperfect. The Masonic Hall at Rutland was partially destroyed by fire in 1833, and some of our papers may have been lost at that time. In 1832 I had the honor to represent this Grand Chapter at the session of the General Grand Chapter of the United States, at Baltimore—a copy of the report then made I find among my private papers, and as it is connected with some of the last acts of this body, it is again laid before you:—

To the Grand Chapter of the State of Vermont.

As the Representative of the Grand Chapter of this State, I attended the session of the General Grand Chapter of the United States at Baltimore, on the 28th of November last, and laid before that body the proceedings of the Masonic Fraternity in this State, since their last session, and I have the pleasure and satisfaction to state that the course pursued by the Masons of this State was highly approved by the General Grand Chapter, as will be seen by the extracts of their proceedings, which accompany this communication.

During the session a communication was received from the Hon. Edward Livingston, stating his regret at not being able on account of his public duties, to attend the General Grand Chapter: he was unanimously re-elected, and to a committee appointed from the States of Maryland, New York and Vermont he signified to us his devotion to the cause of Masonry, in which he had been engaged for nearly half a century, and accepted the appointment of General Grand High Priest. The former officers of the Grand Chapter, with one or two exceptions, were re-elected.

It is with regret I have learnt, since my arrival here, that the Masonic Hall, in which this body have been accustomed to meet, has been so far injured by fire as to prevent our meeting in it during the present session—how far the furniture or property of the Grand Chapter has been injured I am unable to state. I therefore recommend that a committee be appointed to make all necessary inquiries relating to the business. NATHAN B. HASWELL, *High Priest.*

Rutland, June 19, 1833.

Documents from several Grand Chapters have been placed in my hands by the Secretary of the Grand Lodge, agreeably to the recommendation of that body, at its session in January last, these, with others from my private bureau, are placed at your disposal, together with the printed proceedings of this Grand Chapter from 1824 to 1830, furnished by Companion Tucker, High Priest of Jerusalem Chapter.

It is not in my power to give you satisfactory information respecting the funds of this Grand Chapter; proper means should therefore be taken by the Finance Committee to be appointed to look into, and report the state of our financial concerns.

While in attendance on this Grand Chapter at Rutland, in 1829, intelligence reached me of the destruction, by fire, of the Masonic Hall, in Burlington, which had been kept under insurance. On inquiry respecting the Masonic Hall in Rutland, and the property of the Grand Chapter, it was found there was no insurance thereon, upon which I introduced the following resolution, which was adopted:—

Resolved, That the Grand Secretary be appointed a Committee to procure an insurance in behalf of this Grand Chapter to the amount of *four hundred dollars,* on the Masonic Hall and furniture therein contained belonging to said Chapter.

There is found among the papers forwarded by the late Grand Secretary, a policy of insurance for four hundred dollars, agreeably to the foregoing resolution, for one year from the 10th July, 1829. I am quite sure that a Committee was appointed in 1833 to make the necessary inquiries respectiug the insurance and destruction of our property by fire; but the result of that inquiry I am unable to state, as no record is to be found, and the Grand Chapter did not thereafter publicly convene.

I received some time since the jewels of the *Mark Lodge* at Windsor, with some of the collars belonging to the Chapter, at that place, and they are placed in the safe keeping of the Burlington Chapter.

It affords me great pleasure to announce to you that the Grand Lodge of Vermont, with many of the symbolic Lodges under its jurisdiction, is reinstated and in a flourishing condition, under the guidance of our worthy Companion, P. C. Tucker, Grand Master, and his associate officers.

A new Encampment of Knight Templars is about to be established at Burlington, and although not connected with the *symbolic* or with *Royal Arch Masonry,* its members are composed of those only, who have been taught to work in those sublime degrees.

With devout and thankful hearts let us implore the blessing of Heaven upon our present and all future labors connected with this Grand Chapter, and by the *wisdom* of the Supreme High Priest may we be directed; by his *strength* may we be enabled, and by the *beauty* of virtue may we be incited to perform all the obligations incumbent upon us as members of this body, and as Brethren of the whole human family.

NATHAN B. HASWELL, *High Priest.*

MRS. CAUDLE ON FREEMASONRY.

"BROTHER" CAUDLE HAS BEEN TO A MASONIC CHARITABLE DINNER. MRS. CAUDLE HAS HIDDEN THE "BROTHER'S" CHEQUE-BOOK.

ALL I say is this: I only wish I'd been born a man. What do you say? *You wish I had?* Mr. Caudle, I'll not lie quiet in my own bed to be insulted. Oh, yes, you *did* mean to insult me. I know what you mean. You mean if I *had* been born a man, you'd never have married me. That's a pretty sentiment, I think; and after the wife I've been to you. And now I suppose you'll be going to public dinners every day! it's no use your telling me you've only been to one before; that's nothing to do with it—nothing at all. Of course you'll be out every night now. I knew what it would come to when you were made a Mason: when you were once made a 'brother,' as you call yourself, I knew where the husband and father would be:—I'm sure, Caudle, and though I'm your own wife, I grieve to say it—I'm sure you haven't so much heart, that you have any to spare for people out of doors. Indeed, I should like to see the man who has! No, no Caudle; I'm by no means a selfish woman—quite the contrary; I love my fellow-creatures as a wife and mother of a family, who has only to look to her own husband and children, ought to love 'em.

"A 'brother,' indeed! What would you say, if I was to go and be made a sister?' Why, I know very well—the house would'nt hold you.

"*Where's your watch?* How should I know where your watch is? You ought to know. But to be sure, people who go to public dinners never know where any thing is when they come home. You've lost it, no doubt; and 'twill serve you quite right if you have. If it should be gone—and nothing more likely—I wonder if any of your 'brothers' will give you another? Catch 'em doing it.

"*You must find your watch? and you'll get up for it?* Nonsense—don't be foolish—lie still. Your watch is on the mantle-piece. Ha! isn't it a good thing for you, you've somebody to take care of it?

"What do you say? *I'm a dear creature?* Very dear, indeed, you think me, I dare say. But the fact is, you don't know what you're talking about to-night. I'm a fool to open my lips to you—but I can't help it.

"*Where's your watch?* Haven't I told you—on the mantel-piece? *All right indeed?* Pretty conduct you men call all right. There now, hold your tongue, Mr. Caudle, and go to sleep: I'm sure 'tis the best thing you can do to-night. You'll be able to listen to reason to-morrow morning; now, it's thrown away upon you.

"*Where's your cheque-book?* Never mind your cheque-book. I took care of that. *What business had I to take it out of your pocket?* Every business. No, no. If you choose to go to public dinners, why—as I'm only your wife—I can't help it. But I know what fools men are made of there; and if I know it, you never take your cheque-book again with you. What! Did'nt I see your name down last year for ten pounds? 'Job Caudle, Esq., 10*l.*' It looked very well in the newspapers, of course; and you thought yourself a somebody, when they knocked the tavern tables; but I only wish I'd been there—yes, I only wish I'd been in the gallery. If I wouldn't have told a piece of my mind, I'm not alive. Ten pounds, indeed! and the world thinks you a very fine person for it. I only wish I could bring the world here, and show 'm what's wanted at home. I think the world would alter their mind then; yes—a little.

"What do you say? *A wife has no right to pick her husband's pocket?* A pretty husband you are, to talk in that way. Never mind: you can't prosecute her for it—or I've no doubt you would; none at all. Some men would do any thing. What? *You've a bit of a head-ache?* I hope you have—and a good bit, too. You've been to the right place for it. No—I won't hold my tongue. It's all very well for you men to go to taverns—and talk—and toast—and hurra—and—I wonder you're not all ashamed of yourselves to drink the queen's health with all the honors, I believe, you call it—yes, pretty honors you pay to the sex—I say, I wonder you're not ashamed to drink that blessed creature's health, when you've only to think how you use your own wives at home. But the hypocrites that men are—oh!

"*Where's your watch?* Haven't I told you? It's under your pillow—there, you needn't be feeling for it. I tell you it's under your pillow. *It's all right?* Yes: a great deal you know of what's right just now. Ha! was there ever any poor soul used as I am! *I'm a dear creature?* Pah! Mr. Caudle! I've only to say, I'm tired of your conduct—quite tired, and don't care how soon there's an end of it.

"*Why did I take your cheque-book?* I've told you—to save you from ruin, Mr. Caudle. *You're not going to be ruined?* Ha! you don't know any thing when you're out! I know what they do at those public dinners—charities, they call 'em! pretty charities! True Charity, I believe, always dines at home. I know what they do: the whole system's a trick. No: *I'm not a stony-hearted creature:* and you ought to be ashamed to say so of your wife and the mother of your children,—but, you'll not make me cry to night, I can tell you—I was going to say that—oh! you're such an aggravating man I don't know what I was going to say!

"*Thank heaven?* What for? I don't see that there's any thing to thank heaven about! I was going to say, I know the trick of public dinners. They get a lord, or a duke, if they can catch him—any thing to make people say they've dined with nobility, that's it—yes, they get one of these people with a star perhaps on his coat, to take the chair—and to talk all sorts of sugar-plum things about charity—and to make foolish men, with wine in 'em, feel that they have no end of money; and then—shutting their eyes to their wives and families at home—all the while that their own faces are red and flushed like poppies, and they think to-morrow will never come—then they get them to put their hand to paper. Then they make them pull out their cheques. But I took your book, Mr. Caudle—you couldn't do it a second time. What are you laughing at? *Nothing?* It's no matter: I shall see it in the paper to-morrow; for if you gave any thing, you were too proud to hide it. I know *your* charity.

"*Where's your watch?* Haven't I told you fifty times where it is? In the pocket—over your head—of course. Can't you hear it tick? No: you can hear nothing to night.

"And now, Mr. Caudle, I should like to know whose hat it is you've brought home? You went out with a beaver worth three-and-twenty shillings—the second time you've worn it—and you bring home a thing that no Jew in his senses would give me fivepence for. I couldn't even get a pot of primroses—and you know I always turn your old hats into roots—not a pot of primroses for it. I'm certain of it now,—I've often thought it—but now I'm sure that some people dine out only to change their hats.

"*Where's your watch?* Caudle, you're bringing me to an early grave!"

We hope that Caudle was penitent for his conduct; indeed, there is, we think, evidence that he was so; for to this lecture he has appended no comment. The man had not the face to do it.

CORRESPONDENCE.

Petersburg, Menard County, Ills., August 13, 1849.

Br. Moore:—It may please both yourself and readers to know that Freemasonry is flourishing in this State beyond all former example; Clinton Lodge at this place is probably a good instance of what is being done. During the past year it has become the entire owner of a fine brick building, in the second story of which is our hall. In the first story we are about opening a school of the first order, to be called the "Clinton High School." It will be the first School of so high a grade ever established here, and to the Masons alone is the credit due of its existence. The Lodge devotes the use of the building to educational purposes, and as far as it is able, carries out in this respect, "universal benevolence." The various subordinate Lodges of this State as well as the Grand Lodge are fairly engaged in the cause of Education—a cause identified with Masonry itself. Fraternally yours,

John Bennett,
Secretary of Clinton Lodge No. 19.

Clarksville, Tenn. Aug. 24, 1849.

I cannot close this communication without a word in reference to the condition of the Craft, in this part of the world. It is prospering on a healthy basis, such as gives assurance of its continued prosperity and perpetuity. I sometimes wish that you could visit the south and west and participate with us in the enjoyments of the Lodge, and impart to us a portion at least of the valuable information which you possess, in regard to the work and usages of the Order. The walls of the Masonic University are going up rapidly. It will be a beautiful and commodious structure that cannot fail to excite the admiration of the architect; and if it is generously fostered by the Grand Lodge, must be a source of rejoicing to every true Brother. Its next session commences the 1st of next month under the most favorable auspices.

Fraternally yours,
E. Howard.

Lafayette, Alabama, August, 1849.

Comp. Moore:—I am grateful to the Great Architect of all things, to be permitted once again to write you on the subject of Masonry—a subject to me, fraught with so much interest, as to be ever pleasant to reflect upon. The more I reflect upon the high, ennobling principles of our time honored Institution, the more am I thankful that I belong to it, an institution whose true object is the cultivation of man's moral nature, and the amelioration of the misfortunes of the distressed of the Order. Has it not shown how much it can do to alleviate the miseries of the unfortunate and afflicted? Has it not been shown that Masonry dries the tear, hushes the sigh, cheers the dependent, and ever inculcates the spirit of peace and good will? Yes, all this Masonry has done, and is still doing. And I have (if I know my own heart,) a sincere desire to see the members, as Masons, so demean themselves, as to be ever the bright jewels of the Craft, and never for one moment allow their lustre to be dimmed or diminished by vicious conduct. And I would most earnestly entreat "the Brotherhood" to be up and doing while the day lasts, so that when the night of death shall overtake us, we will be fully prepared to enter upon that refreshment in the Grand Lodge above, where the Grand Architect forever presides. I have been a member of "the Order" for 25 years, and have to regret that I have done so little in disseminating light, and a correct knowledge of its benevolent teachings, to my younger Brethren.

The Brethren of Solomon's Lodge, No. 74, the Companions of Concord Chapter, No. 37, and Izabud Council, No. 21, located in this beautiful village, are united as a band of Brothers, each laboring to discharge his respective duties. The anniversary of St. John the Baptist was brilliantly celebrated here by Solomon's Lodge 74, and several neighboring Lodges, by procession, address and dinner. The address given us by our worthy Br. D. Clopton, W. M. of Tuskeege Lodge, Tuskeege, Macon Cty., was pronounced the very embodiment of the chaste, eloquent and powerful, in oratory. Indeed, so peculiarly eloquent were his admonitions to the Brethren, that it caused the tear to fall "from eyes unused to weep," and greatly attracted the attention and admiration of the uninitiated.

Masonry in Alabama, is rapidly on the increase. The Chapter, which was organized in this place, the 18th July, 1848, has exalted 32 candidates previous to the 15th ultimo, and *six applicants have been elected as suitable persons to receive the Chapter Degrees.*

I remain, yours fraternally,

J. Bachelder.

P. S. The last number of the Magazine contains a communication from Comp. John Appleby, Secretary Concord Chapter, in which is inserted the words 22 exaltations, when it should have been 32, *as in the original.*

Geneseo, N. Y. Aug. 31, 1849.

Dear Sir and Br.--Since I had the pleasure of seeing you in Boston, I have been able to attend the Chapter of which I am a member but once, and to attend a Lodge in either of the neighboring towns but once.

On Wednesday last I attended the communication of Union Lodge, at Lima, and assisted in raising three Brethren to the sublime degree of M. M. This Lodge is doing much business, is very cautious in regard to the character of those who apply for admission to the Order, and is in a flourishing condition. Two years since it numbered 7 members, its roll now contains the names of 35 and the attendance at the meetings is quite regular, notwithstanding many of the members reside at a distance of several miles from the Lodge. I enclose a list of the officers, which please insert in the Magazine.

I learn that the Lodges at Mt. Morris and Danville are doing a good business; and indeed it may be said that Masonry is again flourishing throughout Western New York. I hope during the coming Fall to have opportunities of visiting several of the Lodges in this quarter, and shall take the liberty of informing you of their prospects and present condition.

Very truly and fraternally yours, &c. E. R. Hammatt.

Tuscaloosa, Sept. 6, 1849.

Br. Moore:—Masonry is getting "quite a headway" in this section. Indeed, I think the Brethren of R. W. Lodge at this place, are not sufficiently particular in their selections for work. A Lodge has been established a few miles below this place, calling itself Grant's Creek Lodge, I forget the number. The work is "going bravely on," and if its friends do not push it to an extent injurious to the Order, will be an honor to the W. G. Lodge of Alabama.

Yours fraternally, J. H. P.

Selma, Ala., Sept., 1849.

Br. Moore:—Our school is getting on finely, we had the first session 168 pupils. Our prospects for next session which commences on the first of next month are very flattering. We can but do well, if we receive but a tithe of that support which we think we deserve from the Brethren, and which they show every disposition to give us.

Our Order is in a very flourishing condition in our State. We have a Council, 3 Chapters and 6 Lodges in this county, (Dallas.) We have about 25 Councils, 50 Chapters and 105 Lodges in the State, with continual additions. Our Grand Lodge, Chapter and Council meet in December. E. W. G.

MASONIC INTELLIGENCE.

INDIANA.

The Grand Lodge of Indiana, commenced its annual communication at Indianapolis, on the 28th May last. The session continued until the 13th of June, and a large amount of important business was transacted. The opening address by the M. W. Grand Master, Elizur Deming, Esq., is an unusually interesting paper, from which we make the following extracts:

> In some instances, Lodges have acted hastily and with indiscretion in the administration of discipline—especially in the publication of expulsions, before sanctioned by the Grand Lodge. Expulsion from the Fraternity is an act involving the most serious consequences, as it cuts off the delinquent from the fellowship of the Craft throughout the world. Hence it should never be public and final until formally sanctioned by the Grand Lodge, after a minute, careful, and impartial investigation of every thing having relation to the subject. Any resolution on this subject affecting our previous action should receive the attention and consideration of this body.
>
> There is a custom becoming quite too prevalent among us, of Lodges endorsing papers authorizing individuals to beg from Lodge to Lodge through the country. Large amounts are yearly gathered in this way from the Lodges, that could be much better appropriated among the really needy in our immediate vicinities. In all these cases a small amount of aid is only required, and as

the applicants for these charities are generally in good health we should give them an opportunity to labor.

In a few instances irregularities have occurred by Lodges receiving lectures and instructions from irresponsible persons who act in that capacity as a medium of money making. No Lecturer should be permitted to travel and lecture in any Lodge without the authority of the Grand Lodge.

Complaint is occasionally made by those interested, of the late hours that Lodges hold their session. This evil is easily remedied, as in almost all cases the business can be finished by nine o'clock in the winter, and half-past ten in the summer, so that the Brethren can be with their families seasonably, and thereby bring no reproach on the Institution by neglecting their appropriate domestic duties.

The attention of the Brethren in several States has of late been directed to the subject of establishing libraries of works proper for the reading of those youth, who are under their protection and guardianship. The subject deserves the consideration of this Grand Lodge and of the Brethren of the subordinate Lodges. As a preparatory measure we suggest that all the Lodges in Indiana, take up contributions for this purpose on the festivals of St. John the Baptist, and St. John the Evangelist, and that an account of the amounts received be reported at our next annual Grand Communication.

Two travelling Lodges have been organized in this State for California. One composed of Brethren from Lafayette and its vicinity, named Sierra Nevada—the other composed of Brethren from Wayne county, named San Francisco. These Brethren will we trust do honor to the Craft, and Indiana will be ranked in future Masonic history as one of the pioneers in dispensing light to the golden regions of our country. For the preservation of order, Henry C. Lawrence was appointed Deputy Grand Master, being a well tried, true, and trusty Brother. It will be necessary for the Grand Lodge to confirm the validity of these acts relating to Travelling Lodges, by ordering the Right Worshipful Grand Secretary, to make a minute of approval, renewing on the records of this Grand Lodge annually their dispensations, until they have ample time and opportunity to make the proper constitutional returns.

Although there has been much discussion among the Fraternity, on the subject of the Supreme National Grand Lodge, the question yet remains undetermined—seven being in favor, and six declaring against it. As the assent of sixteen Grand Lodges is required to carry the measure, it will from present appearances fail. It appears to us that most of the arguments of the protesting Grand Lodges are unsatisfactory—the writers not fixing their thoughts on the future necessities of the Institution in our country. We are willing to allow all the merit for the good things of our past organization, which our ardent Brethren claim; and yet we are certain if a National Grand Lodge had existed, some passages in our history would have been unwritten.

The declaration that it would be antimasonic in spirit and principle, is altogether gratuitous. There is no necessity for Grand Lodges to surrender essential rights and immunities for the formation of a tribunal, for the final adjudication of difficulties between Grand Lodges, or the misdemeanors of Grand Officers. The wisdom, intelligence and experience of the individuals, who will form this tribunal, will be a sufficient pledge that it will be governed by Masonic principle. The proposed Constitution can be so amended as to satisfy the Fraternity at large, without any infringement on the rights and privileges of the State Grand Lodges.

We occupy a more elevated position than heretofore; Freemasonry has risen with the spirit of the age; by her silent and noiseless influences she is contributing her full share in the moulding and forming of society—her benevolent spirit is abroad in the earth; and in the wild sea of human agitation, which is dashing and breaking on every shore, her voice is heard in accents of peace above the "diapason of the storm."

If we look at the rapid progress of the Fraternity throughout our entire union and among the various elements that are combined in our association, we cannot rationally expect a continuance of the same harmony and unity of feeling that has been our characteristic peculiarity. Where there is liberty of thought, speech and action, where there is a multitude of interest, and diversity of views, differences will necessarily arise, that will require the decision of Supreme arbiters. We hear in all quarters, the expressions of an anxious desire for a uniformity of work, and universality of Ritual—speaking the same things, in precisely the same way, at all times, in all places, and under all circumstances. If the things called for are desirable to the Craft, if they possess any inherent value, the way to attain them, is to use such means as are adapted to the end.

Is there any better way than the proposed Supreme Grand Lodge? Do not the difficulties now existing in several Grand Lodges in relation to jurisdiction—to discipline, and other things call for the establishment of a Supreme Masonic tribunal? Can all these difficulties be arranged under our present organization as independent Grand Lodges? Can that great desideratum, uniformity of work, and simplicity and purity of Ritual, be restored to their primitive beauty and grandeur, as they existed at the building of the Temple, without something of this kind?

I would respectfully suggest to the Grand Lodge the propriety of taking effective measures, to preserve from oblivion the incidents and transactions of our early Masonic history. If proper research was made, there is no doubt that much would be rescued from the past, of great interest and utility to the Craft. From the inquiries we have made on this subject, we are certain there is in Indiana a mine of rich material, that only requires searching to obtain valuable ore—"gems not from the dark and dirty mine," but from living minds—from lofty genius. Many of our old pioneers were Brethren of our Fraternity. They belonged to that goodly company that formed the advanced guard of civilization in the great West. Some of their most important acts were the setting up of the tabernacle, and erecting the altar in the wilderness. Most of them have been gathered to the high services of that Lodge which never closes. To us and all the fraternity, their memory is precious, let us embalm it in our hearts.

Let us remember, that the principles of Freemasonry in their spirit, form, and operations, are eminently practical, "like the atmosphere we breathe," purifying, animating and refreshing all. Her eye of "benevolence and pity" looks on all mankind, not one of the race, friend or foe, civilized or savage, should be an exception—her voice of wholesome instruction should reach all ears, and her gifts of love should be carried to every door, fire-side and bosom. Her power must be put forth in a pointed effort, to crush every enemy of human purity, peace and happiness.

This was the original design of our illustrious founders—of the good and wise who lived in olden time, who built that Temple that was honored with the Divine presence and name. Let us who have inherited their riches, feel the weight of our responsibilities. Let fidelity to our great trusts, mark our conduct in all things. Large fields are continually opening before us, demanding renewed activity and zeal in promoting our great moral enterprise. Prejudices are subsiding, and obstacles are daily being removed from our path. The great and throng array, that a few years ago were organized and gathered to battle against us, are gone. That host has melted away.

> Their tents are all silent,
> Their banners alone,
> Their lances unlifted,
> Their trumpets unblown.

The voices that were heard from pulpit and cottage crying, "put out that light," are hushed in lasting silence—the light burns on, the altar stands. Let us gather around it, Brethren, and in holy concord pledge ourselves to stand there, until we are summoned to that Lodge, whose tyler is death, and whose portal is the grave.

E. DEMING.

[We shall give several extracts from the proceedings in our next.]

NORTH CAROLINA.

The Grand Chapter of this State held its annual communication at Wilmington, in June last. The Grand High Priest (Comp. A. Martin) submitted his annual report, from which we extract as follows:

To the M. E. Grand Chapter of North Carolina:

To the annual Convocation of this Grand body I shall ever look forward with pleasure, affording as it does, an opportunity for the interchange of fraternal greetings with my Companions from the different parts of our Masonic domain. That I cannot congratulate you on any great acquisition of strength, by the increase of Subordinate Chapters, I have to reget. Still I do not feel discouraged—the reason is obvious, when we consider that for 17 years, Royal Arch Masonry in North Carolina, was without a head to guide and sustain it through the long and dreary night of adversity from which it is just now emerging.

In the largest portion of our State, her alters are still deserted, and desolation dwells in the sanctuary of the 'sons of light.' Time and Death have done their work, and the few Companions that are left, are scattered through the State, generally at a great distance from each other—hence there are insurmountable difficulties in the way of any rapid increase in the number of Subordinate Chapters, in this jurisdiction.

But the clouds by which the Masonic sky has been so long overcast, are now passing away, and a bright and glorious era in her history will soon succeed them.

The few Chapters now in operation are yearly sending forth their scores of young and enterprising workmen; and by this means, slowly but surely laying the foundation of future prosperity.

Since our last Convocation, I have received the Proceedings of but a solitary Grand Chapter. This, I think, we may ascribe to the delay in the distribution of our own Proceedings. In transmitting them to our Grand Secretary they were lost, and not recovered again for several months—and to this cause I would rather attribute it than to any want of courtesy or reciprocal friendship on the part of our sister Grand Chapters.

The Committee on Foreign Correspondence reported as follows:

To the M. E. Grand Chapter of North Carolina:

The Committee on Foreign Communications, in deprecating censure for a meagre and imperfect report, have the unpleasant duty of stating in extenuation of their unavoidable delinquency, the circumstance, that, with a single exception only, all the Grand Chapters of the United States have failed to forward to this Body, copy of their Proceedings. Indiana alone, has been mindful of that courtesy and good feeling, characteristic of the Brotherhood, and which in so eminent a degree tends to the cultivation of pure Fraternal emotions. The oversight in our Sister State jurisdictions (for we cannot for a moment entertain the idea that it was intentional neglect) is to be regretted for various reasons. Apart from the interest naturally consequent upon the assemblage of the recognized head of a powerful Institution, frosted with age, but strong in a vitality superior to change and time, are the evidences of its progress, its capacity for doing good, and the adjudication of Masonic principles and conflicting law. The Committee in the absence of the reports of the several Grand Jurisdictions are deprived of the benefit of these influences, and are dependent solely upon the Proceedings of the Grand Chapter of the State of Indiana, for the little information it is in its power to communicate. From it we gather that the spirit of Masonry is fulfilling its high destiny as a great moral agent in the amelioration of the human family, that peace and good feeling generally prevail throughout the different jurisdictions, and that the beautiful tenets and professions of the Institution are silently recommending themselves to the affections of the world, through the efficacious agency of their practice and illustration. In the proceedings above alluded to, the Committee discover several topics of interest to the Fraternity, which it is their desire to present for the action of this Grand Chapter—and one of which is the long mooted question "Can a Royal Arch Mason be expelled or suspended from a regular Chapter, after a legal notice of charges and proper hearing, for unmasonic conduct, and remain in good standing and fellowship with Master Masons?" Your Committee are of the opinion that expulsion from a Chapter, does not necessarily deprive the delinquent of his right of membership in a Blue Lodge. In their humble judgment, the degrees from Entered Apprentice up to Royal Arch, constitute two separate, and distinct, and beautiful branches of one and the same Institution, governed by the same laws, and founded for the same beneficent aim—yet apart for practical purposes. The By-Laws, Rules and Regulations of a Chapter, may be violated, as in the non-payment of dues, yet the Brother may be square with the Treasurer of the Blue Lodge on his books—and in other respects, be a valuable member. A forfeiture of his rights, therefore, for a mere omission of a duty involving in itself no moral turpitude, but caused perhaps, from accidental circumstances, or the necessities of situation, seems unjust and harsh, and not warranted by the Constitutions. Such, at least, has been the construction in this Institution—and one in which we concur.

In all cases of disputed law, it is right and proper that there should be an arbiter in the last resort—a parent head, whose adjudication should be final and conclusive, whose settlement of mooted points should be acknowledged and obeyed. And for this purpose the Institution should possess inherent power to compel obedience to its mandates—it should be learned—vigilant and firm, temperate, just, prudent, and inflexible—deciding questions after painful research, mature deliberation, and solemn convictions, and afterwards upholding them with consistency. If it fail in this—if it neglect any of its high duties—if its decisions are not respected or regarded and it cannot compel obedience—it is worse than useless—it is in fact injurious—it cannot answer the purposes of its creation and should therefore be annihilated. It has been affirmed by some of the Grand Chapters that the General Grand Chapter of the United States has not fulfilled the objects of its establishment, that it does not settle *Masonic Law*, "preserve the ancient landmarks of the Order from innovation, and determine a uniform mode of working." If this be so, (and we quote from the proceedings of the Grand Chapter of Florida, which Institution has withdrawn its allegiance or connection from the General Grand Chapter,) it is most certainly to be regretted. Your Committee are decidedly in favor of a Supreme Tribunal for the purpose of procuring uniformity, when that design is fully carried into effect, but an inefficient head retards progress, is inconvenient and oppressive, and presents a false position before the world. An Institution cherished and obeyed by a portion of its Subordinates—neglected by a second, and treated with contumely and contempt by a third, affords by its anomalous situation the best commentary upon the value and purposes of its creation. Your Committee are not prepared to affirm that the General Grand Chapter has failed in its high functions, or will not in time discharge its delicate and onerous duties, but they will say with regret that it does not pay that close attention to details which in the judgment of your Committee is requisite. It also appears to their minds that the decisions of that Grand Body upon conflicting Masonic points, (and which are constantly arising,) are delayed too great a length of time in consequence of its Convocations occurring but once in three years. The meetings should be more frequent—errors and irregularities under this arrangement may exist for that period to the great detriment of the Craft, when they might be corrected or abolished. In conclusion the Committee desire, briefly to felicitate their Companions, upon the onward progress of Masonry—its invisible and powerful links are binding together all the nations and tongues of the earth. May it be so ever! Happy is he who with penetrating eye can survey and admire its external form and beauty, and looking further and deeper than the surface, radiant with light though it be, catch glimpses of the divine Spirit of Truth beyond. Respectfully submitted,

Talcott Burr, Jr., Chairman,
James T. Marriott.

MASONIC CHIT CHAT.

☞We notice that, at the communication of the Grand Lodge of New Hampshire in Sept. 1848, (the proceedings of which are just published), among the visitors was "Brother Okah Tubbee, an Indian of the Choctaw tribe." In the evening, he "addressed the Grand Lodge, and a most interesting discussion was had on the subject of establishing Masonic Lodges among the "red men" of the various tribes, now located in the Indian territory. We regret the discussion is not given.

☞The Grand Chapter of New Hampshire held its annual session at Concord in June. We have been favored with a copy of the proceedings; but have not room the present month, for extracts. The Committee on foreign communications, (1847,) have taken a rather singular view of the decision of the General Grand Chapter in relation to an irregularly formed State Grand Chapter. They of course did not intend to place their own body in the same category. The report and its bearings were not, we fear, well considered.

We have also received a copy of the proceedings of the Grand Lodge of New Hampshire for the past year, but have not room to notice them this month.

☞The proceedings of several Grand Bodies have been received, and will be noticed at our earliest convenience.

☞The reader will find in the present number an interesting article on the history of Masonry in Scotland. We contemplate giving a variety of articles of a similar character, in the ensuing volume of the Magazine.

☞We would call the attention of our readers to the beautiful illustration of the character of St. John the Baptist, contained in the present number of this Magazine. None should pass it by unread.

☞Rev. A. S. Wright, of Selma, Ala., is authorized to receive subscriptions for the Magazine, and receipt for the same.

☞We have received, in pamphlet form, a reply by a Committee of St. John's Encampment at Philadelphia, to the Circular issued by the Pittsburg Encampment, in September, 1848. The latter body denies the regularity of the former, which, in reply, contends that it has never forfeited its standing, and is therefore regular. There being no Grand Encampment in Pennsylvania, we suggest that the whole matter be referred to the Gen. Grand Encampment.

☞A correspondent, at New London, Con. writes, that "Br. Joshua Hamiltond ied at that place on the 15th September, and was buried with Masonic honors. His age was 51 years. He was Master of Union Lodge, No. 31, at the time of his death. His loss will be seriously felt by his Brethren."

☞A *new* volume of this Magazine will be commenced next month,—affording a favorable opportunity for Brethren to add their names to our list.

☞The report on a preceding page, in relation to the recent difficulties in the Grand Lodge of New York, is a paper of more than ordinary importance, and we commend it to the careful consideration of our readers.

☞The first Lodge in Georgia, was established at Savannah, in 1735. It is still in existence: and, with the exception of St. John's Lodge in this city, (Chartered 1733) is the oldest Lodge in the country.

CENTENNIAL.—We understand that Hiram Lodge, No. 1, at New Haven, Con., will celebrate its centennial anniversary, next year. This Lodge was Chartered by the Grand Lodge of Massachusetts in 1750.

☞We are requested to state, that Mr. WILLIAM NOTT, of Dublin, Ireland, died at New Orleans, on the 30th July. He was about 30 years of age, and was much respected as a Mason and citizen.

☞Subscribers who are in arrears, will greatly oblige us by an early settlement of their accounts. Remittances may be made by mail, at our risk.